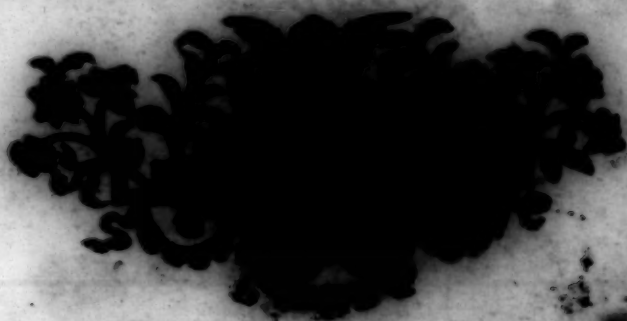


Samuel Johnson
THE
ECCLESIASTICAL
HISTORY

OF
M. L' Abbé *FLEURY*.

VOL. III.
Containing the FIFTH CENTURY.



L O N D O N :

Printed for W. INNYS, at the *West-End* of St. Paul's.

MDCXXIX.

THE
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HISTORY
OF
M. L. ABBÉ VALLART.

VOL. III.
CONTAINING THE FIFTH CENTURY.



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Primate of all *England*, and Metropolitan,
And one of His M A J E S T Y's most Honourable
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Ecclesiastical History,

Is most humbly Inscribed by

Your G R A C E'S

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most Obedient Servant,

To the Most Reverend Father in GOD,

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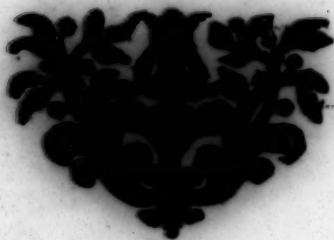
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Prebendary of Salisbury, &c.



ERRATA.

PAGE 23. Line 43. read vacant See. p. 24. l. 44. r. *Germanus*. p. 29. l. 37. after *Constantinople* a Council. p. 34. l. 9. r. they thought. *ibid.* l. 34. r. *Anchorete*. *ibid.* l. 47. r. *Constantia*. p. 37. l. 24. before *Wood* r. of. p. 38. l. 36. r. of. p. 41. l. 7. r. *Chorus*. p. 42. l. 3. r. *Asinus*. *ibid.* l. 5. r. the Priest. p. 43. l. 11. r. *Gabala*. p. 44. l. 21. r. wherein he might justify himself, yet *Theophilus* went. p. 47. l. 1. r. *Cefirungit*. p. 48. l. 39. r. professed. p. 49. l. 16. dele and. *ibid.* l. 29. r. useful. p. 54. l. 12. r. *Manner* into the *Mechanick* of — p. 55. l. 37. dele *St.* p. 56. l. 35. dele *Spiria*. p. 57. l. 19. dele of them. p. 58. l. 18. r. the. p. 61. l. 42. r. *Constantia*. p. 69. l. 25. r. *refusa*. p. 71. l. 26. r. he was attended by *Chariot-drivers* of the *Civitas*, and *Dancers*, and — *ibid.* l. 30. r. *as H.* p. 73. l. 6. dele *speaking*. p. 78. l. 42. r. *Conspiracy*. p. 82. l. 22. r. *Men* know enough of these *Things* for the *Use* of *Life* — p. 90. l. 40. r. *Brucia*. p. 93. l. 26. r. *Chalcedon*. *ibid.* l. 37. r. *Hildesheim*. p. 94. l. 23. r. *Followers*. p. 95. l. 27. 28. 29. dele *that*. p. 104. l. 25. r. *Sarmata* *Gepidi* *Hunni*. p. 107. l. 11. r. *Calicula*. p. 108. l. 20. r. *Thou* for the *Great*. p. 109. l. 36. r. *escape*. p. 120. l. 16. r. *Pannocher*. *ibid.* l. 33. r. *Ofusa*. p. 116. l. 7. r. *Chamari*. p. 121. l. 22. r. *Prosecutions*. *ibid.* l. 28. dele *it*. p. 122. l. 14. r. in the *mean* *Time*. p. 126. l. 34. r. the. p. 128. l. 10. r. for. p. 145. l. 36. dele *whole*. p. 146. l. 46. dele to *deal*. p. 157. l. 32. dele for *want* of. p. 160. l. 30. r. and. p. 166. l. 28. r. *her*. p. 167. l. 27. dele *namely*. p. 191. l. 47. r. *would*. p. 199. l. 34. r. the *Regent*. p. 202. l. 19. r. *blame*. p. 204. l. 38. dele *again*. p. 207. *penult.* r. *Hair-Cloth*. p. 208. l. 20. r. of. p. 212. l. 29. dele *that*. p. 213. l. 12. add *solid*. p. 219. l. 11. dele to *be*. *ibid.* l. 48. r. *not* being *merciful*. p. 226. l. 15. r. *Ukale*. p. 231. l. 7. r. the *Sancton* of the *Day* — p. 235. l. 4. r. *then* *follows*. *ibid.* l. 26. r. *Antich.* p. 239. l. 45. r. *Ravilum*. p. 248. l. 32. r. *with-* out. p. 256. l. 27. r. is *ridiculous*. p. 258. l. 22. r. the *Building*. p. 261. l. 44. dele *Wood*. p. 267. l. 10. r. the. p. 277. l. 13. 14. r. *you*. p. 286. l. 27. add a *Letter*. p. 296. l. 12. r. to him upon this *Occasion*. p. 298. l. 40. r. *with*. p. 311. l. 12. r. *Pamphilius*. p. 312. l. 37. r. *Athanasius*. p. 318. l. 17. r. *it*. p. 329. l. 43. r. only to the *Word* *proced-* ing. p. 330. l. 32. r. *it*. p. 339. l. 19. r. *Holy*. p. 340. l. 2. r. *some*. *ibid.* l. 23. dele of *Safety*. p. 346. l. 6. dele *that*. p. 354. l. 9. add *or*. p. 362. l. 32. r. the *Council*. p. 363. l. 14. r. *Priest* of the *Church* of the *Apollon*. p. 372. l. 14. r. *Messilium*. *ibid.* l. 20. r. *infected*. *ibid.* l. 30. add of before *Cela*. p. 382. l. 6. dele *that*. p. 405. l. 28. r. *on*. p. 407. l. 9. r. was *explained*. p. 408. l. 18. r. *eight* — dele *ibid.* l. 22. r. *Conference*. p. 410. l. 33. r. *intention*. p. 412. l. 29. dele of. p. 418. l. 6. r. who *think*. *ibid.* *penult.* r. he *had*. p. 425. l. 33. add *to*. p. 427. *min* after *Papal* a *full* *Stop*. p. 439. l. 41. r. *Conferences*. p. 453. l. 27. r. his *City*. p. 458. l. 18. r. *exercised*. *ibid.* l. 41. r. *St. Leo's*. p. 465. l. 39. r. *Cafe*. p. 471. l. 7. dele *who*. p. 474. l. 11. r. *Magnus* the *Silvanianus*. p. 488. l. 14. r. *Valentinian*. p. 489. l. 7. r. *Sebasto*. *ibid.* l. 13. r. *Renatus*. p. 503. l. 40. after *severe* a *full* *Stop*. p. 510. l. 15. dele of *Doylcam*. *ibid.* l. 37. r. *so* *please*. p. 515. l. 44. r. the *Eastern* and the *Bishops* of their *Party* *cried* out. p. 529. l. 8. r. *hall*. p. 535. l. 25. r. *separated*. p. 536. l. 3. r. *agreeably* *to*. p. 543. l. 20. dele *returning*. p. 545. l. 8. r. *proceeding* *that* *this* *See* *had* *itself*, and by others, made *Ordinations*. p. 546. l. 41. r. *Session*. p. 551. l. 26. r. *posse*. p. 558. l. 4. r. *Endo-* cis's. *ibid.* l. 12. r. the *Crimes*. *ibid.* l. 30. r. *Germanus*. p. 569. l. 8. r. *receded*. p. 572. l. 22. dele *now* for *besides*. p. 574. l. 45. r. his *Head*. p. 586. l. 26. add before. *ibid.* l. 35. r. *none*. p. 589. l. 18. dele *relating*. p. 598. l. 15. add *that*. p. 599. l. 32. r. *Mamertus*. p. 609. l. 44. r. *Zeno*. p. 614. l. 39. r. *Liquaz*. p. 615. l. 20. r. *honey*. p. 621. l. 36. r. *Emperor*. p. 624. l. 6. dele *for*. p. 647. l. 34. r. *least*. p. 658. l. 9. r. for *some* *Time*. p. 659. l. 22. r. 490. p. 666. l. 27. after *propose*, an *Interrogation* *Point*. p. 667. l. 8. dele *back*. p. 674. l. 35. r. *revenge*ed.

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ECCELESIASTICAL HISTORY.

BOOK XXI.

II



ST. *Augustine* still continued his Labours for the Church, and about this same Year 400 he composed a very great Number of Books; amongst the rest a small Treatise of the Belief of invifible Things, which seems to have been a Sermon, and this is the Reason he doth not mention it in his Retractions; but he sent it long after to Count *Darius*, as one of his Works. He therein opposes the Heathens, who derided the Christian Religion, because it ordained the Belief of Things invifible. He at first proves that no Body can, without overthrowing the Foundation of Civil Society, forbear giving his Affent to Things, which neither his bodily Eyes, nor those of his Imagination can discern. He afterwards shews that our Faith is grounded on sensible Proofs; viz. Prophecies, which we read and see fulfilled, especially the calling of the *Gentiles*, and the settling of the Church throughout the World, more apparent at that Time, being done so lately. The Things before our Eyes incline us to believe the Things past, and the Affurances of what shall happen hereafter, contained in the same Books. These Books are in the Hands of the *Jews* our Enemies, a People preserved on Purpose to be our Evidences. And though there were no

VOL. III.

B

Prophecies,

I. *Writings of St. Augustine*
ii. *Retract.*
c. 4. *de cat.*
to. 6. p. 142.
Ep. 131.
n. 14.

the bare Alteration of the World, which hath forsaken its former Worship to adore a crucified Man, preached by illiterate Persons, whose Successors had no other Defence but their Sufferings; this Alteration is of it self a sufficient Demonstration that it is the Work of GOD.

St. *Augustine* about the same Time composed the Treatise of the Catechism, at the Desire of *Deogratias* Deacon of *Carthage*, whose Office it was to catechise. He shews him in what Manner he ought to perform it, and the Substance of those Things he was to say to the Catechumens: For to instruct Christian Children was not the Case, but *Pagans* who became Converts at Years of Discretion. St. *Augustine* had begun some Years before the Treatise on the Christian Doctrine, with Design to shew more at large, in what Manner the holy Scripture was to be understood and explained; but did not finish it till about five and twenty Years after.

ii. Retract.
c. 4.

Ib. c. 14.

Ib. c. 16.

Sup. n. 42.
ii. Retract.
c. 12.
ii. Retract.
c. 8.
Ib. c. 24:

Ib. c. 7.

Sup. lib. 12.
n. 50.
Lib. i. cont.
Faust. Lib. v.
c. 8.

ABOUT that Time, that is, about the Year 400, he entred upon the great Work on the TRINITY, which he dictated by little and little; but did not put an End to it till more than fifteen Years after. He left it off, to write without Interruption the four Books of the Agreement of the Evangelists; the first whereof is taken up in confuting the *Pagans*, who on Pretence of honouring JESUS CHRIST as a Man of great Wisdom, despised the Gospels, because he had not wrote them himself; and maintained that his Disciples had made Additions to his Doctrine, by ascribing Divinity to him, and affirming that he had prohibited the Adoration of other Gods. This Book contains therefore excellent Arguments against the *Pagans*, wherein he proves the Superiority of the GOD of the *Jews*, by the Completion of the Prophecies concerning the Conversion of all Nations, and the rooting out of Idolatry, accomplished by the last Laws of the Emperors. The three other Books fully reconcile the seeming Contradictions of the Evangelists. To the same Time are to be referred the Questions of the two Gospels of St. *Matthew* and St. *Luke*, and the Annotations upon *Job*. About the same Time also, that is, in the Year 400, St. *Augustine* wrote the thirteen Books of his Confessions, for his own and others Edification. The ten first contain the History of his Life; the three last Meditations on the allegorical Sense of the first Part of *Genesis*, which he undertook some Time after to expound according to the literal Meaning, in his twelve Books of *Genesis*, according to the Letter. The main Design of these Books was to provide Answers to the Calumnies of the *Manichees*, and contain more Questions than Resolves; they were not compleated till fourteen Years after. He more openly explodes the Tenets of the *Manichees* in the thirty three Books against *Faustus*, the same *Manichee* Bishop, with whom he had been acquainted, so little to his Satisfaction, in his younger Years. He was an *African* of *Milevum*, and being accused to the Pro-consul, with some other *Manichees*, instead of suffering Death, which he had incurred by the Laws, was, at the Desire of the Christians, only banished to a certain Island, whence he was recalled soon after. He composed a Book against the Catholick Faith, which St. *Augustine*, at the Desire of the Faithful, undertook to refute Step by Step, setting down first the Text of *Faustus*, and afterwards his own Answers; by which Means these Books are very unequal in their Length, according as those of *Faustus* furnished him with more or less Matter. This Work is chiefly a Defence of the *Old Testament* against the *Manichees*.

ALTHOUGH the Heresy of *Jovinian* had been condemned at *Rome*, where it had appeared; some still disputed for it in secret, insisting chiefly that

that they could not answer *Jovinian* in Favour of Virginity, but by censuring Marriage, which Reproach did chiefly regard *St. Jerome*. In order to overthrow this Reasoning, *St. Augustine* wrote the Book of the Benefits of a conjugal Life, wherein he shews that Marriage is good in it self; not as a lesser Sort of Evil, but as a real Good; and that there are three principal Blessings annexed to it; Children, reciprocal Fidelity, the Sacrament, or Mystery, which renders it indissoluble. And as *Jovinian* drew his most seducing Argument from his Question to the Virgins, Whether they were more perfect than *Sarah* or *Anne*; he maintained that the holy Persons who lived in a married State in the Old Testament, were at least as perfect as those who professed Continence under the New; because they had the same Vertue in their Dispositions, besides perfect Obedience, which was better than Continence. It was expected that *St. Augustine* should write on consecrated Virginity; which he soon performed; and sheweth the Excellency of this Gift of GOD, and with what Humility it ought to be preserved. Those two Treatises are supposed to be written in the Year 401.

THE Answers to the Questions of *Januarius*, which we place among the Letters of *St. Augustine*, are also of the same Date. These Questions all relate to the different Usages of the Churches; in which he lays it down as a fundamental Maxime, that JESUS CHRIST gave to his People but few Sacraments, and very easy to be observed, as Baptism, the Eucharist, and the rest recommended in the Writings of the New Testament. As to what is observed by Tradition, saith he, if it is observed all over the World, we ought to believe it hath been ordained by the Apostles and general Councils; as the yearly Celebration of the Passion, the Resurrection, the Ascension of JESUS CHRIST, and the Coming of the HOLY GHOST. But as to the different Observances in different Places; as to fast on *Saturday* or not; to receive the Communion every Day, or else on *Saturday* only, or the contrary; to receive the Communion every Day, or on certain Days only; to offer every Day, or else on *Saturday* and *Sunday*, or on *Sunday* only; every Body is at his Liberty as to these Matters, and no better Direction can be given to a discreet Christian, than to conform to the Practice of the Church where he happens to be: For whatever is not contrary to the Faith or good Manners, ought to be esteemed indifferent, and be observed for the Good of Society. He approveth the Custom of such, who forbear receiving the Communion every Day out of Respect; and those who did receive it every Day from different Motives of Respect; provided they do not communicate at such Seasons as they are enjoined Penance by the Pastor; and therefore ought not to approach the Altar. But he still approves more of him who should exhort them to remain in Unity, notwithstanding their different Practice. He shews in this Letter the different Usages of the Churches. In some Places they did not fast on *Thursdays* in Lent; some offered the Sacrifice of the Body and Blood of our LORD twice on holy *Thursday*, in the Morning, and in the Evening after Supper: except in this Case only, the Custom of receiving the Eucharist fasting, was then general all over the Church. They did not bathe themselves on Fast-days, but it was usual to bathe on holy *Thursday*, which Custom *St. Augustine* believes was introduced by those who prepared themselves for Baptism by this outward Cleansing.

II.
Letter to
Januarius.
c. 20, ep. 54.
al. 118.

v. Lib. 4.
de bapt.
c. 24.

Ep. 55.
Al. 119.

Gal. iv. 11.

n. 32.

n. 33.

n. 34.

n. 35.

V. Baluz.
not. ad. 3.
capitulary
an. 889. c. 4.
S. Aug. p. 213.

I N the second Letter to *Januarius*, St. *Augustine* gives the Reason why the Day after the new Moon, and a particular Day in the Week, was observed at *Easter* rather than *Christmas*. It was, because *Easter* Day does not contain only the Commemoration, but the Signification of the Mysteries thereon accomplished. St. *Paul* forbids the Observation of Days and Seasons two Ways: Either as the *Jews*, subjected to the Ceremonies of the old Law; or as the *Heathen*, who believed there were Days lucky or unlucky, that had an Influence on the ordinary Actions of Life: But he does not forbid us to make use of the Divisions of Time, for the prudent Order and Distribution of our Affairs.

A L L the Churches observe the Fast of Forty Days before *Easter*, that is *Lent*, and the Fifty Days of rejoycing till *Pentecost*, during which there is no Fast, *Hallelujah* is sung, and they pray standing. I know not, says St. *Augustine*, whether praying standing on those Days, and on Sundays is observed every where: There are Places where *Hallelujah* is likewise sung at other Seasons: But it is sung every where at *Easter*. The *Octave* of the *Neophytes* is distinguished from the rest, the Washing of Feet was practised in Imitation of our Lord. Some would not admit it least it should be looked upon as part of Baptism, others had laid it aside for the same Reason. The singing of Hymns and Psalms were differently used, and the Churches of *Africk* were less frequent in them. St. *Augustine* is of Opinion, that all the time should be employ'd therein in Ecclesiastical Congregations, which is not spent in reading, teaching, and praying.

I N fine, he lays it down as a Rule that we should preserve and follow whatever may lead us to a better Life: Unless by the Weakness of some it becomes dangerous. I cannot approve, adds he, the new Practices introduced almost with as much Solemnity as Sacraments; neither dare I censure, them too freely, least I give Offence to any one: But I am sensibly afflicted, that so many wholesome Precepts of the sacred Books should be neglected, and that all our Religion should abound with Doctrines of Men; insomuch that if any one sets his bare Foot to the Ground, within Eight Days after his Baptism, it is held a greater Crime than if he had drunk to Excess. Therefore as to all those Customs which are not contained in the Scripture, ordained by Councils, or confirmed by the general Custom of the Church, and the Reason whereof is not apparent: I am of Opinion without the least Scruple, that they ought to be laid aside. For although it cannot be shewed wherein they are contrary to the Faith; it is sufficient that they burthen Religion with servile and laborious Customs, which God in his Mercy intended to make free; so that the Condition of the *Jews* is more tolerable, since at least they are subjected to the Law of God, and not the Ordinances of Men. But the Church being surrounded with much Chaff and Tares, suffereth many Things, but doth not approve or connive at what is contrary to Faith and good Manners. St. *Augustine* particularly condemns the common Practice of Divining by the Gospel; and managing their temporal Affairs according to the Words found at the first opening of the Book.

IN the mean Time St. *Augustine* continued to oppose the *Donatists*. *Parmenian* who had succeeded *Donatus*, as their Bishop at *Cartbage*, and against whom St. *Optatus* had disputed in his Time; had left behind him a Letter to *Tichonius*, which St. *Augustine* undertook to refute. *Tichonius* was a *Donatist*, a Man of Wit, Learning, and Eloquence, who had laboured much in the Study of the Holy Scripture, and had composed divers Writings; among others an Exposition of the *Revelations*, and Rules for the Understanding of the Scriptures, which are extant, and which St. *Augustine* commends, provided they be applied with Judgement. This *Tichonius* by his studying the Scriptures, found that the Church was to be spread throughout the World, and that no Sin could hinder the fulfilling of God's Promises. He began to maintain this Truth strenuously, but however continued a *Donatist*, neither did he perceive the Consequence of his Principle: Namely, that the Christians of *Africa* who were joined in Communion with all the Rest of the World, were Members of the true Church. *Parmenian* and the other *Donatists* well foresaw this Consequence; and that they might not grant it, chose rather to deny the Principle, maintaining the Church was corrupted by the Communion of the Wicked. *Parmenian* therefore wrote a Letter to *Tichonius*, as if to undeceive him; but the latter persisted in his Opinion, and was afterwards censured by the *Donatists*, in one of their Councils: To this Letter of *Parmenian*, dead long before, St. *Augustine* undertook to reply at the Desire of the Brethren, and divided his Answer into Three Books.

HE therein treats of the Question of Right, in Opposition to the *Donatists*; namely, whether the Good are defiled by Communication with the Wicked, in remaining in the Unity of the same Church, and Participation of the same Sacraments. He proves therefore that the Reproaches of the *Donatists*, with which they charged those whom they accused of being Traitors, could not hurt the Christians of other Countries, who had not been acquainted with what passed in *Africa*; nor hinder the Effect of God's Promises delivered in so many Places of the *Old* and *New Testament*, with regard to the spreading of the Church throughout the World, and the Eternity of its Duration. And as the *Donatists* took Advantage from some Passages of the Scripture, which forbade Communication with the Wicked, and seemed to reject the Sacrifice, Prayer and Preaching of impious Men: St. *Augustine* clears all these Passages, and proves that the Prayers of the Priest, although a Sinner, are heard when he prayeth for the People; that his preaching is profitable to others, when he teaches Truth; and that the Sacrifice of the Wicked is only prejudicial to himself, because there is but one Sacrifice, ever holy offered principally by the ever righteous *JESUS*.

IN a Word, all the Sacraments profit those who receive them worthily, and are hurtful only to those who administer them unworthily, whether their Sin be known or not. The good Minister by communicating Grace to the People, merits a Reward for himself; but Grace is also communicated by the evil Minister; for it is God who conveyeth Grace by Men, as he sometimes giveth it without the Ministry of Men. The communicating therefore with the Sinner by living with, and receiving from him the Word of God and the Sacraments, is not partaking of his Sin; without consenting to his

III.

Books against
Parmenian.
Sup. lib. 16.

n. 40.

Gennad.
n. 17.

Aug. 3. doct.

Chr. c. 30.

Bib. PP.

1677. 1. 6.

ii Retract.
c. 17.

Lib. 1. c. 2.

Lib. ii. c. 8.

n. 17.

c. 6.

c. 6.

c. 10. n. 21.

c. 11. n. 24.

c. 20. n. 40.

his Crime. Neither the Prophets nor the Apostles, nor JESUS CHRIST himself, separated themselves from the Society of the Sinners whom they reproved: However, as we are sometimes ordered to separate our selves from the Wicked, St. *Augustine* gives Rules for this Separation, that is, for Excommunication. The Severity of the Church, as well as its Gentleness, is an Effect of its Charity. When a Christian is convicted of a Crime deserving the Censure of Anathema, he is separated from the Church for his Amendment; and if he does not repent, it is himself by whom he is cut off from the Church: But this must be done, supposing there is thereby no Danger of Schism, that this single Person is without Support, and that the Multitude assists the Pastor against him: But when the Distemper is become general, the Good can do nothing but sigh, lest they pull up the good Grain with the Tares. Nothing further than Reproaches can be used to the Multitude, and those too at a convenient Season; as in publick Calamities which humble them, and render them a little more tractable: But Separation is unnecessary, pernicious, and sacrilegious, because it proceeds only from Pride. It troubles the Good who are weak, and does not correct obstinate Sinners; it is never allowable to separate from the Church; and there is no Safety but in the Unity of this Church, founded on the Promises of God, and necessarily acknowledged throughout the World.

VI. In those Books against *Parmenian*, St. *Augustine* promised more thoroughly to discuss the Question of Baptism; and immediately after composed a separate Work on this Subject, divided into seven Books, wherein he likewise answers the Objections which the *Donatists* drew from the Writings and Behaviour of St. *Cyprian*: Wherein to prove the Validity of the Baptism of the Hereticks, St. *Augustine* argues in this manner: It is agreed, that the Apostates and Schismatics do not lose their Baptism, since they are not baptized a second Time when they return to the Church, neither do they lose their Ordination, since they are not ordained again. Baptism may therefore be also received out of the Pale of the Church, in the same manner as it may be preserved. The *Schismatics* are only separated from us in a spiritual Sense, namely, in what regards their Will and Opinion; they are therefore united with us in every Thing that they believe jointly with us; but the Blessings they enjoy in common with us, that is, the Creed and the Sacraments, become of none Effect by their Want of Charity, which divides them from us: and when they return, these Gifts are not bestowed upon them, but begin to operate. The Case is the same with the Wicked, who remaining in the Bosom of the Church, live according to the Flesh without Charity; they receive the Sacraments, but without Fruit: They in this manner even receive Baptism, they do not baptise them again when they are converted, but the Sacraments which before only served to their Destruction, now begin to work to their Salvation.

It is the same with the Ministers of the Church, although they are covetous, envious, revengeful, or defiled with any other Vice: They do not in the least lose the Power to baptize; they would not even be deprived of it, if they were guilty of Errours in the Faith, whether these their Vices or Errours are known or concealed. Now if the Wicked that are in the Church may give and receive Baptism; they may also do it out of the Church;

Church ; because they do not give it and receive it as they are out of the Church, but by the Faith and the Sacraments they have received of her. It is the Church which in separate Societies produceth Children by the Sacrament, which belongs to her, or rather JESUS CHRIST, who baptizeth by any Minister worthy or unworthy: The Sanctity of his Baptism, cannot be prophaned by Man, it being accompanied always by the Power of God, working either for the Salvation of those who make a right Use of it, or the Destruction of those who abuse it. In respect therefore of the Truth of the Sacrament, neither Faith nor a good Life is necessary to him who gives or receives it, but is essential as to the Fruits and Efficacy of the Sacrament. It is sufficient that Baptism be administred in the Words of the Gospel, whatever bad Interpretation, he who baptizes or is baptized may put upon them. This Doctrine is general as to all the Sacraments, and St. *Augustine* expressly saith, that those who receive the Eucharist unworthily, do nevertheless receive the Body of JESUS CHRIST.

THE Baptism of Children proves that the Validity does not depend upon any inward Disposition. For no Christian, saith St. *Augustine*, will say the Baptism of Children is unnecessary. And this Baptism alone giveth Salvation unto Children, who die before they are capable of believing and performing good Works. On the contrary, Faith alone and Charity saveth him who cannot receive Baptism, as the good Thief: But Virtue alone is not sufficient for him who can be baptized, as in the Case of the Centurion *Cornelius*, because the Contempt or Neglect of Baptism would shew that his Conversion could not be sincere. In the same manner, Baptism alone is not sufficient for him, who is of Age to enter upon the Practice of Virtue: But God supplyeth what is absolutely wanting, Faith to the Child, and the Sacrament to him of riper Years. Although Baptism given without the Pale of the Church is valid, he who receiveth it, unless in the utmost Necessity, sinneth. In the Church it self, a Layman may baptize, and his Baptism shall be Valid ; but unless there is a Necessity for so doing, he sinneth. Whether he who is unbaptized may administer Baptism, was a Question, for which St. *Augustine* expected the Decision of a Council ; however, he seems inclined to pronounce it was valid, as it hath been since decided.

As to St. *Cyprian*, St. *Augustine* always mentions him with the greatest Respect, and never opposes his Opinion but with the utmost Caution. He excuses him by the Example of St. *Peter*, who was mistaken in the Dispute on the Observation of the legal Ceremonies, by Reason of the Obscurity of the Question which St. *Cyprian* had to handle ; he being also at Liberty to maintain his Opinion before the Dispute had been decided by a plenary, that is a general Council. He gives us these Rules concerning the Authority to be followed in the Church. The Scripture is superiour to all, neither is it allowable to dispute of the Truth or Uprightness of what is contain'd therein. The Writings of Bishops may be corrected by other Bishops of greater Knowledge, and by Councils, Decrees of Provincial Councils, may be over-ruled by general ; and these themselves corrected by later Councils.

v. c. 17.
ii. c. 4.
vi. c. 7.

ii. c. 3.
i. c. 18.
ii. c. 6.

iii. Cont.
Parm. c. 2.
n. 8.

De bapt. vii.
c. 1.

iii. c. 2.
vii. c. 2.
23. 34.

i. Cont.
Petil. c. 1.

ii. Retr. c. 25.

c. 51. n. 118.

THIS is not my private Opinion, says he, which I prefer to that of St. Cyprian: but that of the whole church, which he would have embraced himself, had he been thoroughly informed of it. I make use of the Liberty he has allowed every one, to follow another Opinion; he acknowledged himself, that the ancient Custom of the Church was contrary to what he maintained, and that the Custom of Baptizing *Hereticks* was not introduced before *Agrippinus*. He hath not condemned those who died without any other Baptism, than that they had received without the Church, and did not separate himself from the Communion of such as stood up for the ancient Usage in Opposition to him; no more than he did from those Bishops who were covetous and Usurers, whose scandalous Behaviour he lamented. He hath always maintained Charity, and by this Means hath manifestly condemned the Schism of the *Donatists*, by proving that it is not permitted to withdraw either for a Difference of Opinion, not yet decided by the supream Authority of the Church; or for Crimes impossible to be corrected. Lastly, St. *Augustine* invokes St. Cyprian, reigning in Heaven, intreating that he may be assisted by his Prayers, that he may imitate his Virtues, and withstand the *Hereticks* and *Schismaticks*, who endeavoured to make an ill Use of his Writings.

HE further presses the *Hereticks* on the Perpetuity of the Church, and saith, if it is a Sacrilege and Prevarication, to receive *Hereticks* without Baptizing them; all the Church, before the Time of *Agrippinus*, were guilty of this Prevarication; that is, there was no longer any Church. Whence then is *Donatus*? Both we and the *Donatists* are the Descendants of those Prevaricators, who had then lost the Church. Now if the Reception of these *Hereticks* was not a lawful Cause of Separation, we may communicate with Sinners. You are in the wrong therefore to reproach us with the pretended Crimes of *Cecilian*, and the rest whom you stile Traditors, and to make this the Foundation of your Schism. Since if we are of the Race of those Traditors, you likewise as well as we are the Posterity of those ancient Prevaricators.

ABOUT the same Time, St. *Augustine* being in the Church of *Cirtba* or *Constantina* in *Numidia*, with *Fortunatus* the Catholick Bishop of that City, a Letter was given him from *Petilian*, the *Donatist* Bishop of the same Place, written to his Presbyters. St. *Augustine* believed he ought to return an Answer; as he did by a Letter addressed to the faithful in his Diocese. But he having received only a Part of *Petilian's* Letter, afterwards recovering the whole, he drew up a more exact Reply: First, Setting down the Words of *Petilian*, and afterwards his own Answer, in the same manner as if it had been a Conference. This is the second Book against *Petilian*, which he did not write till two Years after the first; that is in the Year 402, if not earlier; since he supposes Pope *Anastasius* still living. He afterwards wrote a long Letter to the Catholicks of his Diocese; which is generally called the Book on the Unity of the Church. He therein treats of the Question about the true Church, and laying aside all Disputes concerning the Matters of Fact, only makes use of the Passages of the Holy Scripture; first settling this Rule, that in Matters of Controversy,

fy, the literal Sense is only to be followed. He proves therefore that the true Church must be universal, and spread throughout the World, and takes off the force of those Passages misapplied by the *Donatists*, to prove the Church was only amongst them. *Petilian* having seen the first Letter of *St. Augustine*, made a Reply: Where for want of Argument, he loaded him with Calumnies and Reproaches. What *St. Augustine* rejoyns, is the Subject of the third Book against *Petilian*, where he shews at first to what little Purpose personal Affronts are in religious Disputes, in which the Authority of Men is not to be regarded, but only the Cause of God which is defended.

SPAIN still continued as much divided as ever, by the *Priscillianists*, and by the little Conformity in their Discipline, which gave occasion for the first Council of *Toledo*, holden in the Beginning of *September*, according to their *Aera* 438, in the Consulship of *Stilico*, A. D. 400. Nineteen Bishops out of all the Provinces of *Spain*, assisted herein, the chief of whom was *Patruinus* of *Merida*; and he of greatest Note was *Olympius*, who wrote a Treatise against such as attributed Sin to Nature, and not to Free Will: An Error which the *Priscillianists* had derived from the *Manichees*. *Patruinus* proposed the removing of the scandalous Differences in their Conduct, especially concerning Ordinations, which proceeded so far as to cause a Schism; and to follow the Regulations of the Council of *Nice*; whereto all the Bishops agreed, and twenty Canons were drawn up.

THEY ordained that the Deacons or Priests who are married, and have conversed with their Wives, shall not be promoted to the Priesthood, or Episcopacy. That those who have performed publick Penance, shall not be ordained Clerks, that is, Porters or Readers, but in Case of Necessity. He who since his Baptism hath served in the Wars, if he is received among the Clergy, cannot be advanced to the Office of a Deacon. The Reader who marries a second Time, still continues a Reader; the Sub-deacon is made a Porter or Reader, but on Condition that he reads neither the Epistle nor Gospel: Which shews that the Readers might regularly read them; as they did in *Africa* in the Time of *St. Cyprian*. A Clerk, who being present at a Place that hath a Church belonging to it, shall neglect to assist at the Sacrifice, which shall be offered every Day, shall no longer be esteemed a Clerk. Those who come into the Church, and do never receive the Communion, shall be admonished to do Penance, or no longer refrain from the Communion. But he who having received the Eucharist from the Priest doth not swallow it, (which was one of the Abuses practised by the *Priscillianists*) shall be driven out of the Church as guilty of Sacrilege. The Priest is forbidden to compose the sacred Chrism; but a Deacon or Sub-deacon is to be sent from each Church, to receive it of the Bishop at *Easter*. No Nun is to perform the publick Prayers in her House, without the Presence of a Priest. If the Wife of a Clerk hath committed Sin, he may bind her in his own House, correct her, and force her to fast; provided however he makes no Attempt upon her Life; nor is he even to eat with her, till she hath performed publick Penance. *St. Augustine* records this Custom, of withdrawing from near Relations of a bad Life, and not eating with them, for their Amendment. The Nun who sinneth shall suffer ten

D.A. 400. Years Penance; and if she is married, she shall not be permitted to perform Penance till she is parted from her Husband. If she is the Daughter of a Bishop, Priest or Deacon, she shall not receive the Communion till she is at the Point of Death: And the Father and Mother shall be excommunicated if they do not separate themselves from her. The Widow of a Bishop, Priest or Deacon who marries a second Time, shall not receive the Communion, unless she is ready to expire.

c. 17. He who together with a faithful Wife hath a Concubine, is excommunicated; but if the Concubine is instead of a Wife to him, so that he keepeth Company but with one Woman, under the Name of Wife or Concubine, which he pleases, he shall not be denied the Communion. This Canon is very remarkable, as it proveth there were lawful Concubines, allowed by the Church. The Case was this, according to the Roman Laws: Every Woman could not be the lawful Wife of any Man: They must be both Roman Citizens, and their Conditions not very unequal. The Senator might not marry a freed Woman, nor a Freeman a Slave; and the Unions of Slaves were not termed Marriages. Now a Woman who might not be kept as a Wife, might as a Concubine, and the Laws permitted it, provided a Man had but one, and was unmarried. Their Children were neither Legitimate, nor Bastards, but Natural Children acknowledged by the Parents, and capable of Donations. The Church did not concern it self with these Distinctions, but keeping to the natural Law, approved every Union of Man and Woman, provided it was single and constant. The rather in that the holy Scripture indifferently makes Use of the Names of Wife and Concubine.

Lib. 3. Sect. 1. de concub. **Lib. 13. l. 34. ff. ad leg. Jul. de adult. Aug. de bono conjug. c. 5. Gen. xxv.** **1. 6 Jud. xxx. 2. 9. 10, 24. 25, 27. 29. Chr. Idac. Edit. Serm. Olymp. 394. Th. 2. cont. p. 229. Sup. lib. xvii. a. 37.** I N the same Council, *Symposius* and *Diſtinnius* Bishops, and *Comasius* Presbyter, abjured the Errours of the *Priscillianists*; *Symposius* had subscribed to their Condemnation, at the Council of *Saragoſa*, in 380, Twenty Years before. *Diſtinnius* was his Son, and Bishop of *Aſtorga*, and *Comasius* his Disciple: All three condemned the Writings of *Priscillian*, especially his Saying, there were two Principles, and that the SON of GOD was inaccessible. It appears that *Diſtinnius* had composed certain Writings, wherein there were some Errours, which he had already recanted. Upon their Recantation, the Bishops of the Council of *Toledo* pronounced a Sentence, importing that St. *Ambrose* had taken Cognizance of the Affair of these two Bishops, and was of Opinion they should be received, if they condemned what they had done amiss: And that *Diſtinnius* should remain a Presbyter, as he was at that Time, and be incapable of Preferment to a higher Rank; to which *Symposius* replied, that he had been forced by the People to ordain him a Bishop. It is observed also, that the Pope *Siricius* had given his Opinion in this Point. There is Mention made also of many other Bishops, chiefly of *Gallicia*, who had followed the *Priscillianists*, some of which are condemned, and others are admitted to the Communion. It is said of *Paternus* of *Braga*, that he had been converted on reading the Works of St. *Ambrose*. He is allowed to remain in his Church, and is promised that he shall be admitted to the Communion, as soon as they shall have received Letters from the Apostolical See thereupon. They promise also to receive the other Bishops of *Gallicia*, if they subscribe the Form sent

sent by the Council, till such Time, say the Fathers, as we receive Letters A. D. 400. from the present Pope, St. *Simplician* of *Milan*, and other Bishops. This is the first Time we find the Bishop of *Rome* stiled Pope only, by way of Excellence.

THE Death of St. *Martin* is thought, with most Probability, to have happened in this Year 400, on *Sunday* the Eleventh of *November*; on which Day he is still commemorated by the Church. He had arrived to a very great Age, being above fourscore Years old, and long before had Knowledge of his approaching Death; of which he had warned his Disciples. Being informed there was some Difference between the Clerks of the Church of *Cande*, at the farthest part of his Diocese, he went thither to restore Peace among them, attended as usual by a great Number of his Disciples. St. *Martin* having remained some Time there, and performed what he desired, as he was thinking to return to his Monastery, he found on a sudden his Strength fail, and having sent for his Disciples, declared to them that his End was come: Whereupon they began all with one Voice to say to him with Tears; Oh, my Father, why do you leave us? the ravening Wolves will fall upon your Flock. We know you desire to be with JESUS CHRIST, but you are sure of your Reward. Being moved with their Tears, he wept also, and said: LORD, if I am still necessary to thy People, I refuse not the Labour, thy Will be done.

VI.
The Death of
St. Martin.
Sulpic. ep. 3.

HE had a Fever which lasted some Days; notwithstanding which he spent the Night in Prayer, lying on Ashes and Hair-Cloth; and his Disciples begging him to permit them at least to put some Straw under him, He replied; Children, it does not become a Christian to die otherwise than upon Ashes. He continually held up his Eyes and Hands to Heaven; and the Priests who were about him, desiring him to turn on one Side for Relief, He answered; Suffer me, Brethren, to fix my Eyes upon Heaven rather than the Earth, that my Soul may the sooner find its Way to GOD. Afterwards, seeing the Devil near him, he said; What dost thou there, cruel Beast? thou shalt find nothing in me: I shall go into *Abraham's* Bosom. Saying these Words, he expired, and they who were present, wondered at the Brightness of his Face and whole Body, which seemed unto them as if it was already glorified. The Inhabitants of *Poitiers* would have taken away his Relicks, pretending they had a Right to them as he had dwelt among them, in his first Monastery of *Liguge*; but the People of *Tours* prevailed. There was an incredible Multitude at his Funeral. And the Body being carried back to *Tours*, the whole City came to meet it. All the Country People flocked thither, and many from the neighbouring Cities. About two thousand Monks were got together in this Place, and a great Company of Virgins. They all melted into Tears, though none doubted his being glorified. He was carried with Hymns to the Place of his Interment, where afterwards was built a spacious Church, and the famous Monastery of St. *Martin* of *Tours*. He governed this Church of *Tours* twenty six Years, and was succeeded by St. *Britius* one of his Disciples: His Life was also written by another of his Disciples, named *Severus Sulpicius*.

Greg. Turn.
1. hist. c. ult.
Id. iv. mirac.
c. 30.
Sup. xiv.
n. 25.
Gr. 11. hist.
c. 1.

A.D. 400. ABOUT the same Time *Rufinus* of *Aquileia* was condemned by Pope *Anastasius*; in relating of which Affair, it will be necessary to look backward. *Rufinus* having remained about five and twenty Years at *Jerusalem* with *St. Melania*, returned to *Rome* about the Year 397, where he published a *Latin* Version of *Origen's* Apology, ascribed to the Martyr *St. Pamphilus*, with a Letter attempting to prove, that the Works of *Origen* were corrupted, both of them addressed to *Macarius*, who had been Vicar to the Prefect of the Pretorium, and was a Person of great Piety. *Rufinus* afterwards set forth an Edition of *Origen's* Work entitled *Peri Archon*, that is of the Principles, with a Preface addressed to the same *Macarius*, wherein he saith; I know many of our Brethren have desired, that *Origen* might be translated into *Latin* by some learned Men; and accordingly a Brother of our Order having translated two *Homilies* on the *Canticles*, at the Desire of the Bishop *Damasus*, put a Preface before them, so much in their Commendation, that he hath made every Body desirous of reading *Origen*; and promises to translate many of his other Works: I intend therefore to follow, though in a Style much inferiour to his, what he hath begun and approved, and bring the World acquainted with this Man, whom he calls the second Doctor in the Church after the Apostles, and from whom he hath translated above seventy *Homilies*. I will also follow his Method, clearing up the obscure Passages, and suppressing what does not agree with what he hath said elsewhere, in Relation to the Catholic Faith; of which I have given you an Account in the Apology of *Pamphilus*. He concludes his Preface with an earnest Caution to the Copyist to be careful and faithful in transcribing this Work. The Brother, whose Name *Rufinus* does not express, and whom he seems so much to commend, is *St. Jerome*, intending by this Means to declare how much he had praised *Origen*.

Hier. in Ruf. *RUFINUS* having spread this Version at *Rome*, retired to his Country
n. 1. c. 6, 7. *Aquileia*, with a Letter of Communion from the Pope *St. Siricius*, who
Sup. lib. 18. not suspecting any Thing, had made no Difficulty of granting it. This
n. 33. holy Pope died soon after, that is to say on the twenty sixth of *November* 398, having governed the *Roman* Church near fourteen Years. Immediately after, *Anastasius* was elected, who held the holy See but three Years and a half. *Rufinus* was accused to him of having spread the Errors of *Origen* in *Rome*. *St. Marcella*, excited by her Zeal for the Faith, and Friendship for *St. Jerome*, was the first who publicly opposed it: For she saw that this Writing of *Rufinus* did much Mischief; that some Priests, Monks, and Seculars suffered themselves to be seduced by his Errors. The other Friends of *St. Jerome* at *Rome* joined with her, particularly *Paulinian* his Brother, and his Friend *Eusebius*, and two other Priests, called *Vincent* and *Rufinus*. *Vincent* was at *Rome* long before *Rufinus* of *Aquileia*; *Paulinian* and *Eusebius* set out a Year after him; the other *Rufinus*, two Years after. *St. Jerome* had sent his Brother *Paulinian* to sell the Remainder of their Inheritance in *Pannonia*, designing to enlarge the Monastery he had built at *Bethlehem*, and to be better able to exercise Hospitality. *Rufinus* of *Aquileia* was therefore accused to Pope *Anastasius*; Evidences

vidences were produced against him, who had been reclaimed from the Er- A. D. 400.
rours of *Origen*: His Translation of the Book of Principles was brought, but
as he had not set his Name to it, they shewed Copies corrected with his
own Hand. The Pope wrote several Times to him, to cause him to come to
Rome and make his Defence in Person: But he always excused himself.

IN the mean Time the Friends of St. *Jerome* gave him Notice of what Ap. Hier:
was transacted at *Rome*; *Pammachus* and *Oceanus* wrote him Word, that ^{ep. 64.}
certain Papers had been brought to them, containing the Version of the
Principles of *Origen*. We find therein, say they, many Propositions which
do not seem to be Catholick; and do likewise suspect that many others have
been suppressed, which would have discovered the Impiety of the Author:
For which Reason we desire you, for the Good of all at *Rome*, to let us
see this Book of *Origen*, as it is in the Original, and to correct the Errours
committed through Oversight or Ignorance in this Version. And as the
Translator, without mentioning your Name, artfully insinuates in his Pre-
face, that he hath performed the Work you promised, and that you have
embraced the same Opinions; you ought to clear your self from this Sus-
picion, least your Silence be taken for a Confession.

ST. *Jerome* having received this Letter, together with the Translation
and Preface of *Rufinus*, wrote another to *Pammachus* and *Oceanus*, where-
in he justifies himself as to the Commendations he had given to *Origen*.
He saith, that he praised his Wit and Learning; but did not approve his
Doctrine. And that he made use of him as St. *Cyprian* did of *Tertullian*,
and in the same Manner as the Books of *Appollinarius* against *Porphyry*, and
the Ecclesiastical History of *Eusebius* are made use of. He owns that he
studied under *Appollinarius* and *Didymus*, and that he had been also instruc-
ted by a Jew. I have read *Origen*, adds he, and know all that he hath c. 3:
writ, believe me, I speak by Experience, his Dogma's are poisonous, and
do Violence to the holy Scripture. He commends the Morals of *Origen*,
his great Labour and Application; he agrees that his Errours are excusable;
only he would not have him extolled as an Apostle, nor have it pretended
that he is never mistaken. As to *Origen's* Apology, attributed to the Mar-
tyr *Pamphilus*, he affirms it was not composed by him, but by *Eusebius*; c. 4. ep. 66.
He wrote also to *Rufinus*; for when he left *Palestine*, they parted good
Friends. St. *Jerome* complains gently of this Preface, where *Rufinus*, at
the same Time that he seemingly commends him, does in Truth accuse him
of the Errours of *Origen*; and desires him not to act in that Manner for the
future, least others should not bear it with the same Patience.

AT the same Time St. *Jerome*, according to the Desire of *Pammachus* Apol. ad
and *Oceanus*, translated *Origen's* Book of Principles; and he found himself Pam. lib. 1.
under the Necessity of making a new Translation, upon his comparing that c. 2.
which they had sent him with the Greek Original. For he observes that
Rufinus had corrected the Errours of *Origen* against the TRINITY, which
would not have been suffered at *Rome*; but that he had let alone the other
Dogma's, concerning the Fall of the Angels, and of Souls, of the Re-
surrection, the Plurality of Worlds, and of the Restoration of all Things.
Rufinus had left all these Errours in *Origen* as he found them, or had en-
forced

VIII.
St. Jerome
writes against
Rufinus,

A. D. 400. forced them by the Writings of *Didymus*: St. *Jerome* therefore thought himself obliged to make a more impartial Version of this Work, where all the Errours of *Origen* should equally appear.

Pammachus having received this, was shocked with these Errours, and kept the Books close, lest they should become publick. But one of the Brethren, prompted by an indiscreet Zeal, borrowed them to read, promising speedily to return them, and *Pammachus* lent them without any Suspicion. The other immediately got Writers in short Hand, and copied out the whole Work with such Dispatch, that he returned it sooner than he had promised. This Copy he communicated to others; but it was full of Errours, and in many Places, the Sense not compleat, as well by Reason of the Obscurity of the Subject Matter, as by the Hurry of the Transcribers. Wherefore ten Years after, that is about the Year 409, a certain Person named *Avitus* desired St. *Jerome* to send him the true Version, which St. *Jerome* accordingly did; and at the same Time to provide him with the Antidote, wrote a Letter, wherein he sets down the Errours contained in each of the four Books of the Principles. The Version of St. *Jerome* is lost, and that of *Rufinus* only is remaining.

WHEN he understood that St. *Jerome* had translated the Books of the Principles, he was so incensed thereat, that his Friends at *Rome* did not think it convenient to send St. *Jerome's* Letter to him, to *Aquileia*. In the mean Time, he composed three Books against St. *Jerome*, which appeared some Time after; and much about the same Time he translated *Eusebius's* Ecclesiastical History, at the Desire of *Chromatius* Bishop of *Aquileia*. To which he addeth two Books, which continued it to the Reign of *Theodosius* the Great. He acquaints us that he was about it when *Alaric* passed the Alps, to enter *Italy*.

IX. POPE *Anastasius* had often cited him to *Rome*, to defend himself, but he did not go, and only wrote him a Letter; where he saith in Excuse, that having not seen his Relations in thirty Years, it would be hard to leave them so soon, and that he was much tired with his long Journeys. He pretends that his Faith was sufficiently proved by the Persecution he underwent at *Alexandria*; it was That in the Time of *Valens*: However, he makes his Confession of Faith concerning the TRINITY, the Incarnation, the Resurrection of the Flesh, the Eternity of Hell Torments, pretty well agreeing with the Catholick Doctrine. Concerning the Original of Souls, he relates three Opinions; but says he hath embraced none of them, and that he holds what the Church plainly teacheth concerning them, that GOD is the Author of both Body and Soul. As to the Translation of *Origen*, he saith, he neither defends nor approves, but only interprets him; and protests, that he never did, nor would believe otherwise than as the Church of *Rome*, and the Churches of *Aquileia* and *Jerusalem*.

THIS Apology did not satisfy Pope *Anastasius*; he notwithstanding censured *Rufinus*; and understanding that *Theophilus* of *Alexandria* had condemned the Writings of *Origen*, and forbidden the Reading of them, he condemned them likewise at *Rome*. To which he was induced chiefly by the earnest

Rufinus con-
demned at
Rome.
To. ult Hier.
Sup. lib. 17.
A. 6.

earnest Solicitation of St. *Marcella*, and as it is believed in the Year 401. A. D. 401. In the following Year he wrote to *John* Bishop of *Jerusalem*, who had consulted him in the Case of *Rufinus*, and speaks of it to him in the following Manner; He must consider how he will be able to justify himself before God, who is the Judge of his Conscience. As for *Origen*, whom he hath translated into our Tongue, I knew not before who he was, nor what he had advanced. He afterwards declares he wholly disapproves of his Translation, as being of no other use but to infect the Roman Church with a pernicious Doctrine. He trusts in the Divine Providence, that his Conduct will be approved by the whole World: And saith he had written more largely of it to his Brother *Venerius*, that is the Bishop of *Milan*, the Successor of *Simplician*. He adds, that there is a Rescript from the Emperors forbidding all the Faithful to read *Origen's* Books. He exhorts *John* not to be swayed by common Talk, nor to entertain unjust Suspicions against any one; which seems to regard St. *Jerome*: And concludes speaking of *Rufinus*; Know that I look upon him as divided from us, so that I desire I may not know where he is, or what he does; in fine let him be absolved where he can. Thus ends the Letter of Pope *Anastasius*, which is the only Writing we have of his. He therein treats *John* of *Jerusalem* with great Respect, and says that the Glory of his Pontificate was spread through the whole World; which proves that the Reproaches of his giving into the Opinions of *Origen*, charged upon him by St. *Epiphanius* and St. *Jerome*, had made no great Impression at *Rome*, or that they were forgotten. *Origen* was also condemned in *Italy* by *Venerius* of *Milan*, and even by *Chromatius* of *Aquileia*, and in short by all the West.

THE first, and who with the most Heat, undertook to condemn *Origen*, was *Theophilus* Bishop of *Alexandria*. He was a long Time before he could resolve to do it, though earnestly solicited by St. *Epiphanius* and St. *Jerome*, who wrote to him, that many pious Persons disapproved the Patience he shewed towards the Hereticks, whom he hoped in vain to correct by gentle Usage. He was at length determined by the following Circumstance. There were among the Monks of *Egypt* some simple and very ignorant, who contenting themselves with the bare outward Meaning of the Phrases of the Holy Scripture, imagined that God had a human Shape, for which Reason they were called in Greek *Antropomorphites*. Those of better Understanding and greater Knowledge, attempting to undeceive them, occasioned Disputes; and as *Origen*, in other Respects decryed, was the furthest from this gross Explication of the Scripture, the *Antropomorphites* treated such as laboured to convince them of their Errour, as Followers of the Opinions of *Origen*; these latter accused them as Blasphemers and Idolaters.

THE Bishop *Theophilus* maintained the sound Doctrine, and publicly taught, that God was incorporeal. He likewise further explaineth himself as to this Matter in a Paschal Letter, where he at large refuteth the contrary Errour. This Letter being carried as usual to the Monasteries, strangely incensed all the *Egyptian* Monks, they said the Bishop *Theophilus* had fallen into a dangerous Heresy; and the greater Part of the Elders resolved

Hier. ep. 78.
ad Pam. &
Marc. in fi.
Id. ep. 16.
c. 5.
To. 2. conc.
p. 1194 &
ap. Hier. to.
ult.

Hier. 2.
Apolog. c. 6.
Ep. Justin. 50.
Conc. p. 618.
B.

X.
Theophilus
condemns
Origen.
Prof. Chr.
Pish. an. 7.
Arcad. p. 57.
Sever. dial. 1.
Ep. ad Epiph.
Hier. ap. 67.
68.
Hier. ep. 68.
Socr. vi. c. 7.
Soz. viii.
c. 11.
Sup. lib. 19.
n. 45.

Cass. coll. 2.
c. 2.

A. D. 401. solved to separate themselves from his Communion; because, say they, he contradicts the holy Scripture, in alledging that God hath no Human Shape, although the Scripture so expressly declareth that *Adam* was created after his Image. The Monks of *Scetis*, who were esteemed the most perfect in all *Egypt*, rejected this Letter; and among the Priests who governed them, *Paphnucius* only received it; those of the three other Churches did not suffer it to be so much as read in their Assemblies.

c. 31

Among the *Anthropomorphites* there was an old Man called *Serapion*, whose austere and exemplary Life gave great Credit to the Heresy. *Paphnucius* endeavoured to undeceive him by frequent Exhortations, but without any Effect; for *Serapion* still looked upon what was said to him as a Novelty, opposite to the ancient Tradition. A Deacon of great Learning, named *Photinus*, happened to come at that Time from *Cappadocia*; *Paphnucius* received him with great Joy, and causing him to come before all the Brethren, asked him, how the Eastern Churches explained this Passage; Let us make Man in our Image and Likeness? *Photinus* replied, that all the Bishops understood it not in a low literal Meaning, but in a spiritual Sense; and proved by a long and learned Discourse, and from many Passages in Scripture, that God is infinite, invisible, and incorporeal. *Serapion* was persuaded of the Truth of it. *Paphnucius* and the rest who were present, extremely rejoiced that God had delivered this pious old Man from the Error whereinto he had fallen through his Simplicity. They all rose up to pray together, and *Serapion* lying prostrate upon the Earth, cried out with Tears; Alas! my God is taken away from me, and I no longer know whom I adore; meaning he had lost that Image which he used to form to himself, when he would represent God to his Imagination, while he was at Prayer. *Cassian* and *Germanus* were present at this Conversion; and it gave Occasion to the second Discourse they had with the Abbot *Isaac* concerning Prayer; wherein he shewed them that this Error was the Remains of the Impression made by Idolatry in the Mind of Man.

Sup. lib. 20.
n. 7.

Coll. x. c. 3.

BUT the Multitude of the Monks were not so speedily convinced. They left their Monasteries, and crouded to *Alexandria*, murmuring against *Theophilus*, treating him as an impious Wretch, and attempting to murder him. In this Extremity *Theophilus* had Recourse to Artifice, and presenting himself before them, said; When I behold your Face, methinks I behold the Face of God; which appeased them; and they said to him, If you say true, and believe that God has a Face like ours, anathematize the Books of *Origen*; otherwise expect to be used as one of the Impious, and an Enemy to God. I will, replied *Theophilus*; for I as well as you, disapprove of *Origen's* Books, and have long since resolved to condemn them. In this manner he dismissed the Monks, and convened a Synod wherein it was decreed, that whoever should approve the Works of *Origen*, should be turned out of the Church; and he wrote a Synodical Letter to this Purpose to all the Bishops.

Prosp. Chr.
Pith. sever.
dial.

XI.

Paschal Let-

He further declared himself against *Origen* in Paschal Letters which he sent every Year, according to Custom, to all the Churches. For after the

the

the Council of Nice, the Bishop of *Alexandria* was ordered to give Notice to all the rest, of the Time of *Easter Day*. These Letters were sent after *Epiphany*, that every Body might be informed early on what Day *Lent* was to begin, and the other moveable Feasts depending upon *Easter*. And the Bearers of these Letters were well received in every City, and supplied with all Necessaries, and fresh Horses to continue their Journey. We have three of these Paschal Letters of *Theophilus* for the Years 401, 402, 404, but they are only in *Latin* translated by St. *Jerome*, and in the Editions the two first are transposed.

THAT which is really the first, opposes many of the Errours of *Origen*. First, that the Reign of *JESUS CHRIST* was to have an End, which we do not find expressly in any of his Works. But it was a Consequence of his Principles: For if all Bodies are to be finally destroyed, as being made only for the Punishment of Spirits, *JESUS CHRIST* must have no Body, and cease to be Man, and consequently to reign over Men, at least in his human Capacity. Secondly, that the Devils are to be saved; which *Origen* affirmed, believing that by their free Will they might, after very long Torments, at length purify themselves; and that *JESUS CHRIST* was to be the Saviour of all rational Creatures. Thirdly, that our Bodies should not rise again wholly incorruptible, *i. e.* that they should be at last annihilated, which *Origen* advanced as a Consequence of his Principle, that Bodies were only created for the Punishment of Spirits; whence it followed, that they became unnecessary when the Spirit was thoroughly purified. His fourth Errour is, that we are not to pray to the Son of God; which is what I have explained in its proper Place. *Theophilus* aggravates with Vehemence, these Errours of *Origen*, and refutes them by Passages out of Scripture. At the End of the Letter he saith; *Lent* will begin on the Eighth of the Egyptian Month *Phamenoth*; *Passion Week* on the thirteenth of *Pbarmouthi*; holy *Saturday* the eighteenth, and *Easter-Day* the nineteenth of the same Month. That is to say, *Lent* was to begin that Year on *Monday* the fourth of *March*, *Passion Week* on *Monday* the eighth of *April*, and *Easter Day* the fourteenth of the same Month; all plainly point out the Year 401. The *Greeks* still begin their *Lent* on the *Monday* of the first Week. The second Paschal Letter from *Theophilus*, misreckoned for the first, at first refutes the Errours of *Apollinarius*, and afterwards those of *Origen*. It is still more violent than the first; and there is Reason to believe that *Theophilus* took in too strict a Sense some Expressions of *Origen*, which might easily be explained. This Letter sets down the Beginning of *Lent* on the third Day of the Month *Mecheir*, that is, *Monday* the twenty fourth of *February*; *Passion Week* the fifth of *Pbarmouthi*, that is *Monday* the twenty first of *March*; *Easter Day* the eleventh of *Pbarmouthi*, that is *Sunday* the sixth of *April*, which discover to us the Year 402. At the End of the Letter it is said; You are to know that in the Room of the holy Bishops who have fallen asleep in the Lord, *Nasas* hath been ordained at *Lemnada* in the Room of *Hero*, *Paul* at *Erythro* instead of *Sabatius*, and *Verez* at *Omboes* to succeed *Silvanus*. Write therefore Letters of Pacification, and receive the same from them according to the Custom of the Church. The third Paschal Letter takes

Notice of the Abstaining from Wine, as also from Flesh, prescribed in Lent; and shews how it may be best spent in religious Employments. *Theophilus* likewise speaks against *Origen*, and shows the Beginning of Lent to be the eleventh of *Phamenoth*; of Passion Week the sixteenth of *Pharmouthi*, and Easter Day the twenty second, which answer to the seventeenth of *March*, and the eleventh and seventeenth of *April*, and consequently to the Year 404. He also names the new Bishops to whom they were to send, and from whom they were to receive Letter. *St. Jerome* translated those Letters as they appeared, and sent them both in Greek and Latin to his Friends at Rome. His Letter to *Pammachus* and *Marcella*, which he sent with the second Letter, is still extant. He therein makes Mention of the first, and highly extols the Zeal of *Theophilus*.

XII.
Theophilus
drives away
the great Bro-
thers.
Sup. lib. 16.
n. 36.
Pallad. vita
Chrys. p. 50.

Sozom. 8.
c. 12.

A private Quarrel excited *Theophilus* to proceed yet further. The Priest *Ifidore* ordained by *St. Athanasius*, being fourscore Years old, was at that Time Governour of the Hospital of *Alexandria*. A Widow of Quality gave him a thousand Sous of Gold, and caused him to swear by the sacred Table, that he would buy Cloaths therewith for the poor Women of the City, without acquainting the Bishop *Theophilus*; least he should lay out this Money in purchasing of Stone: For he was passionately fond of building, and raised many Structures of no Service to the Church. *Ifidore* having taken the Money, disposed of it for the Use of the poor Women and Widows. *Theophilus* was informed thereof; for he had Spies that gave him Notice of all that passed. He sent for *Ifidore*, and without any Signs of Anger, asked him how the Matter was? *Ifidore* told him the whole Affair; whereat *Theophilus* was incensed, but he dissembled his Anger. They relate also some other Reason for *Theophilus's* Aversion to *Ifidore*. Two Months after, having assembled the Presbyters, he produced a Paper, and directing his Discourse to *Ifidore*, said, It is eighteen Years since I received this Memorial against you; my other Employments had put it out of my Head, but now looking among other Papers, I have met with it, answer to the Complaint which it contains. Now it accused him of an abominable Crime. *Ifidore* replied, Were it true that you received this Memorial against me, and that you had forgotten it, could not he who gave it you, enquire for it again? He went aboard a Ship on a Voyage, answered *Theophilus*. But, returned *Ifidore*, Did he not come back again, at least two or three Years afterwards? If he is in this Place, let him appear. *Theophilus* being thus urged, put off the Affair till another Time. In the mean Time, he gained a certain young Man by Promises, to accuse *Ifidore*; and moreover gave him, as it is said, fifteen Sous of Gold. The young Man carried them to his Mother, who, fearing least *Ifidore* should prosecute her before the Governour, went to him, shewing him the Money which she said she had received from *Theophilus's* Sister. *Ifidore* continued at his House in Prayer to God. The young Man fearing the Punishment of the Laws, and the Resentment of *Theophilus*, took Sanctuary in the Church. *Theophilus* secretly condemned *Ifidore*, and turned him out of the Church, pretending he was guilty of an infamous Crime, which Decency did not allow to be explained. *Ifidore*, fearing he should even make some Attempt on his Life, fled to the Mountain of *Nitria*, where he had spent his Youth, and retired into his Cell

to pray. Hereupon *Theophilus* wrote to the neighbouring Bishops, ordering them, without giving any Reason, to drive from the Mountain, and the remotest Part of the Desert, the Monks who presided over the rest. They came to *Alexandria* to beg *Theophilus* to tell them why they were condemned; who changing Colour, and frowning upon them with the Eyes of a Man enraged, turned towards the aged *Ammonius*, threw his Pallium about his Neck, and gave him Blows with his Fist, which caused the Blood to gush out at his Nose, crying out, Heretick anathematize *Origen*. *Ammonius* was one of the four great Brothers, of great Reputation among those Monks. With this ill Usage they returned to their Habitations, and continued their ordinary Exercises, relying on the Clearness of their Consciences. *Theophilus* convened a Council against them, of the neighbouring Bishops, and without having cited, or giving them an Opportunity of making their Defence, he excommunicated three of the chief, *Ammonius*, *Dioscorus*, and another, under Pretence of their maintaining corrupt Doctrines, not daring to pass Sentence against the whole Multitude. He afterwards sent for five Monks from the same Mountain, who were *Egyptians*; one of them he made Bishop of a small Town, a second Priest, and the three others Deacons; and employed them to present Petitions against the former three, which they only subscribed, being drawn up by himself. Having received these Petitions from them in the Church, he goes to the Prefect of *Egypt*, and presents another in his own Name, together with these, which contained Accusations against the three Monks, demanding they might be forcibly driven out from all Parts of *Egypt*. And having obtained an Order to this Purpose, with some Soldiers, he falls in the Night-time upon the Monasteries. He immediately drove away *Dioscorus* one of the great Brothers, Bishop of the Mountain, who was forced from his See by some *Ethiopian* Servants. He afterwards pillages the Mountain, leaving the poor Moveables of the Monks to the young Men who followed him. Having plundered their Cells, he sought for the three Brothers, *Ammonius*, *Eusebius*, and *Euthymius*; but they were let down into a Well which was covered with a Matt. Not finding them, he burnt their Cells, with which were burnt the Holy Scriptures, and other good Books, a young Boy, and the Sacred Mysteries. *Theophilus* afterwards returned to *Alexandria*; and the three great Brothers fled to *Palæstine*, and arrived at *Jerusalem*. The Priests and Deacons of the Mountain, and three hundred Monks followed them; the rest were dispersed to divers others Places. The greater Part of those in *Palæstine* retired to *Scythopolis*, it being well stored with Palm Trees, which they wanted for their Work. These were about fourscore in number. *Theophilus* having understood that they had retired to *Palæstine*, wrote to the Bishops of the Country in these Terms; You ought not to have received those People against my Will, but since you have done it through Ignorance, I pardon you. Take care therefore that you do not admit them for the future, either into the Church or any other Place. Thus these Monks were often obliged to change their Abode, and at length resolved to go to *Constantinople*.

Sozom. 8.

c. 13.

Pall. dial.

p. 50.

A.D. 401. HERE St. *John Chrysostome* gained still more and more the Affection of the People, by his Courage and Eloquence, and at the same Time became more odious to the great Men, and part of his Clergy. After the Fall of *Rufinus* and *Eutropius*, the Goth Captain *Gainas* bore the greatest Sway in the Empire of the East, and the Emperour *Arcadius* was obliged to confer upon him the Command of all his Troops, as well Horse as Foot. He was an *Arian*, as were most Part of the *Goths*, and would have made Use of his Interest to procure them a Church at *Constantinople*, and said to the Emperor, that it was neither reasonable nor decent that they should be obliged to pray without the City. The Emperor replied, he would see, and take Order about it. He afterwards sent for St. *John Chrysostome*, proposing to him the Request of *Gainas*, represented to him his Power, and gave him to understand he aspired to the Empire, concluding, that, in order to keep him quiet, it was necessary to grant his Demand. St. *Chrysostome* replied; Do not, my Lord, promise, nor order me to give that which is holy unto Dogs. For I can never resolve to turn those out who acknowledge the Divinity of the WORD, to deliver up the Temples of GOD to those who blaspheme him. For the rest, do not fear this Barbarian, send for us both together, and I will easily find a Way to stop his Mouth. The Emperor joyfully accepted this Condition, and sent for them the next Morning. *Gainas* renewed his Demand, and challenged the Emperor's Promise. St. *Chrysostome*, accompanied with all the Bishops who were present at *Constantinople*, replied; That a Christian Emperor could not undertake to do any Thing against the Law of GOD. But I ought, answered *Gainas*, as well as others to have a Place to say my Prayers in. All the Churches, replied *John*, are open, no Body hinders you from praying in them. But, said *Gainas*, I am of another Communion; I demand a Church for those of this Communion, and may well demand it after the Services I have done the *Romans*. *John* replied; Your Rewards have been greater than your Services. You are General, you wear the consular Habit; you ought to reflect on your former, and present Condition; consider how you were clothed before you passed the *Danube*; in how low a State of Poverty you was then, and how great are your Riches now. The Truth of it is, *Gainas* was at first a common Soldier. The holy Bishop proceeded, by putting him in mind of the Oaths he had taken to the Emperor *Theodosius*, to be true to him and his Children, and to maintain and defend the Empire and its Laws; and shewed him the Decree which prohibited the Assemblies of Hereticks in the Cities. Then turning towards the Emperor, he exhorted him to support the Law, telling him, he had better resign the Empire than deliver up the House of GOD. *Gainas* did not dare to insist any further, and the *Arians* had no Church at *Constantinople*.

SOME Time after *Gainas* openly revolted. He ravaged *Thrace*, and no Body dared to oppose, or even to undertake a Deputation to him. In this Exigency they had Recourse to St. *Chrysostome*, who accepted the Employment, not fearing the Resentment of the Barbarian on account of the Church he had demanded. *Gainas* understanding he was coming, went

XIII.
St. Chrysostome opposes
Gainas.
Socr. vi. c. 6.
Sozom. viii.
c. 4.
Theod. v.
c. 32.

Sozom. ibid.

Theod. v.
c. 33.

went a great Way to meet him, took hold of his Hand, which he after-^{D. D. 401.} wards put upon his Eyes, and presented his Children to him, setting them on his Knees. However this Deputation did not put an End to the War; *Gainas* continued in his Rebellion, and was at last defeated by *Chr. Marcel.* *Vides* Chief of the *Huns*, who sent his Head to *Constantinople*, which was ^{an. 401.} carried through the City on the Top of a Pike, on the thirtieth of *Chr. Pasch.* *January* 401, *Vincentius* and *Fravitta* being Consuls. ^{cod.}

DURING this War, and in the thirteenth Indiction, that is in the ^{XIV.} Year 400, before the Month of *September*, the Bishops of *Asia* came to *Constantinople* on some Business; where happened also to be some others, ^{Accusation} *Theotimus* of *Scythia*, *Ammon* of *Thrace*, *Arabian* of *Galatia*, all Metro- ^{against Anto-} politans, and of an advanced Age. *Theotimus* Bishop of *Tomi*, and Suc- ^{nus of E-} cessor of *Vetranio*, was a *Scythian* by Nation, but educated in the Mo- ^{phesus.} nastick Way of Life, still wearing the same Habit, and his Hair of the ^{Pall. dial.} same length as he did then; living very meanly, and eating as he had ^{p. 115.} Occasion, without having any set Meals. The *Huns* about the *Danube* ^{Sozom. vii.} did so much admire his Virtue, that they called him the God of the Ro- ^{c. 26.} mans. One Day, as he was passing in the Country of the *Barbarians*, he met some of them who were going the same Way to *Tomi*; the Place where he resided. Those who were with him began to cry out, thinking they were all lost; as for him, he alighted off his Horse, and went to pray; the *Barbarians* passed without seeing him, his Company, or any of their Horses. As they harrassed the *Scythians* by frequent Incurfions, he soothed them, by giving them Victuals, and making them Presents. Which made one of the *Barbarians* believe he was rich; who being desirous to take him, having prepared a Cord with a slip Knot, leaned upon his Buckler, as his Manner was when he talked to the Enemy. He lifted up his Hand to throw the Cord about him, and drag him amongst his own Party; but his Hand remained stretched out in the Air, neither could he draw it in again till *St. Theotimus* had prayed for him: Such ^{Martyr. R.} was this Holy Bishop, who is commemorated by the Church on the twen- ^{20. Opr.} tieth of *April*.

ALL these Bishops, together with *St. John Chrysostome*, being assembled in a Synod on *Sunday* at *Constantinople*, to the number of two and twen- ^{Pall. p. 126.} ty. *Eusebius* Bishop of *Valentinianopolis*, or *Cilbiana* in *Lydia*, came be- ^{V. Baudr.} fore them, and presented them a Bill against his Metropolitan *Antoninus* Bishop of *Ephesus*, containing seven Articles of Indictment, setting forth, first, That he had melted down the Sacred Vessels, and converted the Money to the Use of his Son. Secondly, That he had taken some Marble from the Entrance of the Baptistry, to lay it in his own private Bath. Thirdly, That he had set up in the Hall where he eat, some Pillars belonging to the Church, that had long lain neglected. Fourthly, That he retained in his Service a Man who had committed a Murder, and had not punished him. Fifthly, That he had sold some Lands which *Basilina*, Mother to the Emperor *Julian*, had given to the Church, and had taken the Money to his own Use. Sixthly, That he had taken his Wife again after he had left her, and had had Children by her. Seventhly, That he held it as a Rule

A. D. 408. Rule and a Maxim, to sell Ordinations to Bishopricks, proportioning his
 Pall. p. 127. Price to the Value of the Incomes. *Eusebius* added, Those who have been
 ordained for Money are present, and likewise he who received it, and I
 can prove all that I have advanced. *St. Chrysostome* said to him; Brother
Eusebius, it is often difficult to prove those Accusations which are pre-
 ferred through Passion or Prejudice. Be ruled by me, do not bring an
 Accusation in Writing against our Brother *Antoninus*; we will accommo-
 date this Affair. *Eusebius* grew warm, and flew out into a Passion against
 p. 128. *Antoninus*, persisting in his Accusation. Whereupon *St. Chrysostome* en-
 treated *Pant* of *Heraclea*, who seemed to be *Antoninus*'s Friend, to re-
 concile them; and then rose up and went into the Church with the Bi-
 shops; for it was the Time of the Sacrifice; and after having saluted the
 People, giving them the Blessing as usual, he sat down with the other Bi-
 shops. *Eusebius* entered unseen, and before all the Bishops, and the whole
 Congregation, presented another Bill, containing the same Accusations;
 and conjured *St. Chrysostome*, with terrible Imprecations, and by the
 Life of the Emperor, to do him Justice, and to save him from Death.
St. Chrysostome seeing his Rage, and not willing the People should be dis-
 turbed, received the Bill: But after the Holy Scriptures had been read,
 he desired *Pansophius* to offer the holy Sacrifice of the Body and Blood
 of our LORD, and went out himself with the other Bishops; for he would
 not sacrifice with a disturbed Mind, according to that Precept of the
 Gospel; *If thou bring thy Gift to the Altar, &c.*

Matt. v.

AFTER the People were dismissed, *St. Chrysostome* sat in the Baptistry
 with the other Bishops, and having sent for *Eusebius*, said to him before
 all who were present; I say again; Things often are advanced out of
 Pall. p. 120. Prejudice, which it is difficult to maintain. If you can clearly make out
 your Accusation, we do not reject it; otherwise we do not oblige you to
 go on with it. Resolve therefore before the Bill is read; for when it
 hath been read and heard by every Body, and Acts have been drawn up,
 you will not have Liberty, being a Bishop, to desist. The Indictment
 he presented was read; and the elder Bishops said to *St. John Chrysostome*,
 Though there is none of these Articles that are not criminal, that we
 may not lose Time, let us only fix upon the last, which is the most abo-
 minable; for he who would sell the Gift of the HOLY GHOST for Mo-
 ney, would not spare the Vessels or Lands belonging to the Church.
 Whereupon *St. John Chrysostome* proceeded to the Trial, and said, Bro-
 ther *Antoninus*, what say you to this? He did not fail to deny it. After-
 wards those were questioned who had given the Money; who also deny-
 ed it. They continued to enquire further into the Cause by the Exami-
 nation of some Evidences, and laboured therein with great Diligence, till
 the eighth Hour, or two a Clock in the Afternoon. At length they
 proceeded to the Witnesses, before whom the Money had been deliver-
 ed and received; but they were not present. *St. Chrysostome* finding the
 Necessity of hearing these Witnesses, and the Difficulty of sending for
 them, resolved to go into *Asia* himself, to finish this Process. But *An-
 toninus*, urged by the Reproaches of his Conscience, applied himself to a
 certain

p. 130.

certain Person in Power, for whom he performed the Office of a Judge and of some Lands which that Lord had in *Asia*, and desired him to put a Stop to the Journey of *John*, promising to send for the Witnesses: *St. Chrysostome* therefore received a Message from the Emperor to this Purpose; It is not convenient that you who are our Pastor, should be just at a Time of so great Disturbance, and go into *Asia* to look for Witnesses, who may easily be brought hither. This Disturbance was the Rebellion of *Gainas*. By this Means *St. Chrysostome* was persuaded to stay; and *Antoninus* thought he had gained his Cause by this Respite, hoping to send the Witnesses out of the Way by Power or Bribes. *St. Chrysostome* prevented this, resolving with the Council to send some of the Bishops who were present into *Asia*, to examine the Witnesses. Three were accordingly sent thither, *Synecletius* Metropolitan of *Trajanopolis*, *Hesychius* Bishop of *Parium*, and *Palladius* of *Helenopolis*. The Acts of the Council decreed, that either of the two Parties, the Accuser or the Accused, who within two Months did not appear at *Hypaea*, to maintain his Right, should be excommunicated. *Hypaea* was a City of *Asia*, in the Neighbourhood of the two Parties, and the two Bishops were in Commission with *Synecletius*. *Hesychius*, one of these two Commissioners, being a Friend to *Antoninus*, feigned Sickness: *Synecletius* and *Palladius* came to *Smyrna*, whence they wrote to the two Parties to repair to the appointed Place, but they had already come to an Agreement. *Antoninus* had bribed *Eusebius*, who had sworn not to follow the Suit. However, they presented themselves at *Hypaea* out of Form, and said that the Witnesses were not to be met with, being employed in divers Affairs. The Judges asked *Eusebius*, how long will it be before you produce them? We will stay. *Eusebius* thinking to weary them out by his Delays, for it was in the very Heat of Summer, obliged himself to produce the Witnesses in Forty Days, or submit to the Penalties enjoined by the Canons. But instead of going to look for them, he wholly neglected the Matter, and retreated to *Constantinople*, to lie concealed. The Judges waited the Forty Days; and *Eusebius* not appearing, they wrote to all the Bishops in *Asia*, declaring him excommunicated, as contemning the Court, and as a Calumniator. They stayed still another Month, and then returned to *Constantinople* where they met and upbraided him. He excused himself on account of Sickness, and assured them he would produce the Witnesses.

IN the mean Time *Antoninus* died, and *St. Chrysostome* received a Decree from the Clergy of *Ephesus*, and the neighbouring Bishops, who begged and vehemently conjured him, to come and reform that Church, which had long been afflicted by the *Arians*, and Evil Catholics; and to put a Stop to the Cabals of those who endeavoured by Money to get Possession of the Holy See. *St. Chrysostome* seeing that the Matter was to restore Discipline throughout the whole Dioceses of *Asia*; which was wholly layed aside, as well through the Negligence as Ignorance of the Pastors; resolved to undertake the Journey, notwithstanding his bad State

XV.

St. Chrysostome at Ephesus.

P. 134.

State of Health, and the Severity of the Winter. He left the Church of Constantinople to the Care of *Severian* Bishop of *Gabala*, in *Syria*, who had come to preach there; and in whom he had an entire Confidence: And took three Bishops to accompany him in his Voyage, *Paul*, *Syrian*, and *Palladius*.

BEING arrived at *Ephesus*, the Bishops of *Lydia*, *Asia*, *Phrygia* and *Caria*, assembled to the number of Seventy, drawn thither by the Reputation of *St. Chrysostome*, whom they were desirous to hear, especially the *Phrygians*. This Council ordained *Heraclides*, a Native of *Cyprus* Deacon to *St. Chrysostome*, Bishop of *Ephesus*, having been a Monk at *Scetis*, and Disciple of the Monk *Evagrius*. *Eusebius* of *Valentinianopolis* came before the Council, begging he might be admitted to the Communion; which some Bishops opposed, alledging that he was a Calumniator. He said to them; this Trial was begun two Years ago, The Evidences not appearing, have been the Cause of this Delay: Give me Leave to produce them now: For although *Antoninus* is dead, those who gave him Money for their Ordination, are still living. The Council thought fit to enquire into the Matter: They first read the Proceedings in that Part of the Cause that had been already heard. The Witnesses came in, and Six of those who had been Ordained for Money came in also. At first they denied; but the Witnesses persisted, even the Priests whom the accused seemed to be sure of; there were Laymen and Women. They specified the Bribes that were given, the Time, Place, and Quantity. At length the accused being urged by their Consciences, made no great Difficulty to confess. It is true, said they, we have given, but we thought we were obliged to it by Order, that we might be freed from the Charges payed at the Entrance on Benefices. We desire you now to let us remain if possible in the Service of the Church, otherwise to restore us what we have bestowed, for there are some of us who have given even our Wives Ornaments. *St. Chrysostome* said to the Council; I hope the Emperor at my Request will free them from the Charges of the Court: Pass a Decree that the Heirs of *Antoninus* shall restore them, what they have given. The Council decreed this Restitution, and deposed these six Simoniacal Bishops, permitting them only to communicate in the Chancel. They acquiesced in this Sentence, and other Bishops were chosen in their Places, of suitable Morals and Capacity, who had always lived in a State of Celibacy. *St. John*, *Chrysostome* by the Way, turned the *Novatians* and *Quartodecimans* out of many of their Churches.

XVI. HE deprived also *Gerontius* Bishop of the Church of *Nicomedia*; he had been Deacon to *St. Ambrose* of *Milan*, and boasted he had taken in the Night an *Onoscelis*, for thus the *Greeks* call a Spectre, which they imagined had Asses Legs. *Onoscelis* affirmed then, that he had taken this Monster, which had shaved his Head, and he had put him to turn a Mill; the ordinary Punishment of the Slaves. Whether he said this out of Vanity to be admired, or that he was deluded by the Devil; *St. Ambrose* thought this Discourse unbecoming a Minister of God; and

Socr. vi. c. 11.
Soz. 8. c. 10.

Pall. p. 135.
Socr. vi. c. 11.
Soz. 8. c. 6.

Pall. p. 136.

Gerontius
of Nicome-
dia deposed,
Soz. viii. 6.
V. Valef. hic.

and ordered *Gerontius* to stay sometime in his own Lodging, to perform A.D. 401. Penance. But he who had great Skill in Physick, was an active Man of a perswasive Tongue, and had all the Qualifications proper to make Friends, laughed at *St. Ambrose*, and removed to *Constantinople*; where in a short Time he gained the Friendship of some great Persons at Court, who procured him the Bishoprick of *Nicomedia*. He was ordained by *Halladius* Bishop of *Cesarea* in *Cappadocia*; in Return for having obtained for his Son a considerable Post at Court: Which coming to the Ears of *St. Ambrose*, he wrote to *Neftarius* Bishop of *Constantinople* to depose *Gerontius*, and not to suffer the Affront offered to him and the Discipline of the Church. Whatever Desire *Neftarius* had to comply with his Request, he could never bring it to pass, being strongly opposed by all the People of *Nicomedia*.

St. John Chrysostome deposed *Gerontius*, and ordained *Pansopbius* in his Place, who had been Præceptor to the Empress. He was a Man of Piety, of a sweet Temper, and a regular Behaviour; but was not acceptable to the People of *Nicomedia*. They rose in a Tumult many Times, and related both in publick and private the good Turns of *Gerontius*; the Benefit they received from his Art, the Kindness and Industry with which he laboured to give Relief to all who were sick, without Distinction, as well Rich as Poor. They extolled his other good Qualities, and making Processions in the Streets of *Nicomedia* and *Constantinople*, as in Times of Earthquakes, Droughts, and other publick Calamities, they sung Hymns, and made Suplications to God, that they might not be deprived of their Bishop. At length they were constrained to give him up, notwithstanding their Groans and Tears; and the Deposing this Bishop did procure *St. John Chrysostome* many other Enemies. In his Absence, the Empress *Eudoxia* was brought to Bed of a Son, who was called, after his Grandfather, *Theodosius*. He was born on the Fourth of the *Ides* of *April*, in the Consulship of *Vincinius* and *Fravitta*; that is, in the Year 401. The Birth of this Prince proved favourable to *St. Porphyrius*, Bishop of *Gaza*, who was come to *Constantinople* to solicit in Behalf of his Church.

Socr. vi. c. 6.
Soz. 8 c. 4.
Marcel.
Chr. an. 401.
Chr. Pasch.
cod.

He being a Native of *Theffalonica*, the Son of a noble and wealthy Family, passed into *Egypt* about the Year 378, and took the Habit of a Monk at *Scetis*. Five Years after, he retired into *Palestine*; sold his Inheritance, which he distributed to the Poor, and learned to make Shoes, that he might live by his Labour. The Bishop of *Jerusalem*, ordained him Priest against his Will, and intrusted him with the Care of the holy Cross. He was also ordained Bishop of *Gaza* against his Consent, about the Year 396, but he continued to practise the Austerities of a Monastick Life, feeding only upon Bread and Roots, and not eating till after Sun-set. His City of *Gaza* was full of Pagans, who had no less than eight Temples therein. And as he converted great Numbers of them, they rose up in a Rage against him, and his Flock. In order to secure himself from their Outrages, he sent his Deacon *Mark* to *Constantinople*, to request of the Emperor, that the Temples might be demolished, especially that of *Marnas*. *Eutropius* was then in Power, and *St. John Chrysostome* at that Time Bishop, consequently it was in the Year 398. *Mark* obtained an Order to shut up the Temples; but the

XVII.
St. Porphy-
rius of Gaza,
at Constan-
tinople.
Vita S.
Porph. ap.
Sur. & Boll.
26. Feb.

A. D. 401. Officers sent by the Emperor to put it in Execution, suffered themselves to be bribed, so that after having thrown down the Idols, and shut up the Temples, they permitted them to consult secretly the Idol of *Marnas*. The Idolaters persecuting the Christians still more and more, *St. Porphyrius* went to *John* Bishop of *Cæsarea*, and begged he would ease him of the Burthen of that Church, and give him Leave to retire. *John* comforted and exhorted him to continue there; whereupon *Porphyrius* conjured him to accompany him to *Constantinople*, where being arrived, they applied themselves to *St. John Chrysostome*, who joyfully received them, and knew again the Deacon *Mark* who came with them, and had wrote the Life of *St. Porphyrius*. He recommended them to the Eunuch *Amantius*, who had great Credit with the Empress, and was a zealous Servant of God.

IN Effect, *Amantius* introduced them to the Empress, whom they found reposing on a Bed of Gold. She saluted them first, begging their Blessing, and excused herself that she did not rise, being so near her Time of Lying-In. They related to her the Persecution of the Idolaters, who did not so much as leave the Christians Liberty to cultivate their Lands, that they might be able to pay the Tribute to the Emperor. Fathers, replied the Empress, be not troubled; I hope God will grant me Grace to persuade the Emperor to satisfy your Demands: Go and rest your selves, and pray to God for me. She afterwards caused some Money to be brought her, and gave them three Handfulls; Saying, Take this however for your Expences. They took it, and when they went out gave the greatest Part of it to the Officers who attended at the Doors.

THE Empress proposed the Matter to the Emperor, who made some Scruple of it, fearing his Revenues would be lessened, if he shewed any Severity to the Inhabitants of *Gaza*. The Bishops coming again to the Empress, she gave them an Account of the Matter, wishing them however not to be discouraged. Whereupon *St. Porphyrius*, remembering what they had been told by an old Anchorite whom they had seen in their Passage in the Isle of *Rhodes*, according to his Instructions, he said to the Empress, labour for JESUS CHRIST, and he will give you a Son. The Empress blushed, and even leaped for Joy, saying to the Bishops; Fathers, pray unto God that I may have a Son according to your Words; and I promise you to do all you desire: And moreover to build a Church in the midst of the City of *Gaza*. A few Days after, the Empress was delivered of *Theodosius*, upon which Occasion there was great Rejoycing. The young Prince was baptized with much Solemnity, and the Empress obtained from the Emperor all that the Bishops had requested: viz. the demolishing of the Temples of *Gaza*, and Privileges and Revenues for the Churches. They stayed at *Constantinople* during the Feast of *Easter*, which in that Year 401 fell on the Fourteenth of *April*, and at their Departure, the Emperor and Empress bestowed on them great Presents. As soon as they arrived in *Palestine*, *St. Porphyrius* caused all the Temples at *Gaza* to be destroyed, with the Assistance of an Officer, whom the Emperor had sent to execute his Orders. He even ruined the famous Temple of *Marnas*, and built a Church in the Place where it stood, to fullfil the Empresses's Vow.

ST. *John Chrysostome* returned to *Constantinople*, not long after *Easter*, having been absent a hundred Days, that is to say, about Three Months. At his Return, he found that *Severian*, to whom he had left the Care of the Church at *Constantinople*, had endeavoured to usurp it from him. *Severian* was Bishop of *Gabala* in *Syria*, and had acquired a great Reputation for his Eloquence, as had also *Antiochus* Bishop of *Ptolemais* in *Phœnicia*, who had a great Readiness of Expression, and an harmonious Accent; and some gave him the Name of *Chrysostome*, or golden Mouth. *Severian* excelled in the Solidity of his Thoughts, and more frequently quoted Scripture, but his manner was not so agreeable; and in speaking Greek he retained the dull Pronunciation of the *Syrians*. *Antiochus* came to *Constantinople*, where he preached sometime, got together a good Sum of Money, and returned home. *Severian* moved by this Example, composed several Sermons and went likewise to *Constantinople*, where he was well received by St. *Chrysostome*, and *Severian* on his Part did not fail to court his Friendship. His Eloquence soon made him known at Court; he gained the Esteem and Affection of many of the great Men, and was known even to the Emperor and Empress; for he made it his Business to please his Audience. He succeeded still further in the Absence of St. *Chrysostome*, who received Notice thereof from the Arch-deacon *Serapion*; that is, that *Severian* by his Cabals raised Disturbances in the Church of *Constantinople*. *Serapion* was an *Egyptian*, of a quick and cholerick Temper, and hated by *Severian* whom he contemned on his Side. One Day as *Severian* passed by where *Serapion* was sitting, the latter would not vouchsafe to rise up and pay him the Respect due to his Dignity. Whereupon *Severian* transported with Rage, cried out, if *Serapion* dies a Christian, JESUS CHRIST was not made Man. *Serapion* aggravated this Expression, to stir up St. *Chrysostome* against *Severian*; it is even said that he suppressed half of it, and represented it as if *Severian* had absolutely said JESUS CHRIST was not made Man; and produced a Witness who affirmed the same. Matters went so far, that St. *Chrysostome* drove *Severian* from *Constantinople*; but the Empress *Eudoxia* took his Part, and caused him to come back from *Chalcedon*, whither he had retired. St. *Chrysostome* still refused to admit him to his Friendship, not daring to rely upon it. But the Empress in the Church of the Apostles presented to him the young *Theodosius* her Son, placing him on his Knees, and conjuring him to receive *Severian*. Thus do *Socrates* and *Sozomen* relate this Story. We have the Latin Translation of the Discourse, which St. *John Chrysostome* and *Severian* pronounced before the People of *Constantinople* after their Reconciliation. St. *Chrysostome* spoke first, and *Severian* the Day after, declaring he embraced the Union with open Arms. But it appeared by the Sequel that he did not heartily and sincerely return to his Friendship.

THE *Arians* were still very numerous at *Constantinople*, and as they were obliged to hold their Assemblies without the City, they met with in near the publick Portico's to go out together, on the solemn Days of every Week, that is on *Saturday* and *Sunday*. There were two Choirs of them that sang Hymns, agreeable to their Doctrine; and after having spent the greater Part of the Night in this Manner, they went

XVIII.
Attempts of
Severian of
Gabala.
Chrys. homil.
de regres. ed.
A. to. 7. p. 941.
Socr. vi. c. 11.
Soz. viii. c. 10.

Soz. viii. c. 9.

To. 7. ed. A.
in fine P. to.
21.

XIX.
Tumult of the
Arians at
Constanti-
nople.
Socr. vi. c. 8.
Sozom. viii.
c. 8.

A.D. 401. out in the Morning, and crossed the City to repair to the Place where they assembled. In these Hymns they endeavoured to incense the Catholics, by saying; where are those who affirm that three Things are but one Power? St. *John Chrysostome* fearing least they should stagger some of the Simple, encouraged certain Catholics to sing likewise on their Part in the Night-time. The Success did not answer his good Intention. The Catholics performed their nocturnal Prayers with more Noise and Pomp than the *Arians*: For they carried Silver Crosses with Torches of Wax fixed to them, which was an Invention of St. *Chrysostome*; the Empress *Eudoxia* being at the Expence of them. The *Arians* still insolent and haughty from the Power they lately enjoyed, were not able to endure this; they fell one Night upon the Catholics with such Fury, that an Eunuch belonging to the Empress called *Brisco*, who was singing with the rest, was wounded in the Forehead with a Stone; and some private Persons were slain on both Sides: Which occasioned the Emperor to forbid the *Arians* to sing any more in publick, renewing the Prohibition made under the Pontificate of *Nectarius*, in 396, to assemble in the City to perform Litanies, that is, to pray Night or Day. All which increased the Affection of the People to St. *Chrysostome*, and at the same Time procured him Enemies.

L. 30. C.
Th. de hær.

XX.
The great
Brothers at
Constanti-
nople.

Pall. dial.
p. 60.

Sozom. viii.
c. 13.

Pall. p. 56.
p. 61.

THIS was the Situation of Affairs, when the Monks driven out of Egypt by *Theophilus* retired to Constantinople; they presented themselves to St. *Chrysostome*, who seeing at his Feet fifty aged Men, venerable by their gray Hair and Austerities, visible in their outward Appearance, was so moved thereat, that he melted into Tears; and asked who had used them ill? The Pope *Theophilus*, replied they; if you, like the rest of the Bishops, are afraid of him, we have nothing left but to make our Application to the Emperor. But if you love the Honour of the Church, persuade *Theophilus* to suffer us to remain in Egypt; since we have committed no Fault, neither against the Law of God nor against him. St. *Chrysostome* thinking it would be easy to appease *Theophilus*, willingly took the Office upon him: But till he had written to him, advised the Monks not to acquaint any one whatsoever with the Occasion of their Journey. He lodged them in the Church called *Anastasia*; and some pious Women, among others St. *Olympias*, provided for their Subsistence, whereto they themselves contributed by their bodily Labour. At the same Time that they arrived at Constantinople, there came also Clerks from *Theophilus*, whom he had sent to gain to his Interest by Bribes the Officers that were to have the Government of Egypt; that he might make Use of their Authority against such as were not acceptable to him. St. *Chrysostome* having sent for these Ecclesiasticks, asked them, Whether they knew the fugitive Monks? They replied sincerely, We do; they have been greatly injured: You may not, my Lord, receive them to the spiritual Communion, lest you give Offence to our Bishop; but may use them well in other Respects. St. *Chrysostome* resolved to do so, and did not suffer them to partake in the Mysteries; permitting them only to pray in the Church. In the mean Time he wrote to *Theophilus*, begging the Favour of him, as his Son and Brother, to receive them. *Theophilus* had no Regard to those his Intreaties; on the contrary he sent the five Monks to Constantinople, whom he had suborned to accuse

accuse them; and whom he had ordained for this Purpose, the first of A. D. 401. them Bishop, the second Presbyter, and the three others Deacons. He gave them in Charge some Petitions, which accused the Doctrine of the fugitive Monks; for there was nothing to be said against their Morals; and his Accusations succeeded so far in the Palace, that they were pointed at as Magicians.

THE Monks who were accused, after having anathematized all evil Doctrines, presented Petitions to St. *John Chrysostome*, containing several Articles of the Outrages committed by *Theophilus*; with other Accusations of a more scandalous Nature. St. *Chrysostome* exhorted them in Person, and used the Mediation of other Bishops, to admonish them not to proceed in this Manner, because of the ill Consequences that might attend it. He likewise wrote to *Theophilus* as follows. Their Discontent has proceeded to such an Excess, that they have accused you in Writing: Let me know therefore your Resolution; for I cannot persuade them to leave the Court. *Theophilus* was so incensed hereat, that he turned the Bishop *Dioscorus* out of his own Church. He was p. 62. one of the four great Brothers, who had grown old in the Service of the Church; the three others were at the Head of the Exiles. *Theophilus* writ also to St. *John Chrysostome* in these Terms: I believe you are not ignorant of the Canons of *Nice*, which prohibit a Bishop to try Causes out of his own Jurisdiction. If you are ignorant, be informed thereof, and receive no Petition against me: For, if I am to be tried, it is by the *Egyptians*, and not by you, who are seventy five Days Journey distant. St. *Chrysostome* having read this Letter, laid it up by him, and exhorted the Monks of both Parties, that is the Refugees, and those afterwards sent by *Theophilus* to accuse them, to come to an Agreement. But the first were exasperated by the Tyranny of *Theophilus*; the others alledging they had not Power to make a Reconciliation without his Consent. St. *Chrysostome* having spoke to them in this Manner, thought no more of it.

THEOPHILUS knew how zealous St. *Epiphanius* was against the Er- XXI. rours of *Origen*, and had formerly treated him as an *Antropomorphite*. Letter of But he wrote to him then, and sent him the Synodical Letter of his Theophilus Council of *Alexandria*, whereto he added another from himself, in which against the he desires him to convene all the Bishops of the Island of *Cyprus*, and great Brothers. to send Synodical Letters to the Bishop of *Constantinople* himself, and Socr. vi. such others as he should judge convenient, to the End that *Origen* might be c. 10. condemned by the whole World. For I have been informed, saith he, that Sozom. viii. the Slanderers of the true Faith, *Ammonius*, *Eusebius*, and *Euthymius*, c. 14. are gone to *Constantinople* to deceive others if they can, and joyn them- Ap. Hier. selves to those who are already in their Errour. Take Care therefore ep. 67. to notify this Matter to all the Bishops of *Isauria*, *Pamphylia*, and the neighbouring Provinces; send them my Letter if you think it necessary: And that it may come the sooner to *Constantinople*, send thither some understanding Man, and some one of your own Clerks; as I myself have sent certain Abbots from the Monasteries of *Nitria*, with other holy Persons, to inform every Body by Word of Mouth of what hath passed. St. *Epiphanius* failed not to assemble a Synod of the Bishops of his Sozom. viii. Island, c. 14.

A. D. 401. Island, where he prohibited the Reading of the Books of Origen. He wrote also to St. John Chrysostome exhorting him to do the like.

Socr. vi. c. 10.
Ap. Hier.
ep. 73.

Ep. 72.

Ep. 69.

Ep. 70.

Ep. 71.

Post. ep. 66.

XXII.
Council of
Carthage.
Ap. Dion.
Orig. & Cod.
Gr. n. 57. to.
2. Con. p.
1642. & 1643.

MOREOVER St. Epiphanius sent the general Letter of Theophilus to St. Jerome, against Apollinarius and Origen, which seems to be the second Paschal Letter, exhorting him to write in Latin on the same Subject, for the Use of those in the West. St. Jerome translated this Letter of St. Epiphanius to him, and that of Theophilus to St. Epiphanius. He also translated a Letter sent by Theophilus to himself, to exhort him to shun the Origenists in Palestine; and another recommending to him the Bishop Agatho, and the Deacon Athanasius, whom he had sent for the same Purpose. St. Jerome subjoined his Answers, in which he highly extolls the Zeal of Theophilus. In one he excuses the Bishop of Jerusalem for having received a suspected Person; by which it appears that he no longer accounted that Bishop a Follower of Origen. In the other he shews that Theophilus had written to Pope Anastasius upon that Subject. In the mean Time St. Jerome having received Rufinus's two Books filled with Invectives against him, continued to answer him in his Apology, divided into three Books, addressed to Pammachus and Marcellinus. In the first Book he defends himself against the Accusations of Rufinus; in the second he refutes his Apology addressed to Pope Anastasius; in the third he answers some injurious Letters of Rufinus.

A Council was held at Carthage on the fourteenth of the Calends of July, after the Consulship of Stilico, that is the eighteenth of June 401. The Bishop Aurelius presided therein, who spoke thus; My Brethren, you, as well as I, are acquainted with the Necessity of the Churches of Africa, and it seems convenient that one should be appointed amongst us to go into Italy, and represent our Wants to our holy Brother Anastasius, Bishop of the Apostolical See, and to our holy Brother Venerius Bishop of Milan. For from these Sees proceeded the Prohibition, which they will see the Necessity of providing against. The Scarcity of Clerks is so general, and many Churches so neglected, that they have not so much as even an illiterate Deacon; and we are not able any longer to bear the daily Complaints of divers Parishes in a languishing Condition, and the Ruin of an infinite Number of Souls, of whom we shall give an Account to God. You remember that in the foregoing Council it was decreed, that they who were baptized in their Infancy by the Donatists, before they were able to distinguish their Error, and become Converts at Years of Discretion, being better informed; may be admitted among the Clergy, provided they shall be of sound Morals, especially in so urgent a Necessity. There are likewise some of the same Sect, who desire to come over to us with their People, and still to keep their Rank: But I believe we must leave this Point to our Brethren, that after a more mature Deliberation, they may give us their Opinion hereon. We only desire their Consent for the ordaining of those who are baptized whilst they are Children. We see by this Discourse of Aurelius the great Want of Clerks in Africk, which partly proceeded from the Multitudes and Oppressions of the Donatists, and partly from the great Care of the Bishops in their Choice of them. Which yet did not hinder them from ordaining Deacons who were illiterate, that

is,

is, according to the Stile of those Times, who could neither write nor A. D. 401. read. It appears likewise, that there had been some Council of *Italy*, wherein Pope *Anastasius*, and *Venerius* of *Milan*, at the Head of the other Bishops, had prohibited the Ordaining of converted Hereticks.

THIS Council of *Carthage* was not numerous; but in the same Year, on the thirteenth of *September*, was held another at *Carthage*, which was general, of all the Provinces of *Africa*; where *Aurelius* likewise presided. Letters were therein read from Pope *Anastasius*, wherein he exhorted the Bishops of *Africa*, in a fatherly Manner, not to dissemble the Artifices and Outrages of the *Donatists*; and are, very likely, his Answer to the Letters of the preceeding Council. This Council returns Thanks to God for the Charity of the Pope; but however resolves to act in an amicable Manner with the *Donatists*, and to use the Methods of Persuasion as much as possible. It is decreed therefore, that the Council shall write to the Judges of *Africa* to assist the Catholick Church, in enquiring into all that hath passed in the several Places where the *Maximianists* have got the Possession of the Churches, and obliging them to keep to the publick Records, that the Truth may be known by the whole World. That some of the Catholick Bishops shall be appointed to go as Deputies, to exhort the *Donatists* to a Re-union, in letting them see in what Manner they have dealt with the *Maximianists*, their Schismatics, whom they have condemned in a general Council; some of whom they have notwithstanding received without degrading them, and have approved the Baptism they have administered. They likewise ordain, as in the preceeding Council, that Letters shall be sent to the other Bishops, especially the Pope *Anastasius*, to shew him the Necessity of admitting the *Donatist* Clerks, who shall be willing to become Converts, as was the Practice in the Beginning of the said Schism, without forcing them to lose their Rank. Not with Design to act hereby in Opposition to the Council on the other Side of the Sea, which prohibits the *Donatist* Clerks to be admitted, and keep their Stations; but to except from this Rule such as shall be of Use for the Service of the Church. This Council on the other Side the Sea, seems to be the same with the Council of *Italy*, whereof the foregoing Council of *Carthage* makes mention; but this is only our Conjecture. to the Reception of the *Donatist* Clerks in the Beginning of the Schism; this may be understood of the Decree of the Council of *Rome*, held under Pope *Melchades*, which did not depose the Bishops ordained by *Majorinus*, when they renounced their Schism.

PURSUANT to the Decrees of this Council of *Carthage*, St. *Augustine* promised by Oath, and gave it under his Hand, to receive the *Donatists* with all that was good in their Opinions; that is Baptism, Ordination, the Profession of Chastity, and the Benediction of the Virgins. For, saith he, we reject only their Error; and we acknowledge and reverence in them the Name of God, and his Sacraments. When therefore they return to the Catholick Church, they do not receive therefrom what they had before; but to the End that this may be for their Profit, they receive from the Church what they had not, namely Charity. That all the World might the better understand the scandalous Proceedings of the *Donatists*, the Emperor *Honorius* ordered that the Rescript they had obtained from the Emperor *Julian*, should be fixed up in publick Places, together

with

A.D. 401. with the Acts relating to them. This Law of *Honorius* is dated on the twenty sixth of *February*, in the Year 400. There are likewise two Laws published by the same Emperor, which seem to regard the Grievances caused by the *Donatists*, being both made for *Africa*; they both concern the Privileges of the Clerks, and are dated, the first on the twenty fifth of *June*, 399; the second on the fourteenth of *July* 401.

XXIII. THE great Brothers, and other Monks of *Egypt*, who had retired to *Constantinople*, finding that *St. John Chrysostome* delayed too long to do them Justice, applied themselves to the Emperor; and drew up long Petitions, wherein they accused the Monks sent by *Theophilus* as Calumniators, and charged *Theophilus* himself with certain Crimes. They presented themselves in private before the Emperor and Empress in the Church of *St. John*, requesting that the Petitions of the Monks their Adversaries might be examined before the *Præfect*, and that *Theophilus* might be obliged, whether he would or no, to come and be tried by *St. Chrysostome*. The Petition produced the desired Effect; an Officer called *Elaphius*, was sent to *Alexandria* to fetch *Theophilus*; and the *Præfect* examined the Accusation formed against the great Brothers by his Deputies; who proved nothing, and according to Law, had forfeited their Lives as Calumniators. But they cast all the Blame upon *Theophilus*, affirming he had overreached them, and dictated their Petition. So that they were imprisoned till the Arrival of *Theophilus*: For they were not satisfied with their Offer to give Bail for their Appearance. Some died in Prison during the long Delay *Theophilus* made in coming; others after his Arrival, by the Means of the Money he gave, received no other Punishment than being sent to *Proconnesus*, as convicted of Calumny.

XXIV. *St. Epiphanius*, at the Desire of *Theophilus*, came first to *Constantinople* soon after the holding of the Council of *Cyprus*, the Acts of which he brought with him; in which the Books of *Origen*, but not his Person, were condemned. The first Thing he did, being come on Shoar, was to go to the Church of *St. John at Hebdomun*; where he staid to perform Divine Service, and ordain a Deacon: After which he entered into *Constantinople*. *St. John Chrysostome*, to shew him the greater Respect, sent all his Clergy to meet him, and invited him to lodge in some of the Houses belonging to the Church; but he refused his Offer, nor would even be present where *St. Chrysostome* was, so much had he been prejudiced against him. On the contrary, he convened the Bishops at his own House, who were then at *Constantinople*, shewed them what had been ordained in his Council against the Works of *Origen*; and persuaded some of them to subscribe these Acts, which the greater Part refused. *St. Theodosius* Bishop of *Scythia*, opposed *St. Epiphanius* to his Face. He told him that it was unjust to injure the Memory of a Person who had been so long dead, and to condemn the Judgement of the Antients, and reverse their Decrees. At the same Time he drew out one of *Origen's* Books, and read some Passages in it, and proved that his Works were of Use to the Church: Adding, that they who blame his Writings, do hereby run the Hazard, without thinking of it, of rejecting the Truths therein contained. *St. John Chrysostome* always preserved a great Respect for *St. Epiphanius*, and invited him to go with him to the Ecclesiastical Assemblies, and to lodge at his House. But *St. Epiphanius* denied to do either,

either, unless *John* condemned the Writings of *Origen*, and sent away *Dioscorus* and his Companions. But *St. Chrysostome* put it off, saying, that nothing should be done precipitately, nor any one condemned unheard. Whereupon *St. Epiphanius* at the Instigation of his Enemies resolved upon another Course. For an Assembly being to be held the next Morning in the Church of the Apostles, they persuaded him to present himself before the People, and openly to condemn the Books of *Origen*, and *Dioscorus's* Party as Followers of *Origen*; and to blame the Bishop *John* himself as their Adherent. He thought by this Means to lessen the Credit of *St. John Chrysostome* with the People. The next Day *St. Epiphanius* went out to put this Design in Execution, when not far from the Church, he met the Deacon *Serapion*, sent by *St. Chrysostome* to meet him; for he had received Notice of the Design concerted that Evening before. *Serapion* declared to *St. Epiphanius*, that what he was about to do, was neither just in it self, nor for his Advantage: A Sedition, said he, may ensue, and you will be in Danger, as the Author of the Commotion. Upon this Remonstrance *St. Epiphanius* proceeded no further.

IN the mean Time the young *Theodosius* fell ill, and the Empress being in great Apprehensions for him, sent to *St. Epiphanius* to recommend him to his Prayers. He assured the Empress that the Child should live, if she would withdraw her Protection from *Dioscorus*, and the other Hereticks. The Empress returned answer; If God is resolved to take my Child, he has the absolute Disposol of him: As for you, had you Power to raise the Dead, your own Arch-deacon would have been yet alive. This Arch-deacon was *Crispion*, the Brother of *Fusco* and *Sulamas* two famous Monks in the Reign of *Valens*. *Ammonius* and the other Egyptian Monks, by the Empress's Advice, repaired to *St. Epiphanius*. He asked them who they were? *Ammonius* replied; Father, we are the great Brothers; but I should be glad to know whether you have seen any of our Disciples or Writings. He replied, he had not: Upon which *Ammonius* continued; Why then have you judged us Hereticks, without having any Proof of our Opinions? Because, said *St. Epiphanius*, you were reported to me to be so. *Ammonius* replied; We have acted quite contrary; for we have frequently met with your Disciples and Writings, the Anchorite among the rest; and as many blamed it, and called it heretical, we defended it, and have been as solicitous about what related to you, as if you had been our Father. You ought not therefore, upon a bare Report, to condemn us unheard; or treat those in this Manner who always speak well of you. Upon this *St. Epiphanius* spoke to them in a more gentle Manner, and dismissed them.

SOON after he departed from *Constantinople*, in Order to return to *Cyprus*: whether he repented of his coming, or whether his Death had been revealed to him. It is reported, that being just ready to embark, he said to the Bishops who waited upon him to the Sea-side; I leave you the City, the Court, and the Theatre: As for me, I am going; for I am in Haste, in great Haste. And it is true that he died on board a Ship before he could arrive at *Cyprus*. The Time of his Death is not exactly known; it is certain he governed the Church of *Constantinople* in *Cyprus* six and thirty Years; and that he lived to a very great Age. His Memory is honoured by the Church on the twelfth of *May*. He was very learned; but his Criticisms are not always to be relied upon: His natural Goodness of Temper rendered him credulous, and apt to be prejudiced by what was said to him.

Soz. viii. c. 5.

Pall. dial.
P. 151.
Hier. Scrip.
Epiph. Mart.
R. 12. Mai.

XXV. ACCORDINGLY we do not find any Proof, that the great Brothers maintained the Errours of *Origen*: And we find an Eye-Witness, who is very favourable to them, *Posthumian* of *Gaul*, a Friend of *Severus Sulpicius*, who introduces him, speaking in this manner, relating his Journey into the East; The seventh Day we happily arrived at *Alexandria*, where the Bishops and the Monks opposed each other in a scandalous Manner; which Difference was occasioned by the Bishops (who frequently met together) having ordained in their Council, that no Body should read, or keep by him the Books of *Origen*, who was esteemed the most learned Interpreter of the Holy Scripture. But the Bishops produced some Passages in his Writings which were not very judicious, which his Defenders did not dare to maintain; but said, that the Hereticks had maliciously inserted them, and that the rest ought not to be condemned upon this Account, since the Reader would easily distinguish them. The Bishops obstinately persisted, and made Use of their Authority to condemn the good and the bad together; nay, and the Author himself, saying, that the Books received by the Church, were more than sufficient, and that such Books ought to be rejected, the reading whereof would be of greater Prejudice to the Ignorant, than it could be of Use to Persons of Capacity.

Testimony of
Posthumian.
Sever. dial. i.
7.

POSTHUMIAN adds: Both Parties were heated to such a Degree, that it produced a Sedition; which the Bishops not being able to put a Stop to by their Authority, the Prefect, which was a bad President, was employed to regulate the Discipline of the Church; who terrified and dispersed the Monks, and they fled into divers Countries; and Bills being fixed up against them, they were not suffered to stay in any Place. What moved me most was, that *Jerome*, who is most Catholick in his Principles, and very learned in the Law of God, was thought at first to have followed *Origen*, and that he was now the first to condemn him, and all his Writings. I dare not judge lightly of any one; but it is said, that the most knowing Persons were divided upon this Difference. Whether it was an Errour, as I believe it was, or an Heresy, as it is supposed, it could not be prevented by the Chastisements frequently inflicted by the Bishops; neither had it been possible for it to have spread so far, had it not been augmented with Disputes. *Alexandria* was moved with this Sedition, when I arrived there. The Bishop received me with much Civility, and even better than I expected, and endeavoured to keep me with him. But we did not think we ought to stay in a Place where our Brethren had been so lately persecuted, in a manner so detestable: For though perhaps it may seem to have been their Duty to have obeyed the Bishops; yet this was not a Subject, for which so great a Multitude confessing the Name of *JESUS CHRIST* ought to have been persecuted, and especially by Bishops. *Posthumian* afterwards relates how he went to *Bethlehem*, and spent three Months with St. *Jerome*, whom he greatly commends for his indefatigable Labour, and Application, and Depth of Learning, his Zeal against Hereticks, and against such Clerks or Monks, who were remiss, or self-interested; which clears him from the least Suspicion of giving into the Opinions of *Origen*.

XXVI.
Theophilus at
Constanti-
nople.
Chrysost. ep.
ad Inn.

THEOPHILUS of *Alexandria* came at length to *Constantinople*, pursuant to the Emperor's Order: but although this Order was directed only to him, he brought a great Number of Bishops with him, who came from *Egypt*, and even from the *Indies*. He arrived on *Thursday* about Noon, and was immediately received with loud Applauses and Acclamations

tions by the *Egyptian* Mariners, who had imported Corn to *Constantinople*. A. D. 401
Being come on Shore, he passed by the Church, but did not enter in as was usual,
usual, and lodged without the City in one of the Emperor's Houses cal-
led *Placidiana*. St. *John Chrysostome* had provided Lodgings for him, and
all his Company; and earnestly pressed them to come to his House; but
they refused it; nor would *Theophilus* see him, nor speak to him, nor
pray with him, nor give him any other Mark of Communion. And this
was his Behaviour during the three Weeks he stayed at *Constantinople*,
and never came near the Church, although St. *Chrysostome* was continually
inviting him to come thither to see him, or at least to let him know the
Reason why he thus declared War against him, from the very first Time
he came into the Town, which very much scandalized the People; but
Theophilus would never return him any Answer.

His Accusers, that is, the Monks whom he had driven out of *Egypt*, pressed
St. *Chrysostome* to do them Justice; and the Emperor having sent for him
ordered him to go over the Bay, on the other Side of which *Theophilus* lod-
ged, and to hear his Cause: For he was accused of Violence, Murder, and
several other Crimes. But St. *Chrysostome* would not take Cognizance of
it, out of regard to *Theophilus*; but more out of Respect to the Canons,
which prohibited Bishops to judge any Cause without the Limits of their
own Province, upon which *Theophilus* himself insisted in his Letters, which
St. *Chrysostome* kept by him.

IN the mean Time, *Theophilus* laboured Day and Night to find out by
what Means he might deprive him of his See. He found many Persons at
Constantinople full of Resentment against him. *Acatius* Bishop of *Berbaa*,
who had arrived there some time before, not having such Lodging pre-
pared for him as he liked, he thought it was some Slight put upon him by
St. *Chrysostome*; and being transported with Rage, he said to some of the
Clerks of St. *Chrysostome*; He shall soon feel my Resentment. He entered
into a strict Friendship with *Severian* of *Gabala*, *Antiochus* of *Ptolemais*,
and a Syrian Abbot called *Isaac*, who made a Practice of running
from Country to Country, and calumniating the Bishops. The first Thing
they did was to send to *Antioch*, to enquire into the Behaviour of St. *Chry-*
stome in his Youth; and finding nothing for their Purpose, they sent
to *Alexandria* to *Theophilus*, who from that Time carefully sought out
some Pretence for accusing him.

IN the City of *Constantinople* it self, *Theophilus* met with several who
were Enemies to St. *Chrysostome*; namely, such of his Clergy who were un-
willing to submit to the Regulation he would have introduced among them:
especially two Priests and five Deacons; and two or three Persons be-
longing to the Emperor's Court, who procured Souldiers for *Theophilus*, to
assist him with their Force; and three Widows of the first Quality, *Marsa*
Widow to *Promotus*, *Castricia* Widow of *Saturninus*, who had been both
Consuls, and *Eugrophia* the Name of whose Husband is not set down.
St. *Chrysostome* was wont to reprove them, that being now grown old, they
adorned themselves, and wore artificial Hair, which they curled upon their
Foreheads. The Bishops of *Asia* who had been deposed, did not fail also
to resent it. *Theophilus* was very careful to aggravate and foment these Ani-
mosities: He was very profuse in distributing his Money; kept a great
Table, caressed and flattered the Ambition of the Ecclesiasticks, promising
them the highest Dignities. He found two Deacons whom St. *John Chryso-*
stome had expelled the Church, on Account of their Crimes, one for
Murther,

p. 66.

Murder, and the other for Adultery: He promised to re-establish them in their former Station; and he kept his Word with them accordingly after the Banishment of *St. Chrysostome*. Upon this Assurance he prevailed upon them to present Petitions to him, which he had drawn up himself, which were false in every Article except one; wherein they accused the Bishop *John* of advising every Body to take, after the Communion, some Water and some Pastils, lest they should cast out with their Spittle some Part of the Species, and that he used to do so himself. *Theophilus* having received this Petition, went to the House of *Eugraphia* with *Severian*, *Antiochus*, *Acatius*, and the rest of the Enemies of *John*: Being all met there together, they considered in what manner they should begin to proceed against him. Whereupon one of them proposed the presenting a Petition to the Emperor, and obliging him by force to come to their Assembly. This Advice was put in Execution, and Money was not wanting to remove the Difficulties that attended it. It is even said, the Empress *Eudoxia* was personally offended with *John*, who having heard that she had incensed *St. Epiphanius* against him, he had, following the natural Heat of his Temper, made a Discourse against Women in general, but the People applied it to the Empress. And she being informed of it by some ill designing Persons, had complained to the Emperor, and had excited *Theophilus* to assemble immediately a Council against *John*.

XXVII.
Council of
Chesna.

CHESNA a Town near *Chalcedon*, was the Place made choice of for the Meeting of this Council, of which *Cyrinus* was Bishop; he was an Egyptian by Birth, and an Enemy of *St. John Chrysostome*. When *Theophilus* with the Bishops his Companions passed through *Chalcedon* in their Journey to *Constantinople*, *Cyrinus* expressed himself with great Resentment against *John*, calling him impious, insolent, and inexorable; which very much pleased the other Bishops. However, he was not able to go with them to *Constantinople*, because *Maruthas* Bishop of *Mesopotamia* had hurt him by accidentally treading on his Feet. In the mean Time as *Theophilus* believed *Cyrinus*'s Presence necessary in a Council where *St. Chrysostome* was to be accused, he was resolved to hold it at his House: Besides he was apprehensive of the People of *Constantinople*, who bore a great Affection to their Bishop. The Place then where the Council assembled was the Town of *Chesna*, where *Rufinus* had built a Palace, together with the Church dedicated to the Apostles *St. Peter* and *St. Paul*, as also a Monastery.

Sup. xix.
n. 15.

Pall, p. 71.
Phot. Cod.
59. in fin.

Chryf. ep.
ad Inn. ap.
Rall. p. 13.

HERE *Theophilus* assembled Thirty Six Bishops of his own Province and some others, Forty Five in all; the Chief of whom were *Theophilus* himself, *Acatius* of *Berbea*, *Antiochus* of *Ptolemais*, *Severian* of *Gabala*, *Cyrinus* of *Chalcedon*, and *Paul* of *Heraclea*, who presided in the Council; especially at the last Sitting. The Council being thus assembled, *Theophilus* sent in an arbitrary Manner for the Arch-Deacon of the Church of *Constantinople* called *John*, as if the See had been already vacant: The Arch-Deacon obeyed the Summons, and brought over most of the Clergy, and appeared as the Chief of *St. Chrysostome*'s Accusers, exhibiting Twenty Nine Articles against him, viz.

Ast. Phot.
Art. 1.
Art. 2.

THAT *St. Chrysostome* had excommunicated him himself, because he had struck a Servant of his called *Eulalius*. That a Monk called *John*, had been beaten, dragged about, and laid in Irons, as if he had been possessed with a Devil, by the Order of *St. Chrysostome*. Perhaps he was one of those who had been sent by *Theophilus* to complain against the great

Bro-

Brothers, and who had been put in Prison as Calumniators. Another Article is to be referred to the same Thing, viz. That Men who were in Art. 19. Communion with the whole Church, being imprisoned by his Orders, and dying there in their Confinement, he had despised them to such a Degree, as not to accompany their Corps to the Grave. He was farther accused, of having injured the Clerks, charging them with Corruption; saying, Art. 5. That they were always ready to do any Thing, and that they were not worth three *Oboli*; and of having composed a Book against them filled Art. 8. with Invectives and Falsehoods. This was probably his Treatise against the *Subintroductæ*. It was moreover said, that he had sent for three Deacons before his Clergy, *Acatius*, *Edaphius*, and *John*, and had accused them of having stolen his *Pallium*: Asking whether they had Art. 9. taken it for any other Use. *St. Isidore of Pelusium*, who lived about the same Time, says, that this Ornament, which is Wool, signifies the Sheep on Lib. 1. ep. 136. the Shoulders of the good Shepherd. *St. Chrysostome* was further accused Art. 20. of having injured the most holy Bishop *Acatius*, that is the Bishop of *Berbaæ*, and refusing even to speak to him: and having delivered the Art. 21. Priest *Porphyrius* into the Hands of *Eutropius*, to be sent into Banishment. *Porphyrius* was a Priest of *Antioch*, whose Conduct gave just Art. 21. Reason for Complaint against him. *St. Chrysostome* was also accused of Art. 27. having delivered up the Priest *Venerius* in an outrageous Manner; of having in the Church of the Apostles, given *Memmon* such a Blow with his Fist, that the Blood issued out of his Mouth, and of having nevertheless after this offered the holy Mysteries. It was added, that he had called *St. Epiphanius* Dotard and little Devil. But we see by several Instances. that the Name of Devil was not so odious among the Ancients as amongst us. It was further said, that he entered into a Conspiracy against *Severian of Gabala*, and that he stirred up the Deans against him. These were certain inferiour Officers belonging to the Church, who attended at Epiph. Expa- Funerals. That he had discovered the Count *John* in a Mutiny: In fine, that Art. 26. he was himself the Accuser, Judge and Witness; as appeared in the Affair of the Arch-Deacon *Martyrius*, and in that of *Proeresius* Bishop of *Lycia*. This is what had been with much Pains collected to charge *St. Chrysostome* with Pride, Injustice and Violence.

He was likewise accused of Avarice, of having sold many of the rich Moveables belonging to the Church; and the Marble prepared by *Nectarius* Art. 3. his Predecessor, to adorn the Church *Anastasia*; of having sold by the Art. 4. Means of one called *Theodulus*, the Inheritance of *Thecla*, which had been Art. 16. probably left to the Church. In short, said they; we do not know what are become of the Revenues of the Church. As to Ordinations, it was Art. 17. said, that he had ordained the Priests and Deacons, but not at the Altar, and many without any Certificate or Testimonial: That he had ordained Art. 13. Four Bishops at the same Time, and that he had ordained *Serapion* Priest, Art. 24. who had been charged with Crimes; and *Anthony* Bishop, who had been Art. 14. convicted of searching into Sepulchers. Lastly, That he gave Money to Art. 12. the Bishops whom he had ordained, that he might make use of them in Art. 10. persecuting the Clergy. His Morals and Religion were also attacked: They said he went to, and even entered the Church without saying his Art. 29. Prayers, and that he dressed and undressed himself in his Throne, and eat Pastils there. It has been observed before, that he eat something out of Art. 12. Respect, after having received the Communion: by the other Part it appears,

Art. 28. appears, that at that Time they changed their Habit when they ministred at the Altar: But perhaps it was not usual to do this in the Church. It was farther said, the Bath is heated for him alone, and after he has bathed, Art. 13. Serapion shuts it up, that no Body else may bathe. He eats alone, living licentiously, like a *Cyclops*. He receives Women, after he has sent every body out of the Room. These are the Twenty Nine Articles preferred against him Art. 25. by the Arch-Deacon *John*, in the Bill which he delivered to the Council. Art. 15. Eph. 143. ad N A Y, he carried this last Calumny so far, as openly to accuse him of Cyriac. ravishing a Woman; and he offered to justify himself as to this Point, by the Examination of his Person, and the Condition to which he had been reduced by the great Austerities he had practised in his Youth. The other Accusation of his living as a *Cyclops*, was grounded upon his eating alone, as he really did, and seeing but little Company at his own House, which his Enemies compared to the savage Life of the *Cyclops*, whom the Poets represented as unsociable, shutting themselves up each in their separate Dens. They supposed that St. *Chrysostome* acted in this Manner, that he might indulge his Appetite with less Observance; but it was quite contrary. He drank no Wine, because his Head was hot, except when the Weather was hot, he drank some Wine with Roses steeped in it. His Stomach was so weak and irregular, that he nauseated what had been prepared for him, and desired what he had not. Sometimes he was so taken up with Business relating to the Church, or studying the Scriptures that he never thought of eating, and would thus fast till the Evening. He complained much of what was layed out upon his Table, esteeming it a kind of Sacrilege to spend upon voluptuaries what would otherwise be given to the Poor; and he feared lest the Stewards should take a Pretence from hence to raise their Accounts extravagantly. Lastly, He thought that in so great a City, he ought to entertain all those who were in any considerable Office, or entertain no Body. In this manner doth the Bishop *Palladius* his Friend, speak of it, but his being so careful to justify him upon this Point, shews that this Conduct was thought extraordinary; Hospitality being esteemed, agreeably to what is delivered by St. *Paul*, as one of the Duties properly belonging to a Bishop.

XXVIII. *While Theophilus held his Council at Chesna near Chalcedon; St. John Chrysostome was at Constantinople and Forty Bishops, who sate with him in the Hall belonging to the Bishop's Palace. They were surprized that Theophilus who had been summoned to return an Answer to heinous Crimes laid to his Charge, could so suddenly alter the Resolutions of those in Power, and draw over the greater Part of the Clergy to his Side. St. Chrysostome said to them: Pray, Brethren, if you love JESUS CHRIST, let no Body quit his Church upon my Account: For as it is written, I am ready to be offered, and the time of my separation draweth nigh: and I see well that I shall depart this life after having suffered many afflictions. I know the Conspiracy of Satan; he can no longer suffer my attacking him in my Discourses. Remember me in your Prayers, so may God have Mercy upon you. At these Words the Assembly being over come with Grief, and melting into Tears, some of them went out after they had first kissed his Head, his Eyes, and his Mouth.*

He sent to them to return, and said to them; sit down, Brethren, and do not weep, and pierce my Heart any more. JESUS CHRIST is my Life, and I shall gain by Death; for it was reported that they intended to strike off his Head, by reason of the Freedom and Boldness of his Discourses. Remember,

p. 8.
Philip. i. 21.

member, said he, what I have often told you, that this Life is but a Journey. Are we better than the Patriarchs, the Prophets, and the Apostles, that we should be immortal in this World? One of the Company said with a deep Sigh; we Weep to see ourselves Orphans, the Church a Widow, the Laws contemned, Ambition triumphant, the Poor deserted and forsaken, and the People without any one to instruct them. St. Chrysostome knocking his second Finger against his Left-hand, as was his Custom when he was thinking earnestly upon any Thing; returned this Answer: It is enough, Brother, say no more; but as I said before, do not quit your Churches. Preaching p. 69. did not begin, neither shall it end with me. Eulysius Bishop of Apamea in Bitbynia said; if we keep our Churches, they will not fail to oblige us, to communicate and subscribe. Communicate, said St. Chrysostome, that there may not be any Schism, but do not subscribe. For my Conscience doth not upbraid me with any Thing for which I ought to be deposed.

IN the midst of this Discourse, they were informed, that there were Deputies from Theophilus. St. Chrysostome ordered they should come in, and asked them what Rank they held in the Church? They replied that of Bishops. They were two young Men not long before ordained in Libya, called Dioscorus and Paul: St. Chrysostome desired them to sit, and to tell him the Occasion of their coming. They replied; we have only a Letter to deliver. He ordered it to be read, and the Deputies caused it to be read by a young Man, who was one of Theophilus's Domesticks. It was to this Purpose. The holy Council assembled at Chelna to John: but did not give him the Title of Bishop. We have received Accusations against you, wherein you are charged with a Multitude of Crimes. Come therefore and bring with you the Priests Serapion and Tigrinus, for they are wanted: Tigrinus was an Eunuch. They likewise required the Reader Paul. After the Reading of this Letter, the Bishops assembled with St. Chrysostome, deputed three Bishops, namely Lupicinus, Demetrius and Eulysius; and two Priests, Germanus and Severus; ordering them to say thus to Theophilus: Make no Schism in the Church; if in Contempt of the Canons of Nice, you are resolved to try Causes out of the Limits of your Jurisdiction; do you your self pass over into this City to us, that we may first try you. For we have Papers wherein you are charged in sixty nine Articles with notorious Crimes; and our Council is more numerous than yours: You are but thirty six, and those under one Province, whereas we are forty in number of several Provinces, among whom are seven who are Metropolitans. We have likewise in our Hands your Letter to our Brother John, wherein you declare, that none ought to try Causes out of their own Provinces. Soc. vi. c. 11. Soz. viii. c. 17. Ep. ad. Innoc. ap. Pall. p. 13. p. 71.

AT the same Time St. Chrysostome said to the Bishops of his Party, make what Protestations you please: I must also return an Answer, to what hath been declared to me. And addressing himself to the Deputies of Theophilus, he gave them this Answer: Till this Time I never knew that any one had any Thing to lay to my Charge; but if you would have me appear before you, suffer not those to remain in your Assembly, who are my known and declared Enemies; and I will not dispute in what Place I ought to be tried: Although surely I ought in this City. Now those whom I refuse for my Judges, are Theophilus, who, as I will prove, said, both at Alexandria and in Lycia; I am going to Court to depose John, which was so true, that ever since his Arrival he hath refused either to see or communicate with me. I refuse also Acatius, he having said; He shall soon feel my Resentment. I need not mention Severian or Antiochus: God will soon take Vengeance of them,

them, and their Actions are exposed in the publick Theaters : If it is really therefore your Intention, that I should appear before you, let not these four be in the Number of my Judges, neither suffer them to appear as my Accusers, and then I will not only come before you, but before a Council of the whole Earth. And know, that should you send a thousand Messages to me, you shall receive no other Answer.

THE Deputies of *Theophilus* were hardly gone out, when there came a Notary from the Emperor, with a Commission to oblige *John* to appear, in order to take his Tryal, as his Enemies had desired. The Notary pressed him to obey : and after he had received his Answer, two Priests of *St. Chrysostome's* Clergy, sent by *Theophilus* required Admittance. These were *Eugenius*, who was afterwards rewarded with the Bishoprick of *Heraclea*, and the Monk *Isaac*. They said to him ; The Council sends to you, to come over to them and defend your self. *St. Chrysostome* replied by other Bishops ; What a strange Manner do you proceed in, not to send away my Enemies, and to summon me by my own Clerks ? The Partizans of *Theophilus* took these Bishops, beat one, tore off the Clothes of the second, and loaded another of them with Irons, which they had prepared for *St. Chrysostome*, ordered him to be put on board a Bark, and sent into an unknown Place.

XXIX.
Continuation
of the Pro-
ceedings of the
Council of
Chesna, Phot.
cod. 59.
Cap. 18.
cap. 2.

cap. 12.

cap. 11.

15.

17.

10.

9.

14.

4.

5.

6.

7.

8.

Socr. vi.
c. 12.

ST. John Chrysostome was summoned in this Manner four Times, but returned no other Answer. The Council of *Chesna* did however continue to proceed against him. After that some of the twenty nine Articles had been examined, which had been exhibited by the Arch-Deacon *John* ; the Bishop *Isaac* presented likewise a Bill, containing eighteen more ; but much the same. Only adding, that he himself had received a great deal of hard Usage from *St. Chrysostome*. That *Epiphanius* had refused to communicate with *St. Chrysostome*, because of the Followers of *Origen*, that is *Ammonius*, *Eutbymius*, *Ensebius*, *Heracledes*, and *Palladius*. He doth not mention *Dioscorus* the fourth of the great Brothers, he being dead. *Isaac* said moreover ; He uses the Bishops very ill, and orders them to be turned out of his House. He incroaches on the Jurisdiction of others, ordaining Bishops in their Provinces. He ordains Persons without assembling the Clergy, or asking their Advice. He hath ordained Slaves Bishops, who were Strangers, and had not obtained their Freedom, nay even such as had been accused. He hath received Pagans, who had much injured the Christians, he keeps them in the Church, and protects them. He stirs up the People to Sedition ; nay and against the Council. He hath forcibly seized on Things deposited in Trust. He says that the Table of the Church is filled with Furies. He boasteth, saying, I love, I am mad with Love. He ought to tell what he means by these Furies, this Love, this Madness, for the Church is not acquainted with this Language. These were some Expressions which fell from him in the Heat of his Zeal, which they construed in a criminal Sense. *Isaac* further accused him of giving too great Hopes to Sinners, saying, If you sin again, repent again. Come to me, and I will heal you. The Historian *Socrates* relates much to the same Purpose, that *St. Chrysostome* had the Presumption to say ; If you have repented a thousand Times, come again. He says, that many of his Friends reproved him for it, especially *Afinnius* the *Novatian* Bishop. But it does not appear that *St. Chrysostome* spoke of publick Repentance, which, according to the Canons, could be allowed but once. *Isaac* lastly accused him of having uttered this Blasphemy in the Church ; The Prayer of *JESUS CHRIST* was not heard, because he did not pray as he ought.

††† *ST.*

St. *Chrysostom* in his Letter cites another Accusation, which he expressly denies: They have, said he, therein forged several Particulars which are levelled against me: It is said that I have admitted several Persons to the Communion, who had eaten before. If this be true, may my Name be for ever blotted out of the Book of Bishops, and never be written in the Book of the Catholick Faith. As to the calumniating Reproach of his Endeavours to stir up the People to Sedition, particularly against the Council of *Chesne*, this may be grounded on the Sermons which he nevertheless preached at *Constantinople*. We have one of them which begins in this Manner: A dreadful Storm is impending, but we do not fear sinking, for we are fixed upon a Rock. Tell me only what we need be afraid of? Is it Death? *For me to live is Christ, and to die is gain.* Is it Banishment? *The earth is the Lord's, and the fulness thereof.* Is it the Confiscation of our Possessions? *For we brought nothing into this world, and it is certain we can carry nothing out.* He afterwards proves, that the Church is invincible; that nothing shall be able to divorce him from his Flock, whom he shall love in whatsoever Part of the World he may be cast; and at the same Time applauds the Affection they have for him.

Ep. 143. ad
Cyrilac.

To. 8. p. 259.
Gr. to 7. p.

941. A.
Philip. 1. 21

Psa. xxiv. 1.

1 Tim. vi. 7.

He afterwards proceeds to the Calumnies with which they reproach him. They say, thou hast eaten, and afterwards baptiz'd: If this Assertion be true, may I be *Anathema*. If this be so, said he, Saint *Paul* would also merit Accusation, for having baptized the Goaler after Supper. I dare go so far as to affirm, that they condemn our Saviour himself, since he communicated with his Disciples after Supper. He hints at the same malicious Aspersions in his Letter to *Cyriacus*; and delivers himself in this Manner, because in those Days the Eucharist was not separated from Baptism. He goes on; You know, my beloved, the Reason why they would depose me: It is, because I have no Ornaments of Tapestry, do not go clothed in Silk, nor keep a sumptuous Table.

p. 261.

Acts xvi. 33.

For the Progeny of the Asp is now predominant, which is a Remnant of the Posterity of *Jezabel*: Grace still combats against *Elijah*. He afterwards quotes the Example of *John Baptist*, of his Martyrdom and Glory, and adds; *Herodias* is still dancing, and in Search of St. *John's* Head. This is a Time for Weeping, all things are degenerating into Shame and Infamy. Then taking Occasion from the Psalm, where it is said; *if riches increase, set not your heart upon them*: He extols the Example of *David*, by saying that he did not suffer himself to be governed by his Wife, and at the same Time exhorts Women not to instil evil Counsels into their Husbands. This Discourse was construed into a State Crime. They imagined that by *Jezabel* and *Herodias* the Empress was meant; that in saying all things were degenerating into Shame and Infamy, *eis aidolias*, he alluded to her Name *Eudoxia*; in a Word, that he opposed the Wisdom and Prudence of *David* to the Weakness of *Arcadius*, who was governed by his Wife. That probably also by the Progeny of the Asp, was meant the Empress, Daughter of *Bauton*, a *Frank*, who was Consul in in 385. for she retained some of her Father's Asperity of Temper.

Psal. lxi. 11.

Fal. p. 74.

Philostorg.
XI. c. 6.

In the mean Time the Council of *Chesne* was still held. After that *Isaac* the Bishop had propounded his eighteen Articles of Impeachment against *St. Chrysostom*, they examined some of them, after which they went back to the

XXX.
St. Chryso-
som's Con-
demnation.

Phot. c. 59. Third of *John* the Archdeacon, relating to the Alienation of certain rich Moveables. Upon this Article, the following Witnesses were heard, viz. *Arsacius* the Chief Priest, and *Atticus* and *Elpidius* Priests, whereof the two former succeeded *St. Chrysostom* in the Church at *Constantinople*. The three here mentioned together, with their Priest *Acacius*, made their Depositions upon the Fourth Article, relating to Moveables that had been alienated. This Examination being ended, the above named Priests, together with *Eudæmon* and *Onesimus*, were urgent to have Sentence passed.

Sup. lib. xi. n. 44. In this Council, *Paul*, Bishop of *Heraclea*, presided, probably as antient Metropolitan of *Thrace*: For *Byzantium*, before it changed its Name to *Constantinople*, was subordinate to *Heraclea*; he collected the Votes of all the Bishops, (who were forty five in Number) beginning with a Bishop, *Gynnasius* by Name, and ending with *Theophilus* of *Alexandria*. They pronounced the Deposition of *St. John Chrysostom*; after which they wrote a synodical Letter to the Clergy of *Constantinople*, and another to the Emperors. Three other Petitions were likewise presented by *Gerontius*, *Faustinus*, and *Eugnomone*, all of them Bishops, who pretended that they had been unjustly deposed by *St. Chrysostom*; this is undoubtedly that *Gerontius* of *Nicomedia*, whose History I have related. The Council afterwards received the Emperor's Answer. Thus ended the Twelfth Sitting.

Socr. VI. c. 15. The only Handle they could make Use of to colour their Condemnation
Soz. VIII. c. 17. of *St. Chrysostom*, was Contumacy; and that having been summoned four
Pall. p. 74. Times to appear before the Council, he had not obeyed. And indeed, the Letter or Relation sent to the Emperor, began with these Words: As *John*, who is accused of some Crimes, and being sensible of his own Guilt, has refused to present himself, he has been deposed according to the Laws. But as the Libels contain also an Impeachment of High Treason, you, in your Piety will give Order, that he be drove away and punished for this Crime, for it does not belong to us to take Cognizance thereof. The Crime here hinted at, was, his having spoken against the Empress, and called her *Jezabel*. We here see plainly that the Bishops did not dare to take Cognizance of that Affair: For how unjust soever the Proceedings of these Bishops might be in other Respects, those who are warmest in defending *St. Chrysostom*, do not any Way blame them upon this Head. The Emperor, in Compliance with the Demand of the Council, gave Orders for putting *St. Chrysostom* out of the Church and the City of *Constantinople*. This Order was immediately executed, because the holy Bishop appealed from this Council to a more just Sentence. He was forced out of the Church by a Count, at the Head of several Soldiers; and very late in the Night, being followed by all his Flock, was dragged to the Middle of the City by one of those Officers, called *Curiosi*, and thrust on Board a Ship, which carried him to *Asia* in the Night time. He arrived at a Country House near *Prenetus* in *Bithynia*.

XXXI.
St. Chrysostom is recalled.
Theod. V. c. 34.
Pall. p. 75.
Chryl. post red. A. to 8. p. 264.
HOWEVER, this was but one Day's Banishment, for the Night following a great Earthquake happened, which shook even the Emperor's Chamber. The Empress being frightened, besought him to recall the holy Bishop, and wrote to him herself in these Words: I would not have your Holiness imagine that I know any thing of what has been done: I am innocent of your Blood. A wicked and corrupt Set of Men have contrived this Plot. God is

is Witness of the Tears which I offer up to him in Sacrifice. I call to Mind that my Children were baptized by your Hands. As soon as it was Day, she dispatched Officers to beseech him to return back with all convenient Speed to *Constantinople*, in order to put a Stop to the Danger there. But as it was not known whither he had withdrawn himself, others were dispatched after the first, and some again after these, insomuch that the *Bosphorus* was covered with those who were in Search of him. There was a great Uproar at *Constantinople*: Even those who before had opposed St. *Chrysostom*, now pitied him, and said that he had been slandered. They all exclaimed against the Emperor and the Council, and were sensible of *Theophilus's* Conspiracy. The Confusion was still heightened by *Severianus of Gabalis*: For this Man preaching in one of the Churches at *Constantinople*, he thought this a favourable Opportunity for censuring St. *Chrysostom*, and said, that had he been found guilty of no other Crime, his Haughtiness alone was a sufficient Reason for deposing him. For, said he, all other Sins are forgiven to Men, but God *resisteth the Proud* according to the Scriptures. The People were still more stirred up by this Sermon: They were unable to check their inward Emotions, either in Churches, or the publick Places of Resort; but advancing with great Shouts till they were got to the Palace, demanded that Bishop *John* should be recalled. The Eunuch *Brison*, the Emperor's Notary, was sent away with Speed; and they at last found the holy Bishop at *Prenetum*, which was no sooner come to the Ears of the People, than they ran to meet him; insomuch that the Mouth of the *Propontis* was, in a little Time, covered with Vessels; every one was for embarking, not excepting the very Women, who crowded with their Children in their Arms. Thus St. *Chrysostom* returned, as it were, in Triumph, accompanied with upwards of thirty Bishops.

Soc. vi. c. 16.
Soc. viii. c. 13.

Jam. iv. 6.

Ep. ad Innoc.
p. 16.

Soc. vi. c. 16.

HOWEVER, he did not immediately return to *Constantinople*, but stopped at a Village called *Marianes*, in a House belonging to the Empress; excusing his not returning into the City, till he had been cleared by a Council consisting of a greater Body. But the People could not bear the Delay; they all exclaimed against the Court, and forced the holy Bishop to return into the City. They went before him, singing Spiritual Hymns, which had been made upon that Occasion, and holding lighted Wax Tapers in their Hands; they carried him into the Church, and in Spight of all the Protestations he could make, that the Sentence which had been passed upon him, ought to be revoked, before he reassumed his Function, they forced him to pronounce a Reconciliation, and to go up to his Seat; so passionately desirous they were to hear his Instructions. He then made them an extempore Discourse, which is still extant: It opens with a Comparison between his Church and *Sarah*, and between *Theophilus* and the King of *Egypt*, who would have violated her. He therein applauds the Affection of his People, and testifies his Acknowledgments and Gratitude to the Emperor, and particularly to the Empress. He does not omit a single Circumstance of all she had done to procure his Return; the Letter she had wrote to him, the Compliment she had caused to be made him upon his Arrival, and how earnestly she had persuaded the Emperor to recall him. This Discourse was received with so great Applause, that St. *John Chrysostom* could not make an End of it.

A. 10 8. p.
262.

XXXII.
Flight of Theophilus.

Soc. vi. c. 17.

Soc. viii. c. 19.

Sup. n. 6.

Phot. Cod. 59.

Ep. ad Ianoc.
p. 16.

A. D. 403.

Soc. VIII. c.

17.

Pall. dial. p.

157.

Ibid. p. 159.

Pall. Lams. c.
21.

Socra. V. c.
17.

HOWEVER, the Council of *Cbesne* continued still sitting, and a Thirteenth Session was there held against *Heraclides*, whom *St. Chrysostom* had consecrated Bishop of *Epbefus*, in the Room of *Antonin*, and whose Condemnation, by Consequence, affected him tho' not directly. The principal Accuser of *Heraclides* was *Macarius*, Bishop of *Magnesia*; but *John* the Monk, and *Isaac* the Bishop, had likewise exhibited several Complaints against him. It was pretended that he had struck some Persons, and loading them with Irons, had caused them to be dragged into the Middle of the City of *Epbefus*; and that before his Advancement to the episcopal Dignity, he had been found guilty of Theft at *Cæsarea* in *Palestine*. But *Heraclides* being absent, his Friends opposed this unjust Way of Proceeding, but those of *Theophilus's* Party were for maintaining it; upon which the People interested themselves in the Quarrel of the *Alexandrians*, and the *Egyptians* against those of *Constantinople*, insomuch, that coming at last to Blows, several were wounded, and some even killed: *Severianus*, and the other Bishops who opposed *St. Chrysostom*, being seized with Fear, fled out of *Constantinople*, and withdrew to their respective Abodes. *Theophilus* himself was terrified, for they threatened to throw him into the Sea. So that although the Emperor, at the Intercession of *St. Chrysostom*, had dispatched Letters into all Parts, in order to assemble the Bishops, and to get together a considerable Body to hold a Council, wherein *Theophilus* might justify himself, yet he went on Board in the Beginning of Winter, and in the dead of the Night, together with *Isaac* the Monk, fled to *Alexandria*. But before his Departure he was reconciled to *Eusebius* and *Euthymius*, the only two surviving great Brothers. For *Dioscorus* the Bishop, and *Ammonius*, were dead some Time since. *Ammonius* had arrived at *Cbesne*, and whilst the Council was preparing, he fell sick in that Place, and prophesied, before his Death, that a mighty Schism and Persecution would arise; that those who had occasioned it, would come to a shameful End, after which, the Divisions in the Church would be healed. He was buried in a neighbouring Monastery. *Theophilus* bewailed his Death with Tears, and said, that *Ammonius* was the most worthy Monk of his Time, although he had been the Occasion of Disorders. *Dioscorus* was buried at *Constantinople*, in the Church of *St. Mucius*; and Women were used to swear by his Prayers. *Isidorus*, that holy old Man, died about the same Time, i. e. about the Year 403, aged Fourscore and Five Years. *Theophilus* invited therefore to the Council of *Cbesne*, *Eusebius* and *Euthymius*, there to give a Testimony of their Repentance; promising them at the same Time, that not a Hair of their Heads should be hurt, and to forget all that was passed. For in this Council, nothing was transacted relating to the Books of *Origen*. Those of *Theophilus's* Party called out upon these Monks to ask Pardon, pretending at the same Time to intercede for them. These honest Monks, being confounded at the Presence of so many Bishops, and accustomed to confess their Faults, even when they were ill used, were easily prevailed with to ask Pardon. *Theophilus* freely re-admitted them, and gave them the Sacrament; and thus ended his Dispute with the Monks of *Scetis*. But this Reconciliation which had been made with so little Difficulty, increased vastly the Hatred against *Theophilus*, which was aggravated by his no longer scrupling to read *Origen's* Books. And being asked, how he could esteem them so highly after having

ving condemned them, he replied, The Books of *Origen* are a Meadow, wherein I gather Flowers, but do not busy my self about the Thorns. *Theophilus* therefore, and those of his Party being now withdrawn, *St. Chrysostom* enjoyed a profound Calm, being more the darling of the People than ever, and executing all his ministerial Functions. He consecrated Bishop of *Heraclia* in *Thrace*, *Serapion* the Deacon, the first Object of the Hatred of his Enemies.

THEOPHILUS arriving in *Egypt*, happened to land at a little City called *Gerez*, fifty Furlongs, or two Leagues and a half from *Pelusium*. The Bishop of the Place being dead, the Citizens had elected for his Successor *Nilammon*, a Man of great Piety, who had attained to the highest Perfection of the monastick Life. His Dwelling was in the Neighbourhood of the City, in a Cell wherein he had shut himself up, and stopped up the Door with Stones. Upon his refusing the episcopal Dignity, *Theophilus* went to him, advised him to yield to them, and to suffer himself to be consecrated by him. *Nilammon* begged several Times to be excused, when finding at last that his Intreaties could avail nothing with *Theophilus*, he said to him: To Morrow, my Father, you shall do as you please, suffer me to Day to set my Affairs in Order. *Theophilus* returning the next Day, as had been agreed, bid him open his Door, to which *Nilammon* replied, Let us first pray. It is well said, replied *Theophilus*, and accordingly fell to Prayers; in this Manner the Day was spent. *Theophilus*, and those who were with him without the Cell, after having waited a long Time, called *Nilammon* with a loud Voice, but he made no Answer. So that at last they removed the Stone, opened the Door, and found him dead. They then dressed him in rich Vestments, and buried him at the publick Expence, and afterwards built a Church over his Grave, wherein they every Year celebrated the Anniversary of his Death with great Solemnity. The Church still commemorates him on the sixth of January.

IN *Africa* a Council was held at *Milevum*, on the sixth of the Calends of September, under the fifth Consulate of the two Emperors *Arcadius* and *Honorius*, i. e. the 27th of August, 402. *Aurelius* of *Carthage* presided therein, with *Xantippus* Primate of *Numidia*, and *Nicetius* Primate of *Mauritania* of *Sitipbis*. They therein enacted, that, pursuant to the antient Rule, all newly elected Bishops should give Place to their Elders. The Occasion of this Canon seems to have been the Dispute between *Xantippus* and *Victorinus*, for the Primacy of *Numidia*.

It appears by a Letter of *St. Augustin*, that *Victorinus*, in Quality of Primate, was for assembling a Council, not only of *Numidia*, but of *Mauritania*; and that *Xantippus*, Bishop of *Tagosus*, disputed the Primacy with him, as being the older Bishop. For in *Africa*, the Dignity of Primate depended on the Antiquity of the Consecration, and not on the Quality of the Place, which was sometimes no more than an inconsiderable Town. It was likewise enacted by the Council of *Milevum*, that the *Matricula* or Register, and the Archives of *Numidia*, should be kept in the Place which was the principal See, which at that Time was *Tagosus*; and in the *Metropolis Civilis*, or chief City, which was *Constantina*, antiently called *Cirtba*. And to the End that no Difficulty might hereafter arise, with Respect to the Date of the Consecrations, that was to be registered in those Archives; it is enacted by the Council,

XXXIII.
S. Nilammon.
Soz. VIII. c.
19.

Martyr. R. 6;
of Jan.

XXXIV.
First Council
of Milevum.
A. D. 402.
Dion. Enig.
n. 35.
Dion. n. 86;
Ferran. Brev;
n. 78.

Epist. 59. ad
217. ad Vict.

n. 89.
Fer. n. 10.

Council, that henceforwards all those Bishops that shall be consecrated in the Provinces of *Africa*, shall receive Letters from those who consecrate them, signed by them, containing the Name of the Consul, *i. e.* the particular Year.

n. 89. 90.

Aug. ep. 61.
and 63. al.
240. 241.

It was also decreed in this Council, that the Man who performed the Office of Reader in any Church, should not be promoted to Clerk in another. This Canon seems to have had its Rise from the Actions of *Severus* the Bishop, who claimed one called *Taurinus*, notwithstanding his having several Times performed the Office of Reader in the Diocese of *St. Augustin*. *Maximin*, Bishop of *Bagua*, or *Vagina*, who was a Convert from the Schism of the *Donatists*, offered voluntarily, for the Sake of Peace, to resign. The Council accept his Resignation, and decree that Letters shall be written to him and to his Diocefans for his resigning, and that another Bishop shall be put in his Room. *Castorius* his Brother was elected, to whom *St. Augustin*, and *St. Alypius* had written a Letter, wherein they persuaded him to accept of that Post, and to quit all wordly Hopes for the Sake of God; which seems to intimate, that he was no more than a mere Lay-Man. They ordered, that this Letter should not be read to him, till after it had been shewn to his Diocefans, undoubtedly from the Apprehensions they were under of his running away.

n. 88.
Ep. 69. al.
138.
A. D. 403.

XXXV.
Council of
Carthage.
Dion. Exig.
n. 90.

Sup. n. 22.

Dim. n. 68.

Lib. Pontiff.

Sup. XXI. n. a
7. v. Pagi. an.
398. n. 2.

A. D. 403.
Hier. ep. 16.
ad princip. c.
4. ep. 8.
ad Demetr.
c. 8.

Martyr. R.
27 Apr.

In the Year following about the same Time, a general Council of all the *African* Provinces was held at *Carthage*, on the ninth of the Calends of *September*, under the Consulate of *Theodosius* the Younger, and *Rumorides*; *i. e.* the twenty fourth of *August*, 403. *Aurelius*, Bishop of *Carthage*, presided in it; he began by saying, that it was proper, as the Deputies who had been sent into the East were returned back, that they should render an Account of their Commission to the Council: And although, added he, we yesterday examined all their Proceedings with the utmost Care; yet as all this was not recorded, it will be necessary that we this Day ratify and confirm, by ecclesiastical Acts, all that was transacted yesterday. It is, in all Probability, the Deputation of the Council, held the thirteenth of *September*, Anno 401. to Pope *Anastasius*; and the Bishops of the East, to preserve among the Clergy the converted *Donatists*. The Answer which the Deputies had brought, must necessarily have been that of Pope *Innocent*; for Pope *Anastasius* died in 402, about the End of *April*, after having sat three Years and a half in the pontifical Chair. It is said that he enacted, that all those who came from the East, should not be received into the Body of the Clergy, unless they brought Testimonials along with them, signed by five Bishops; because several *Manichees* were in *Rome* in his Time. Saint *Jerom* applauds very much the Virtues of this Pope, and particularly his Poverty, which he calls a very rich one; the Church solemnizes his Memory the twenty seventh of *April*. Three Weeks after, *Innocent* was elected Pope, and sat fifteen Years in the Chair. It was therefore in his Time, that the Deputies of the Council of *Carthage* returned into *Africa*.

BEFORE they made their Report in Publick, they examined the Letters of Deputation of those Bishops, who were present in this Council the twenty fourth of *August*, 403. The four Deputies of *Africa Byzacena*, and the two of *Mauritania* of *Sitiphis*, presented their Letters, which were read and inserted among the Records. These last made an Apology for those of *Mauri-*

Mauritania Caesariana, by saying, that it was a long Time before they received the Convocation Letter, entitled *Trafforia*; but, added they, they must necessarily come, and we assure our selves, that they will consent to all that has been transacted in this Council. There were no Deputies of the Province of *Numidia* in it, but only three Bishops, viz. St. *Augustin*, *Alypius*, and *Possidius*, for which *Alypius* gave the following Reason, viz. That the Tumults and Disorders occasioned by the new Levies of Soldiers, obliged them not to stir from their Cities. These are supposed to have been Deserters, against whom we find several Laws enacted by *Honorius*, this present Year, 403. and particularly one, by which the Inhabitants of the Provinces are empowered to judge and punish them whenever they plunder them, those excepted who have been but lately enrolled, whom by the same Law they are to carry back to their respective Companies. *Alypius* continues his Discourse to *Aurelius*; I carried your Holiness's Letter to *Xantippus*, that holy old Man, and it was resolved that a Council should be held, in order to send a Deputation to this Council. But afterwards acquainting him with the Disorders occasioned by the Deserters, he excused himself by his Letters. *Aurelius* said, there is no Room to doubt, but that as soon as our Brethren of *Numidia*, shall have received the Decrees of this Council, they will consent to them, and put their Determinations in Execution, and it is my Business to acquaint them with them. As to our Brethren of *Tri-*
poli, I have been informed that they had sent our Brother *Dulcisius* in Quality of Deputy, and that he is gone on Board; for which Reason it may well be presumed, that he has been retarded by foul Weather. Wherefore, if you judge it proper, we will also send them the Decrees of the Council. All the Bishops approved the Proposal. We have here a distinct Account of the Proceedings of the general Councils of *Africa*. The Bishop of *Carthage* sent his provincial Letters to all the Primates, and every Primate sent his, in order to assemble the Council of his Province; where they chose a greater or less Number of Deputies, according to the Extent of the Province. The Absent were excused, and the Bishop of *Carthage* sent them the Decrees of the Council, in order to ratify them by their Consent.

L. 14. C. Th.
de desert.

A. D. 403.

THESE Preliminaries being ended, it was resolved in the Council of *Carthage*, that each Bishop in his respective City, should go himself to the *Donatist* Bishop, or else should take the neighbouring Bishop along with him; and further, that the Magistrates or Elders of each Place, should attend him upon this Occasion. And to the End that they might proceed with Order and Regularity, they caused to be read in the Council, the *Formula* of the Act, which the Bishops were to make before the Magistrates; requiring, by Virtue of an Order from the *Præfæctus Prætorio*, their notifying it to the *Donatists*. The Substance of this Decree was as follows; We, empowered by the Authority of our Council, invite you charitably to make Choice of those Persons, to whom you will intrust the Defence of your Cause; as we, in like Manner, will chuse others on our Side, in order to examine with them, at the appointed Time and Place, those Articles which divide us in Communion. If you accept of it, Truth will appear; but if you refuse, it will be a plain Indication that you suspect the Merits of your Cause.

Dion. Eri-
g. 91.

SEVERAL

XXXVI. *Behaviour with regard to the Donatists.* SEVERAL *Donatists* had desired these Conferences: For when at any Time the Catholick Bishops urged and persuaded them to be converted, they made Answer: Our Bishops must be addressed to; we wish earnestly for a Conference, to the End that Truth may be found out. But when they afterwards, pursuant to what had been agreed upon in this Council of *Carthage*, addressed themselves to the Bishops, they refused Conference with invidious and reproachful Expressions. *Crispin* a *Donatist*, Bishop of *Calama*, being legally summoned by *Possidius* the Catholick Bishop of the same City, first referred the Matter to a Council, in which he and his Brethren were to consider, what Answer it would be proper for him to make. A considerable Time after, being again urged to the same Purpose, he answered by a judiciary Act, containing certain Passages taken out of the Scripture, which were entirely foreign to the Purpose, and only discovered a Spirit of Animosity against the Catholicks; insomuch, that every Body laughed at it, especially as *Possidius* was young, had not long been made a Bishop, and but lately quitted his Monastery and the Jurisdiction of *St. Augustine*, where he had exercised the ministerial Function; and that on the other Side *Crispin* was old, and was looked upon as a Man of great Learning by those of his Party. A few Days after, as *Possidius* was upon the Road, in order to visit his Diocese, and preaching against Heresy; another Person, a Priest of the same Name with the Bishop, and his Relation, lay in Ambush for him, together with several armed Men. *Possidius* had like to have fallen into it; but having received Notice of it, he fled for Safety into a House, wherein *Crispin* the Priest besieged him, throwing Stones, and setting Fire all round about it. The People of the House not being able to oppose this Violence, called out for Quarter, and endeavoured to extinguish the Fire. But *Crispin* pushed on his Enterprize, so that they broke open the Door, wounded the Horses that were below near the House, and forced *Possidius* to come down with Blows, and the most injurious Treatment. At length *Crispin* pretended to yield to the Entreaties that were made him, and thereupon prevented their doing him any farther Harm. However, he lost his Horses in this Fray, and all he had with him.

Aug. III. con- tr. Cresc. c. 45. THE News of this Outrage being come to *Calama*, it was expected that *Crispin* the Bishop, would punish his Priest as he deserved, and, indeed, he was judicially summoned upon that Account; but it all came to nothing, and the *Donatists* began again to breed Disturbances, which they carried to that Length, that it was not safe travelling. It was then the Catholicks had Recourse to the Laws, which they had not as yet put in Execution against them. *Crispin* the Bishop, being persecuted by the Defender of the Church, was sentenced to pay a Fine of ten Pounds of Gold, which the Hereticks were by the Laws obliged to pay. But he appealed to the Proconsul, and presented himself before him, declaring himself not to be a Heretick. However, in order to prove their Assertions, a Conference was held, at the Request of *St. Augustine*; the two Bishops of *Calama*, *Possidius* and *Crispin*, disputed three Times at *Carthage*, before a numerous Assembly of People. The Proconsul pronounced *Crispin* a Heretick, and sentenced him to pay the Fine of ten Pounds of Gold according to the Law of *Theodosius*; but by the Intercession of *Possidius* it was remitted him. He appealed to the Emperors, pretending himself not to be a Heretick, when a Rescript, dated the

the eighth of *December*, 405. was brought, by which the *Donatists* were sentenced to pay that Fine, as being Hereticks; the Judge and his Officers were *L. 39. G. Tb.* likewise fined the same Sum, for neglecting to oblige *Crispin* to pay it. But *de heret.* the Catholick Bishops, and particularly *St. Augustin*, soliciting for them, they were all excused paying, which Action of his contributed very much to the bringing over the Hereticks.

SOME Time before, the abovementioned *Crispin* of *Calama*, having taken a long Lease of an hundred Years, or thereabouts, of an Estate that went by the Name of *Mappala*, so much terrified the Catholick Slaves, who were Inhabitants of that Place, as to compel them to be rebaptized, being about fourscore in Number, in Opposition to the Laws which expressly forbid it. *St. Augustin* reproached him upon that Account in a Letter, *Tot. Tit. Ne* wherein he delivers himself as follows: If the Inhabitants of *Mappala* have *sanct. bap.* voluntarily gone over to your Communion, let them hear both Sides, and let *Ep. 66. al.* all we say be committed to Paper; and after we have subscribed it, let it be *173.* translated to them in the *Punic* Tongue, and that being no longer afraid of you, they may be left to their own Freedom of Choice. If they are not able to understand what we shall say, how great is your Presumption in having abused their Ignorance? If you pretend that of those who have come over to our Communion, some have been forced to it by their Masters: let us do the same Thing; let them give us a Hearing, and then chuse, as they shall think fit. If you refuse to do it, who is there but sees that you do not confide in Truth?

At *Hippo*, *St. Augustin* sent to *Proculianus*, the *Donatist* Bishop, who answered at first that he would hold a Council, where they should see what they had to answer. Having been summoned a second Time upon the Promise he had made, he refused to confer in an amicable Manner; all which appeared by the publick Acts. Then *St. Augustin* wrote a Letter to the Lay *Epist. 67. al.* *Donatists*, wherein he draws up in a cursory Manner the whole State of *174.* the Question, and the principal Facts that were usual in clearing it up, and concludes in these Words: Let your Bishops answer you to these several Particulars, at least to the Lay-part of you, if they are resolved not to speak to us; and reflect within your selves, if you value your Salvation, the Consequence of not speaking to us. If the Wolves have agreed together not to answer the Shepherds, what are the Sheep thinking upon when they draw so near the Dens of the Wolves? In a Word, the *Donatist* Bishops *Epist. 105. al. 166. c. 4.* acted in the same Manner in all Places, and being summoned by the Catholick Bishops to confer together in an amicable Manner, they always refused, *N. 13.* alledging for their Excuse, that they would not speak to Sinners. The *Possid. c. 12.* *Circumcelliones* enraged at the great Number of *Donatists*, that *St. Augustin* *Aug. Enchir. c. 17.* brought over to the Church, way-laid him sometimes, when he was going, as was his Custom, to visit and instruct the Catholick Parishes. They one Day happened to miss him, because his Guide lost himself, and, without thinking, left the right Road, where the *Donatists* lay in Wait for him. He afterwards returned God Thanks for this fortunate Mistake.

WE now come to the Time when a Dispute arose between *St. Jerom* and *St. Augustin*, which might have produced Effects opposite to a Spirit of Charity, had it happened between Persons less virtuous than they. *Alypius* being returned from *Palæstine*, and having spoken to *St. Augustin* concerning *St. Augustin.*

Sup. lib. XIX. *Jerom*, whom he had seen there; *St. Augustin* wrote a Letter to him in the most friendly Words, in which he besought him in the Name of all the Churches of *Africa*, to apply himself to the Translation of the *Greek* Interpreters of the Scripture, rather than to undertake the translating into *Latin* from the original *Hebrew*; imagining that he could not perform it better than those who had already translated it into *Greek*. He exhorts him to point out only those Passages, where the *Hebrew* differed from the *Septuagint*, in the same Manner as he had already done upon *Job*. He afterwards tells him that he cannot approve of the Interpretation which *St. Jerom* gave of that Passage in the Epistle to the *Galatians*, where *St. Paul* says, that he withstood *St. Peter* to the Face, because he was to be blamed: Forbearing to eat with the converted *Gentiles*, that he might not offend the *Jews*. *St. Jerom* said, that the two Apostles had not acted in this Manner, but from a charitable Artifice; that *St. Peter*, notwithstanding his being sensible that the *Gentiles* were not unclean, had yet withdrawn himself from them, purposely that the *Jews* might be brought still nearer the Gospel; and that *St. Paul* had resisted him in Publick, though he knew very well that he was not mistaken; not from a View of reprovng him, but to teach the other *Jews* in his own Person, and to undeceive them in the Notion they entertained of the Necessity of legal Observances. *St. Augustin* maintains, that this Interpretation overthrows all the Authority of the holy Scripture. For if it be allowed, said he, to admit of officious Lies therein, and to say that *St. Paul* in this Place spake contrary to what he thought, and treats *St. Peter* as being in a Fault, when he really was not; there is not a single Passage but what may be eluded in the same Manner. The Hereticks, who condemn Marriage, will say that *St. Paul* approved it upon no other Motive, than that of complying with the Weakness of the Primitive, Faithful, and so on.

St. Augustin wrote this Letter about the Year 395, being then but in *Priest's Orders*, and gave it to a Friend of his, *Profuturus* by Name, who designed to go into *Palestine*; when being just ready to set out, he was made a Bishop, and dying a little after, the Letter was not at that Time delivered to *St. Jerom*. Afterwards *St. Augustin*, having made a Compliment to *St. Jerom* at the Conclusion of a Letter; *St. Jerom* wrote one to him in 396. by a Subdeacon, whose Name was *Asterius*. This Letter is lost; however, it furnished *St. Augustin* with an Occasion of writing again to *St. Jerom*, and to make the same Objection to him, but in stronger Terms, with Relation to his Interpretation of the Epistle to the *Galatians*; for he knew that his first Letter was not delivered. He wrote this about the Year 397. being at that Time a Bishop; and about the same Time, *St. Jerom* wrote a second to him by *Presidius* the Deacon, not having yet received that of *St. Augustin*, which happened to meet with worse Success than the first. For *Paul*, who had promised to deliver it, being afraid of the Dangers that often happen at Sea, did not go on Board; and instead of returning it back to *St. Augustin*, he gave Copies of it, insomuch that it was dispersed up and down *Rome*, and in *Italy*, and was delivered to *St. Jerom* by *Sisinnius* the Deacon, who met with it in an Island of the *Adriatick* Sea. *St. Jerom* was nettled at it, and thereupon complained that *St. Augustin* had wrote a Book against him, and had sent it to *Rome*, which coming to the Ears of *St. Augustin*, he again wrote to him, taking God to Witness, that he had not done it, and intreated

Ep. 41.
Epist. 28. al.
8.

Gal. ii. 11.
Sup. l. n. 33.
In Epist. ad
Gal. c. 2.

Ep. 28. n. 1.
Ep. 40. n. 8.
71. n. 2.

Ep. 40. al. 9.

Ep. Hier. 98.
ap. Aug. 59.
al. 17.

Ep. 67. al. 12.

intreated him to write to him. This was about the Year 402. St. *Jerom* received this Letter just as *Asterius* the Subdeacon was going to set out, whereupon he entrusted him with the Answer, and therein desires St. *Augustin* to inform him, whether or no the Letter, a Copy of which was brought him by *Sifinnius*, was really his; for Fear, said he, lest being offended at my Answer, you should have just Cause to complain of my writing an Answer to it, before I was certain whether it was written by you. He sent him at the same Time his *Apology* against *Rufinus*. An-Hier. ep. 91. ap. Aug. 68. al. 13.

St. *Augustin*, before he received this Letter, embracing the favourable Opportunity which *Cyprian* the Deacon gave him, wrote again to St. *Jerom* in 403. and sent him the three Letters which he had before writ to him, by *Profuturus*, by *Paul*, and by a third Person; knowing that the first never came to his Hands, and being in Doubt whether or no he had received the other two. In this fourth Letter he continues to exhort him, to correct the antient Version of the Scripture, rather than to compose a new one. St. *Jerom* wrote another Letter to him about the same Time, before his receiving this. He therein again answers the third, which we make the sixty seventh of St. *Augustin's* Letter, and complains of that which was dispersed up and down *Italy*, i. e. the fortieth. St. *Augustin* having received by the Hands of *Asterius*, the above mentioned Letter of St. *Jerom*, which we make the ninety first of his Letters, and the sixty eighth of those of St. *Augustin*, understood that he was offended with that Letter of his which was dispersed up and down *Italy*: Wherefore he wrote to him, about the Year 404, the seventy third Letter, wherein he endeavours to shew him, that he had no Reason to fear his being offended at his Answer. He mentions his Dispute with *Rufinus*, but with the highest Spirit of Charity, saying that he was terrified at that Example, and that it were better to wave all Disputes relating to Doctrine, than to be wanting in Charity. He sent this Letter to *Presidius* the Bishop, to the End that he might dispatch it to St. *Jerom*, sending him at the same Time Copies of the preceding Letters, both those of St. *Jerom*, and his own; and beseeching him, that in Case he was displeased with any Thing he had done, to acquaint him with it. Ep. 71. al. 13. Ep. 92. ap. Aug. 72. al. 14. Ep. 73. al. 15. c. 3. n. 9. Ep. 74. al. 16.

IN fine, St. *Jerom* having received by the Hands of St. *Cyprian* the Deacon, the three Letters of St. *Augustin*, 28, 40, and 71. answered the Propositions that were contained in them; the Chief of which is, that of the Interpretation of the Epistle to the *Galatians*. This Letter is the eighty ninth in St. *Jerom*, and the seventy fifth in St. *Augustin*. St. *Jerom* therein supports his Opinion by the Authority of *Origen*, and other Greek Interpreters, whom he had followed in his Comment. He therein mentions St. *John Chrysostom*, as no longer Bishop of *Constantinople*, which shews that the Letter is written about the End of the Year 404. At the Conclusion of it, he maintains that St. *Peter* could not be ignorant, that after the Gospel, Mankind were no longer bound to the Observation of the Law; since he himself was the Author of the Decree of the Council of *Jerusalem*, which had decided that Matter. Besides, St. *Paul* observed the ceremonial Law, when he was afraid of offending the *Jews*; as when he circumcised *Timothy*; when he caused himself to be shorn in *Cenchrea*; and when he sacrificed in *Jerusalem* with four *Nazarenes*. He therefore had nothing to reproach St. *Peter* with. To this St. *Augustin* answered, that St. *Paul* had sometimes observed the Law, in or- XXXVIII. Difference between St. Jerom, and St. Augustin, adjusted. Ep. Hier. 89. ap. Aug. 75. al. 11. n. 3. n. 6. n. 8. Acts xvi. 1. xviii. 18. xxi. 20. Epi. 40. c. 4.

der to shew, that he did not reject it as being Evil in it self, but only that it was no longer necessary to Salvation after our Saviour: And that the sole Reason of his reprov^g St. *Peter*, was, that his Conduct and Behaviour made these Ceremonies be looked upon as necessary. St. *Jerom* answers; *Ep. 75. n. 15.* the *Jews* would then do well, if after having received the Gospel, they should still observe the Law, offer Sacrifices, practise Circumcision and keep the Sabbath. Thus we are falling into the Heresy of *Cerintbus* and of *Ebion*, who have mixed together the ceremonial Law and the Gospel. St. *Jerom* sent this Letter with the foregoing, which is the seventy second, by *Cyprian* the Deacon.

Hier. ep. 96.
ap. Aug. 81.
al. 18.

HE afterwards wrote that which is the ninety sixth Letter of his own, and the eighty first of those of St. *Augustin*. The Bearer of this Letter was *Firmus*; St. *Jerom* seems to have writ it with no other View, than to excuse the Acrimony of the former, and to give St. *Augustin* Testimonies of his Friendship. St. *Augustin* having received it, answered at the same Time the two preceding ones, viz. The seventy second, and seventy third, by a long Letter, which was the last that passed between them upon this Subject. Therein St. *Augustin* lays down this Maxim: The Canonical Books are the only ones for which I have taught my self to have so much Reverence, as firmly to believe that their several Authors have not been mistaken in a single Particular. And if I at any Time meet with any Thing in them that seems contrary to Truth, I believe either that it is an Error of the Copyist, that the Translator mistook the Sense, or that I my self did not rightly understand him. As for other Authors, how distinguished soever they may be for their Piety and Doctrine, I do not lay it down as a Law to my self, to believe all they say, because they believed it; but only because they inclined me to be of their Opinion, either by such Authors as are canonical, or by some other good Reason. He afterwards answers the Objection St. *Jerom* had made: That if St. *Paul* had inwardly and seriously exercised the ceremonial Law from the Time of his Apostleship, the *Jewish* Converts might still exercise it; and that in approving their Conduct herein, we should fall into the Heresy of *Ebion*, and other Judaizing Christians. St. *Augustin* maintains, that it would be of no less dangerous Consequence to observe these Ceremonies only for mere Shew, as St. *Jerom* said St. *Paul* had done, than to observe them inwardly and seriously; and that it is better to conclude, that St. *Paul* and the other Apostles observed them sometimes, in order to abrogate them by insensible Degrees, and to shew that they were not evil, but only useless; and that notwithstanding their being dead, they deserved to be honourably buried. But he who should now go about to dig them up, and revive the Observances of them after the entire Establishment of the Gospel; would by such a Conduct seem to think them necessary, and relapse into *Judaism*. I own then, said St. *Augustin*, that when I said that St. *Paul* exercised those Ceremonies, in order to shew that they had nothing hurtful in them, I ought to have added; at that Time only when the Grace of the Faith began to be discovered. Thus I ought to accuse my own Negligence rather than your Censure: It is thought that St. *Jerom* yielded at last to the Opinion of St. *Augustin*, from what he afterwards wrote; which was, that St. *Peter* himself, was worthy of Blame, according to St. *Paul*, in order to shew that no Man ought to think himself blameless. St. *Augustin* owns in this Letter the Advantage

Lib. 1. in Pe-
lag. c. 8.

Ep. 82. n. 34

vantage

vantage which St. *Jerom's* Translation from the *Hebrew*, would be to the World. These two Letters of St. *Jerom* and St. *Augustin*, which are the last upon this Subject, are referred to the Year 405.

WHILST this Dispute was carrying on, that is at the Beginning of the Year 404. St. *Jerom* had a great Subject of Affliction, which was the Death of St. *Paula*. She died on Tuesday the seventh of the Calends of February, under the Consulship of *Honorius*, and *Aristenetus*, i. e. the twenty sixth of January, 404. She was fifty six Years of Age, five of which she had spent in a continual Course of Piety in *Rome*, and twenty Years in *Betlehem*. In her departing Moments she made the Sign of the Cross on her Lips, and repeated some Verses out of the *Psalms*. The Bishop of *Jerusalem*, and those of several other Cities, were present at that Time, together with a great Concourse of Priests and Deacons, and the whole Convent was full of Monks and Virgins. Her Corpse was carried to Church, upon the Shoulders of several Bishops; others carried Torches and Wax-Tapers, and some again brought up the several Companies, who sang *Psalms* in *Hebrew*, in *Greek*, in *Latin*, and in *Syriack*. All the Monks, all the Virgins, and Inhabitants of the neighbouring Cities flocked to her Burial; the Widows and the Poor regretted her as their Mother. She was set in the Middle of the Church of the Grotto of *Betlehem*, and the third Day she was buried underneath, near the Grotto; but the Concourse of People continued all the Week long. Her Daughter *Eustochium* was inconsolable at her Loss; and it was in order to soften the Pangs of her Grief, that St. *Jerom*, who was himself in the deepest Affliction, inscribed to her the Life, or rather the Funeral Elogium of her holy Mother.

SOME Time before this, St. *Melania* had left *Palestine*, after having dwelt five and twenty Years at *Jerusalem*, and was come back to *Rome*. The Occasion of her Return, was, that having been informed that her Grandaughter *Melania*, the younger, married to *Pinianus*, intended to withdraw from the World, she was afraid lest she should suffer her self to be misled, and should fall into some Error contrary to the Faith, or give into the corrupted Manners of the Age. St. *Melania* therefore, being threescore and two Years of Age, embarked at *Cæsarea*, and after twenty Days Sail, arrived in *Italy*. From *Naples*, where she landed, she went to *Nola* to visit St. *Paulinus*, who saw with the greatest Joy, as he himself relates, the Triumph of her Humility. She was mounted upon a little Horse, of less Value than an Ass, in a miserable black Dress, but attended by her Children and Grand-Children, that were invested with the chief Dignities in *Rome*, and who, with a great Train, were come as far as *Naples* to meet her. Their Number was so great, that they filled the *Appian Way*, and made it shine with the Ornaments of their Horses and gilded Chariots: The Purple and Silk they wore, set off the Poverty of the holy Widow; and they thought themselves happy in laying their Hands upon her tattered Garments.

St. *Paulinus* received them in his little Habitation, which consisted of no more than a lofty Room, and a Gallery, which had a Communication with the Cells of his Guests. However, he found Room to lodge the whole Company; and whilst the young People and the Virgins continued singing the Praises of God in the Church of St. *Felix*, this numerous Assembly of Seculars held an awful Silence. St. *Paulinus* read to St. *Melania*

XXXIX.
Death of St.
Paula.
Hier. ep. 27.
ad Eustoch.

XL.
Melania's Re-
turn to Rome.
V. pref. ad
ep. Aug. 95.
Sup. lib. xvii.
n. 6.
Pall. Lams. c.
18.

Paul ep. 10.
al. 29. ad Se-
ver.

Nat. 10. p.
620.

Ep. 11. al.
Ep. 10. al.
Nat. 9. p. 4m.
de red. Nic.

Mart. Nom.
Lans. c. 118.

c. 119.

XLI.
Letters of S.
Innocent, to
the Spanish
Bishops.
Innoc. epist.
23. ex edit.
Sirm.
Sup. xxx. n.
47.

nia the Life of St. Martin, written by Severus Sulpicius, well knowing how much she delighted in such like Histories, and was himself charmed with the Virtues of this holy Widow. She presented him with an exceeding small Piece of the Wood of the holy Cross, which had been given her by John Bishop of Jerusalem; this St. Paulinus one Day made Use of, in order to put a Stop to a Fire, which seizing upon a Shed that was full of Hay, threatened to burn his whole Habitation to the Ground. He afterwards gave this Relict to his Friend Severus, to deposite in a Church he was then erecting. St. Paulinus lodged at the same Time St. Nicetas, Bishop of Dacia, the Apostle of the northern Nations, i. e. the Scythians, the Bessi, the Getae, and the Daci, of whom great Numbers were converted by him; changing their barbarous Manners to the Sweets of the Gospel, and making of them holy Monks, who used to subsist on Plunder and Rapine. He came into Italy, with an Intention of visiting the holy Places, where he became the Admiration of the Romans, and came twice to visit St. Paulinus, in his going thither, and in his Return four Years after. The Church honours his Memory on the seventh of January.

ST. Melania being come to Rome, converted to the Faith Apronian, Husband to Avita her Niece. He was one of the Clarissimi, and a Man of great Repute, but a Heathen. Melania not only converted him to Christianity, but likewise persuaded him to lead a Life of Continence with his Wife. She also instructed in the Faith Albina her Daughter-in-Law, her Son's Wife, and confirmed Melania her Grandaughter in the pious Resolution she had taken of living in a State of Continence with her Husband Penianus, Son to Severus who had been Prefect. Young Melania had been married against her Will at thirteen Years of Age; for she had a very strong Desire to imitate what she heard said, concerning the Virtues of her Grandmother. Having brought forth two Boys, and they dying in their Infancy, she said to her Husband; if God had thought fit that we should lead a secular Life, he would not have deprived us of our Children in so tender an Age; and after a considerable Time, that is, after they had been married seven Years, she persuaded him to embrace a Life of Continence, and withdrew from the World at twenty Years of Age.

IN the mean Time Pope Innocent wrote to the Spanish Bishops, who had held the Council at Toledo in 400. Hilarius the Bishop, who had assisted in it, went to Rome in Company with Elpidus the Priest, and complained to the Pope, that the Peace of the Church was disturbed in Spain, by the Schism and the Contempt of the Canons. They were heard in the Assembly of Priests of the Church of Rome, and Acts and Instruments were drawn up. The Schism took its Rise from the Bishops of the Betican and Cartaginian Provinces, that had withdrawn themselves from the rest, because they had admitted to their Communion the Bishops of Galicia, who after having embraced the Errors of Priscillian, had afterwards abjured them, and among others, Symphosius and Dietynnius, who had been received at the Council of Toledo. The Bishop of the Betican Provinces, notwithstanding their Conversion, could not prevail with themselves, either to pardon them, or those who communicated with them. And as to Discipline, Hilarius made his Complaints of the Bishops Rufinus and Minicius, who had consecrated Bishops out of the Limits of their Provinces,

and without their Metropolitan, contrary to the Canons of *Nice*, and *Nice*, can. 4. without having any Regard to the Consent of the People. *Rufinus* himself had been consecrated contrary to the Canons, after having earnestly *postulated*, or begged to be admitted into a religious House, in the open Square since his Baptism; and the same Reproach was cast on *Gregory*, Bishop of *Merida*. It was therefore upon the Subject of these Complaints, that Pope S. *Innocent* wrote to the Bishops of the Council of *Toledo*, which had been held a little before, to exhort them to Concord and the Observance of the Canons, particularly with Respect to Ordinations, on which Head he gives them the same Rules as are in his other Decretals.

SCARCE had St. *John Chrysostom* enjoyed a Calm for two Months since his Return, when a Statue was set up at *Constantinople*, in Honour of *Eudoxia* the Empress. It was of solid Silver, and was set upon a Column of Porphyry, with a high Basis, in the Square that was situated between the Palace where the Senate was held, and the Church of *Sophia* which was opposite to this Palace, separated by the Square, and by a Street that went cross it. It was erected under the Consulates of *Theodosius* the younger, and of *Rumorides*, that is in the Year 403, probably in the Month of September, when the first Indiction began. At the Dedication of this Statue, great Rejoycings were made as was customary. For these were very solemn Exercises, and still intermixed with Superstition, as appears by a Law of *Theodosius* the younger, made twenty two Years after, in order to purge it from every Thing that might appear idolatrous in it. Wherefore upon Occasion of this Statue of *Eudoxia*, the Prefect of *Constantinople*, who was a *Manichee*, and a half Heathen, encouraged the People to extraordinary and uncommon Rejoycings: They celebrated it with Dances and Shews of Farce-Players, which drew loud Applauses and Acclamations, with which divine Service was interrupted. XLIII. New Conspiracy against St. Chryl. Pall. dial. Socr. VI. c. 18. Soz. VIII. c. 20. Prof. Chr. an. 404. Marcel. an. 403. L. un. de imag. imp. C. Th. lib. 15. Theopha. p. 68. A. D. 403.

BUT St. *John Chrysostom*, not able to suffer this riotous Behaviour, spake of it with his usual Freedom, and not only blamed those who made them, but even those who had commanded them to be made. The Empress was offended at it, and resolved to assemble again a Council against St. *Chrysostom*; but he continued firm and resolute, and, it is said, that he pronounced upon this Occasion a celebrated Discourse, which began as follows. *Herodias* still continues her Rage and Fury, and again demands the Head of St. *John*. There is still extant a Speech, which begins with those Words, and which is an Invective against Women; but the general Opinion is, that St. *Chrysostom* is not the Author thereof. But be this as it will, it is certain that a new Conspiracy was formed against him: But his Enemies not knowing what Course to take in this Affair, sent to *Alexandria*, in order to consult *Theophilus*, and besought him either to return in order to shew them how to act, or at least to furnish them with Means to begin. *Theophilus* was afraid of returning to *Constantinople*, recollecting the Manner how he had fled from thence; however he sent three Bishops thither, who were *Paul*, *Pemen*, and a third who had been lately consecrated; and gave 'em in Charge the Canons of the Council of *Antioch*, held at the Time of the Dedication in 341. To. 7. Ed. A. To. 6. ed. P. Pall. dial. p. 76. Sup. lib. xii. n. 10.

Pal. p. 77.

Soc. VI. c.

18.

Soz. VIII. c.

20.

THESE Bishops were no sooner arrived, but they sent to Syria, to Cappadocia, to Pontus, and to Phrygia, for all the Metropolitans, and the other Bishops, and assembled them at Constantinople. The chief of those who met there were *Leontius* of *Ancyra* in *Galatia*, *Ammonius* of *Laodicea* in *Pisidia*, *Acatius* of *Berea*, *Antiochus* of *Ptolemais* in *Syria*, *Brisen* of *Philippopolis* in *Thrace*. These being arrived at *Constantinople*, communicated with *St. John Chrysostom*, in order not to imitate the others in their Conduct; but the Court took Offence at it. Wherefore, when the Festival of Christmas was come, the Emperor did not go to Church as was his usual Custom, and ordered *John* to be told that he would not communicate with him, till such Time as he had justified himself. *Theodorus* of *Tyana* was, like the rest, come to *Constantinople*, but hearing of the Conspiracy which had been machinated against *St. John Chrysostom*, he went away without taking his Leave, and returned back to his Church, and continued to the last in the Communion of *St. Chrysostom*, and of the Church of *Rome*. On the contrary, *Pharatrius* of *Cæsarea* in *Cappadocia*, did not stir from home, nor forbear joyning himself by Letters to *St. Chrysostom's* Enemies.

XLIII.

Canons of the
Council of
Antioch.

Sap. lib. xvii.

n. 13.

IN this second Council, which was composed of Bishops who had been seduced and drawn away by the Liberality and Bounty of the Court; there was not the least Mention made of the first Accusations, of which *St. John Chrysostom* offered boldly to justify himself: But not to leave him an Opportunity of defending himself, they adhered to the Canons of the Council of *Antioch*; i. e. to the fourth and to the twelfth. In the fourth it was declared, if a Bishop who had been deposed in a Council should presume to intrude himself into the Ministry, and to officiate in it as before, there shall be no Hopes left him of being restored in another Council, nor shall his Defence be heard. And the twelfth; if a Bishop who has been deposed by a Council shall presume to importune the Emperor, instead of carrying his Suit before a greater Council, he shall be unworthy of Pardon; his Defence shall not be heard, and he shall not have the least Hopes left of being ever restored. *St. Chrysostom's* Enemies pretended that he had incurred the Censure of these Canons, by his entring again into his See, without having been justified by a Council. His Friends maintained, that these Canons had been made by the *Arians* against *St. Athanasius*; that the fourth Canon, as being unjust, had been rejected at *Sophia Sardica* by the *Romans*, the *Italians*, the *Illyrians*, the *Macedonians*, and the *Greeks*.

A. D. 404.

Pal. p. 79.

THEN *Ammonius* of *Laodicea*, and *Acatius* of *Berea*, together with *Antiochus* of *Ptolemais*, *Cyrinus* of *Chalcedon*, and *Severianus* of *Gabala*, waited upon the Emperor, and proposed to him the sending for ten Bishops of *John's* Party, for there were more than forty of them, to agree upon the Authority of these Canons. *Elpidus*, Bishop of *Laodicea* in *Syria*, an old Man, whose Virtue and white Hair made him venerable, came to the Palace with another Bishop, *Tranquillus* by Name, who said to the Emperor; *John* was not legally deposed the first Time, but only driven away by a Count: He did not enter again into his See of his own Accord, but by your Order, carried by one of his Notaries; and as to the Canons which are now exhibited, we shew that it is the Work of the Hereticks. As the Enemies of *St. Chrysostom* continued to dispute, crying out aloud in a confused Manner, and appearing in great Disorder before the Emperor, *Elpidus* taking the

the Opportunity of a little Interval of Silence, said to him, in a gentle Tone of Voice: My Lord, without giving your Clemency so much Trouble, let us do as follows; let our Brethren *Acatius* and *Antiochus* subscribe those Canons, which they propound to us, as having been made by Catholics, and let them say; We are of the same Faith with those who have drawn them up, then our Dispute will be at an End. The Emperor, struck with the Simplicity of this Proposal, said, smilingly to *Antiochus*, it is impossible to hit upon a better Expedient. *Severianus* and his Faction changed Colour, and looked upon one another. However, being urged by the Circumstance of the Place, they promised to subscribe, and in this Manner got rid of the Trouble and Confusion they were in, but they did not keep their Word.

NINE or ten Months were spent in these Proceedings, during which *St. John Chrysostom* nevertheless continued his Assemblies with forty two Bishops, and the People still listened to his Instructions with a wonderful Affection. To this Time is referred, and that very justly, one of his Homilies on the Epistle to the *Ephesians*, wherein he shews, that Schism is as dangerous in its Consequences as Heresy; and spake strongly against those Bishops who separated from him without Reason, and overturned by their Attempts the Order of the Hierarchy. He afterwards addresses himself to the Women in particular, and says to them: If there be any of them who are desirous of revenging themselves upon me, I my self will present them with a pernicious Opportunity of effecting it. Buffet me, spit in my Face before every Body, cover me with Blows. What! are you struck with Horror when I bid you buffet me, and are not so when you tear to Pieces the Body of your Master? The Enemies of *St. Chrysostom* seeing the great Credit he was in, and fearing lest this Schism should occasion a Sedition, caused a Law to be published, forbidding all the Officers of the Palace to mix in tumultuous Assemblies, as they call them, under the Penalty of losing their Employments, and of having their Goods confiscated. This Law is dated at *Constantinople*, the fourth of the Calends of *February*, under the Consulate of *Honorius*, and of *Aristenetus*; i. e. the twenty ninth of *January*, 404.

LENT being come, *Antiochus* and his Faction had a private Audience of the Emperor; and gave him to understand that *John* was convicted, and that he should give Orders for his Banishment before Easter. The Emperor *Arcadius* not being able to refuse them, ordered *St. Chrysostom* to go out of the Church. He answered; I received this Church from God, to the End that I might procure the Salvation of the People, and I cannot possibly abandon it; but as the City is yours, if you are resolved upon my going, drive me out by Force, that I may have a lawful Excuse. They therefore sent from the Palace, but not without some Sense of Shame, People who drove him from thence, with Orders, nevertheless, for him to continue in the Episcopal Palace. They waited, said *Palladius*, to see whether or no divine Vengeance would display it self, when they would have restored him to his Church in Case of any Accident, or otherwise to renew their ill Treatment of him.

ON Easter-Eve it was again signified to him that he should leave the Church, to which he made a suitable Answer. The Emperor being afraid

A. D. 404.
Pall. p. 80.

Pall. p. 81.
Hom. xi. in
Ephes. iv.
Mor.

L. 4. C. Th.
de his qui sup.
relig.

XLIV.
St. Chrysostom expelled
the Church.
Pall. n. 8.

Pall. p. 82.

A. D. 404.

because of the Holiness of the Day, and also lest the City should rise in a tumultuous Manner, sent for *Acatius* and *Antiochus*, and said to them: What must be done? Take Care that you have not given me ill Advice. They boldly answered; My Lord, let the Deposition of *John* fall upon our own Heads.

Fall. p. 83.

Socr. vi. c.
58.

THE forty Bishops who had adhered to him, presented themselves in the Churches before the Emperor and the Empress, beseeching them with Tears to spare the Church of *Jesus Christ*, and to restore its Bishop to it; particularly because of Easter, and of those who were to be baptized, all of whom were already instructed in the Faith. However, they were not heard, but *Paul of Carteria* said boldly to the Empress; *Eudoxia*, fear God, take Pity on your Children, and do not profane the Festival of *Jesus Christ* with the Effusion of Blood. After this these Bishops withdrew, and spent each of them the holy Eve in his respective Habitation, in the deepest Affliction. Such of the Priests of *Constantinople*, as had continued faithful to St. *John Chrysostom*, assembled the People in the public Bath called, *Therma Constantiniana*, and there, as was usual, celebrated the Eve of Easter, in reading the holy Scriptures, and baptizing these Catechumens.

Fall. p. 84.

THIS coming to the Ears of *Antiochus*, *Acatius*, and *Severus*, they desired that a Stop might be put to this Assembly. The *Magister Officiorum*, or Master of the Officers, said to them: It is now Night, the Concourse of People is great, so that some Disorder may happen. *Acatius* replied; the Churches are abandoned, we are afraid lest the Emperor happening to come thither, and finding no Body, should perceive the Affection the People have for *John*, and should look upon us as a Set of envious People; particularly after our having told him, that no one willingly follows this Man, who is no Way sociable. The Master of the Officers, after having entered his Protest against them, with Respect to every Thing that might happen, gave them one named *Lucius*, who was looked upon as a Pagan, and Captain of a Band of Warriors, with Order to use gentle Methods in inviting the People to come to Church. He went thither, but was not heard, so that he returned back and went to *Acatius* and his Party, and represented to them how great the Crowd of People was, as well as the Warmth they expressed. They earnestly besought him to return, and to their Prayers added Gold and Promises; they recommended to him the bringing back the People to the Church by gentle Means, or, if that would not do, to disperse this Assembly by Force.

XLV.
Outrage committed on
Easter-Eve.
Fall. p. 85.

Epist. Chryf.
ad Innoc. ap.
Fall. p. 18.

Lucius therefore returned back, accompanied with some Clerks of *Acatius's* Party, at the second Watch of the Night, i. e. after nine o' Clock; for at *Constantinople* the People watched that Night till the first crowing of the Cock. He was followed by four Hundred *Thracian* Soldiers, of the new Levies, a Body of very insolent Fellows, with their Swords drawn, who rushing suddenly on these People, drove away the Multitude with the Glitter of their Swords. *Lucius* marched up as far as the consecrated Water, to prevent their administering Baptism; and gave the Deacon so violent a Thrust, that he spilt the Symbols, that is, the *Sacrum Chrisma*, or consecrated Oil. He beat the Priests upon the Head with Sticks, not paying the least Regard to their advanced Age, insomuch, that the sacred Laver was mixed with Blood. The Women, who had stripped themselves for Baptism, mixing

mixing with the Men, fled away with them in Confusion and Disorder, for A. D. 404. Fear lest they should lose their Lives, or have their Chastity violated, without having Time to cover themselves so far as Decency required; several of them were even wounded. Their Cries, and those of the Children were heard; the Priests and Deacons who were cloathed were driven away. One having received a Wound in the Hand withdrew with Cries; another dragged along a Virgin tearing her Cloaths; the sacred Vessels were plundered; the Altar was surrounded with armed Men; the Soldiers, some of whom had not been baptized, advanced to the Place where the holy Mysteries were deposited, and saw every Thing expos'd. In this Confusion even the precious Blood of *Jesus Christ* was spilt on their Cloaths. Several of the Priests and Deacons were taken and thrown into Prison, they drove out of the City all such of the Laity as were possessed of any considerable Employments. Several Edicts were set up, severely threatening all those who should not leave the Communion of *John*. All this happened on Easter-Eve, the sixteenth of *April*, 404. Soz. VIII. c. 21. Pall. p. 86

THE next Day, the Emperor being come abroad, in order to perform some bodily Exercises in the Fields, saw not far from *Pempton*, a Place so called because it was five Miles from *Constantinople*, a great Number of People cloathed in white; when enquiring of his Guards who they were, they answered, Hereticks. They were, indeed, Catholicks, who having been driven away from the Bath where they had met together, and having taken a Resolution not to enter into the Church with the Enemies of their Bishop, were therefore assembled in the open Field; and they had among them near three Thousand newly baptized, who, as usual, were dressed in white. The Enemies of St. *Chrysostom* taking their Advantage of this Opportunity, dispatched the most cruel of the Emperor's Train, in order to disperse this Multitude, and to seize upon their Teachers. This Body of People being so numerous, might easily have defended themselves, but they had been too well instructed to attempt it. They therefore seized upon a few Clerks, and several of the Laity, among whom were many Women of Distinction. They tore off the Veils from some, and from others their Earrings, and even their very Ears. One of the most beautiful and wealthy among them, disguised her self in a Slave's Habit, and fled to the City in order to save her Honour. The Prisons were filled with Magistrates of different Ranks, where they sang Hymns, and offered up the holy Mysteries, insomuch that they became so many Churches; whereas the Church resounded with Strokes of the Whip, Tortures, and dreadful Oaths, in order to force them to anathematise *John*. But the more his Adversaries exerted themselves, the more numerous were the Assemblies of those who loved him. These were held sometimes in one Place, and sometimes in another; but their chief Place of Resort was in a Piece of Ground, which *Constantine* the Great had caused to be inclosed with Rails, for seeing the Horse-Races, before he had built the City. Pall. p. 87; p. 88;

ABOUT the same Time a Man possessed with an evil Spirit, or supposed to be so, was found with a Dagger upon him, with which it was pretended he designed to murder St. *Chrysostom*; the People carried him before the Prefect, as one who had been bribed with Money to perpetrate this wicked Action. But St. *Chrysostom* sent some Bishops his Friends, who set him at

A. D. 404.
Fall. p. 197.

Soz. VIII. c.
22.

XLVI.
St. Chryso-
stom driven out
of Constanti-
nople.
Fall. p. 88.
p. 89.

p. 90.

Liberty, and prevented his being punished. After this a Servant of *Elpi-
dus* the Priest, *St. Chrysofom's* inveterate Enemy, having received fifty
Pence of Gold as a Reward for killing him, took up three Daggers, and
ran to the episcopal Palace. He was met by a Man who knew him, and
stopping him, asked him, whither he was going: He made no Answer,
but stabbed him with a Dagger, and struck even a second in the same Man-
ner, who cried out, when he saw the first wounded: In this Manner he
treated a third, and a fourth, and so on to seven, four of whom died upon
the Spot. The People having at last taken the Murderer, the Prefect
seized him, and in order to quiet the People, promised to punish him; but
he was not as good as his Word. From that Time the People kept Guard
Night and Day before the episcopal Palace, for the Security of *St. John
Chrysofom*.

FIVE Days after Whitsuntide, which, in the Year 404, fell on the fifth
of June; *Acatius*, *Severianus*, *Antiochus*, and *Cyrinus*, waited upon the Empe-
ror, and said to him: You may do your Pleasure, but we have said to you,
on our own Heads fall the Deposition of *John*; it will not be just to de-
stroy us all, for the Sake of preserving one Man. The Emperor sent *Patri-
cius* the Notary, to declare to *St. John* that he should recommend himself
to God, and go out of the Church. This Order being so express, *St. John
Chrysofom* came down from the episcopal Palace, with the Bishops his
Friends, and said to them; Come, let us pray, and bid farewell to the An-
gel of this Church. Immediately a Person of great Power, and one that feared
God, and sided with the Catholics, gave him the following Information: *Luci-
us*, to whose insolent Behaviour you are no Stranger, lies now ready in a pub-
lick Bath, with a Body of Soldiers under his Command, to carry you off
by Force, in Case you make any Resistance, or refuse to obey: The City is
in a very great Confusion; go therefore out of it as speedily and as privately
as possible, for Fear lest the People should come to Blows with the Soldi-
ers. Upon this *St. Chrysofom* bid farewell to several of the Bishops, by salu-
ting them with a Kiss accompanied with Tears, for he had not Power to
take Leave of them all, and said to the others who were in the Sanctuary;
stay here, while I go and take a little Rest.

ACCORDINGLY he went into the *Baptisterium*, or little Chapel adjoin-
ing to the Church, and called *Olympias*, who was not yet gone out of the
Church, with *Pentadia* and *Procla* Deaconesses, and *Silvina*, Widow of *Ne-
bridius*, and Daughter of *Gildon*: Come hither, said he to them, my Daugh-
ters, and hear what I have to say. My Dissolution I see, is nigh at Hand;
I have finished my Course, and you probably may never see my Face more.
What I require of you, is, that you do not suffer your Affection for the
Church to wax cold; and that in Case any one should be ordained,
involuntarily, without having solicited for his Dignity, and with the
Consent of all, you bow the Head before him, as you have practised with
Regard to me; for it is impossible for the Church to subsist without a
Bishop. And as you wish for the Mercy of God, remember me in your
Prayers. These Women, with Floods of Tears streaming from their Eyes,
threw themselves at his Feet; which he observing, made Signs to one of the
most prudent of his Priests, and said to him; take them away from hence,
lest they should disturb the People. But their Grief began to be a little
asswaged;

affwaged. In this Interval he went out on that Side that lay towards the East, A. D. 404. whilst at the same Time some Persons, by his Order, got ready his Horse on the West Side before the great Gate of the Church, in order to elude the People who waited for him there: after this he went on Board a Ship, and landed in *Bitbynia*. His Mother, who was still living, manfully exhorted him to withdraw, rather than to do any Thing that might be unworthy of him. *Chryf. Ep. 137.*

As he was going away, there arose on a sudden a great Flame in the the Church, from the Pulpit where he used to sit, and from whence he preached. The Fire ascended to the Roof, and rushed from the Inside to the Outside of the Church, insomuch that it was burnt to the Ground, together with the several Buildings adjoining to it, except a small Vestry, where the holy Vessels were deposited; which seemed to have been miraculously preserved, lest the Enemies of *St. Chrysostom* should accuse him of having carried them off. From the Church, the Fire being driven by a violent North Wind, cross'd the Square without doing the least Hurt to the People; but rushing forward in the Shape of a Bridge, seized on the Palace where the Senate used to assemble, situated to the South of the Church. This Palace began to take Fire, not on that Side which lay towards the Church, but on that where the Emperor's Palace stood, which was contiguous to that of the Senate, and burnt three Hours together, that is from *Sexta*, to *Nonæ*, and was burnt to the Ground. In this whole Conflagration, which had begun the Night before, not a Soul lost his Life, no, not even a Beast. The Catholicks looked upon it as a Miracle, and an Effect of the divine Vengeance; some accused the Schismatics as the Authors of it, and said that they intended to burn both the Church, and the People who were in it. The Schismatics, and afterwards the Pagans, accused the Catholicks of it, and affirmed, that they had set Fire to the Church, purposely that there might be no future Bishop after *John*; however, they could never discover the Author of this Conflagration, which happened on Monday the twentieth of *June*, under the Consulate of *Honorius* and *Aristenetus*, that is in the Year 404. *Socra. VI. c. 18. Soz. VIII. c. 22. Zoz. lib. 5. p. 801. Marcel. Chr. an. 404. Chryf. Pasch. an. 404. Pall. p. 93.*

In the mean Time the Soldiers of the Prefect detained *St. John Chrysostom* Prisoner in *Bitbynia*, together with two Bishops, *Cyriacus* of *Emesa*, and *Eulysius* of *Bosra*, threatening to punish them for having set Fire to the Church. Afterwards *Cyriacus* and *Eulysius* having been brought back to *Constantinople*, with the other Clerks, were found innocent, and discharged out of Prison, but were, however, sent into Banishment. *St. Chrysostom* being detained in this Manner, demanded of his Persecutors that they would at least give him a Hearing, with Relation to this setting Fire to the Church of which they accused him. But they refused to give him a Hearing on this Article, as they had done on the rest, but sent him under a strong Guard to *Cucusa* in *Armenia*. *p. 194.*

At *Constantinople* the Pagan Prefect, who was an Enemy to the *Christians*, made several of *St. Chrysostom's* Friends undergo the most cruel Torments, under Pretence that they were guilty of setting Fire to the Church. To discover the guilty Person, they put to the Rack *Eutropius* the Reader and Chanter, who had preserved an inviolable Chastity, was young and of a tender Constitution. They tortured him with Fire, beat him with Thongs made of raw Leather, and Sticks: They tore with Iron Hooks *XLVII. Martyrdom of St. Eutropius, and of Saint Tigris. Soz. VIII. c. 24. Pall. p. 197.*

Hooks

A. D. 404. Hooks, stuck full of Points, his Sides, his Cheeks and his Forehead, and even his Eyebrows. At last they thrust lighted Torches into his Sides, where they had tore off the Flesh to the very Bone, insomuch that he expired on the Rack, but without having been able to prevail upon him to make any Confession. The Ecclesiasticks who had sought his Death, buried him in the dead of the Night; and a Vision of Persons singing, gave a Testimony of his Holiness. *Tigrius* the Priest was also stript, whipped on the Back, had his Hands and Feet, which were tyed down, stretched with so much Violence, that the Joints were dislocated thereby. He was a *Barbarian* by Birth, an Eunuch and Slave to a great Man, who enfranchized him for his Merit; and he was at last raised to the sacerdotal Dignity. His Manners were very gentle, and he had a peculiar Talent in relieving the Poor and Strangers. Having undergone all these Torments he was banished to *Mesopotamia*. The Church commemorates these two Martyrs on the twelfth of January.

Martyr. R.

XLVIII.

Arsacius Bishop of Constantinople.

Chr. pasch.

Socr. V. c.

39.

Soz. VIII. c.

23.

Sup. lib. xviii.

c. 5.

Pall. p. 94.

Soz. VIII. c.

28.

Ep. 143. al.

125. ad Cy-

riac.

THE Schismatics did not suffer the See of *Constantinople* to be long vacant, for seven Days after St. *Cbrysoptom's* Departure from it, on *Monday* the twenty seventh Day of *June* of the same Year 404, they put in his Room *Arsacius* the Priest, who was fourscore Years of Age, and one of his most inveterate Enemies. He was Brother to *Neftarius* the Bishop, and they would have made him Bishop of *Tarsus*, which was their Countrey, but he refused it; upon which *Neftarius* told him in a reproachful Manner, that he waited for his Death in order to succeed him, and made him take an Oath never to suffer himself to be raised to the episcopal Dignity; but he afterwards violated it. He had neither the Talent of Action, nor the Gift of Prayer, which was the more remarkable after St. *John Cbrysoptom*. Those of his Party boasted of the Sweetness of his Temper, and imputed to those who abused his Authority, the Outrages which had been committed under his Pontificate. For the Catholics, who always looked upon St. *John Cbrysoptom* as their true Pastor, would not therefore join in Communion with *Arsacius*; and St. *Cbrysoptom* considered him as an Usurper. Wherefore the Catholics at *Constantinople* continued to hold their Assemblies apart, which drew upon them a great Persecution, for the raising of which, the setting Fire to the Church and the Senate House was made Use of as the first Pretext; these were called *Joannites*. They did not dare to meet together in Publick, nor appear in the Square, or in the Baths; some were not safe even in their Houses, and a great many went into a voluntary Banishment. Some holy Women are particularly taken Notice of, who distinguished themselves by the Affection they discovered for their Bishop.

XLIX.

St. Olympias.

des.

Pall. dial. p.

150. 163.

Idem Laus, c.

144.

Pall. dial. p.

164.

AMONG these, St. *Olympias* was the most illustrious, who was a Woman of a very noble Birth, and immensely rich. Being an Orphan and very young, she was married to *Nebridius*, who had been Prefect of *Constantinople*, and lost her Husband after they had been married twenty Months. Beside her noble Birth and her rich Possessions, she was likewise distinguished by the Sciences, with which she had cultivated her Mind, and the Excellencies of her Beauty; but with all these Advantages she could never be prevailed with to marry again. Her Fame coming to the Ears of *Theodosius*, he was for having her marry one *Elpidus*, a *Spaniard*, and who was related

to him, and pressed her very much upon that Subject. But she answered, A. D. 404.
 if God had thought it fitting for me to cohabit with a Husband, he would
 not have deprived me of the first; but he has not judged me a proper Per-
 son to engage in those Ties. The Emperor enraged at her Refusal, com-
 manded the Prefect of *Constantinople* to take Possession of her Wealth, till
 such Time as she was thirty Years of Age. The Prefect, egged on by *Elpi-*
dus, and making Use of this Order as a Handle, would neither suffer her to
 see the Bishops, nor to frequent the Church; hoping that this Usage would
 at last prevail with her to marry. But she answered the Emperor as fol-
 lows: You have, my Lord, exerted your Goodness to me in a Manner,
 worthy a great Emperor and a Bishop, by taking from my Shoulders so
 great a Burthen, with which I was oppressed. You will do still better, in P. 165.
 giving Orders to have it distributed among the Poor, and among the
 Churches; for I have long since been afraid, lest I should grow vain by this
 Distribution, and give my Mind to transitory Possessions, to the Pre-
 judice of real and substantial Riches. The Emperor touched with this An-
 swer, and being informed of the Life she led, upon his Return from the
 War with *Maximus*, gave Orders that her Possessions should be restored to
 her, with free Liberty to dispose of them as she should think proper.

SHE never eat of any Thing that had Life, and seldom went to the
 Bath; and when at any Time she was forced to it for her Health Sake, for
 she was subject to a Pain in the Stomach, she always went into the Water dressed
 in her Tunick. She was used to great Watchings, was cloathed in a very
 poor Dress; she carried her Humility to the highest Pitch of Perfection, Pall. Laus;
v. Chryso-
stom. 1. ad
Olym.
 her Tears flowed incessant, and her Charity was without Bounds. She ad-
 orned the Churches with sacred Vessels; was beneficent towards Convents,
 Hospitals, Prisoners, and such as suffered Banishment; her Alms were ex-
 tended to all Parts of the Earth, they were distributed in Cities,
 in the Countrey, in the Islands, and the Desarts. She ransomed se-
 veral Thousand Slaves; she instructed the Unbelievers among the Women,
 she visited the Sick, assisted elderly People, Widows, Orphans, Virgins;
 and, in a Word, applied her self to every good Work. She was united in Pall. dial. p.
166.
 Friendship with several holy Bishops, as St. *Amphilocus*, St. *Gregory of Nyssa*,
 and St. *Peter of Sebaste*, Brother to St. *Basil*, St. *Epiphanius*, St. *Optimus*,
 Bishop of *Antioch* in *Pisidia*, whose Eyes she closed, for he died at *Constan-*
tinople. She did several great Kindnesses to *Antiochus*, to *Acatius*, and *Se-*
verianus, who afterwards became her Persecutors. *Nectarius* was used to
 consult her in Affairs relating to the Church; but St. *Chrysostom* was joyned
 to her in a more strict Friendship than all the rest. She eased him of the
 Care of providing for his own Necessities, for he did not take a Farthing
 of the Revenue of the Church, but daily received from her his Subsistence,
 in order to devote himself entirely to his ministerial Function.

SUCH was St. *Olympias*, the chief Object of the Hatred of the Schisma- Pall. p. 153
 ticks, which did not arise only from the Friendship she bore St. *John Chry-*
stom, but also from her having succoured the great Brothers, and the Soz. VIII. c.
24.
 other Monks whom *Theophilus* persecuted. The Prefect of *Constantinople*
 having caused her to be brought before his Tribunal, asked her why she
 had set Fire to the Church? She answered, I have not led such a Life as
 may give Cause for my being even suspected of it, since I have employed
 the

A. D. 404. the great Wealth I once enjoyed, in building up the Temples of God. I am acquainted with your Life, said the Prefect: She replied, do you therefore make your self one of the Evidences against us, and let another judge us. The Prefect, as there were no Proofs against her, changed his Note, and said, by Way of Advice, to her and to other Women, that they were very silly to refuse the Communion of the Bishop, when the returning to it would extricate them from their Troubles. The rest yielded through Fear, but *Olympias* said; it is altogether unjust, after my having been seized before so numerous an Assembly of People upon an Action of Slander, to put me under the Obligation of defending my self on another Information. Let Counsel be allowed me on the first Indictment; for do what you can, you shall never prevail upon me to enter into that Communion, which my Religion forbids me to do. The Prefect suffered her to go away as it were to get her Counsel ready; but having caused her to be afterwards brought back another Day, he sentenced her to pay a great Sum of Gold. But neither could all this prevail with her to give in to their Measures, but leaving *Constantinople*, she went and lived at *Cycizus*.

L. *Other holy Women persecuted.*
Soz. VIII. c. 23.
St. *Nicareta* withdrew also from *Constantinople* upon this Occasion. She was a Virgin of one of the most illustrious Families in *Nicomedia*; she practised the whole Circle of Virtues, and that of Humility in particular, though with the utmost Courage and Resolution; insomuch that she did not break out into Complaints, when unjustly deprived of her vast Possessions; and her Economy was such, that the little they left her, sufficed to maintain her self and her People to old Age, and to bestow Alms with Liberality. She prepared all Kinds of Medicines for the Poor, healed those to whom the Physicians could give no Manner of Ease, and performed several Cures that appeared miraculous. She took the utmost Care to conceal her self; would never suffer her self to be raised to the Office of Deaconess, notwithstanding all the Persuasions and Intreaties St. *Cbrysoptom* made Use of for that Purpose; nor to assume the Superintendency over the ecclesiastical Virgins, i. e. of those who were not shut up in Monasteries, but dwelt with their Relations, and of whom the Church had a List. The Church commemorates St. *Nicareta* on the twenty seventh of *December*.

St. *Valef. his*
ad Sozom.
Mart. Rom.
Chryl. ep.
180. al. 94.
Ep. 181. al.
404.
Ep. 18. 19.
Ep. 44.
Ep. 217.
Ep. 33. etc.
PENTADIA, Widow of the Consul *Timasus*, and a Deaconess, was also carried to the open Square before the Tribunal, and from thence led to Prison, having also been slandered with Respect to the Fire; however, she made a generous Resistance. She was also for withdrawing from *Constantinople*, which coming to the Ears of St. *Cbrysoptom*, he exhorted her to continue there, in order to encourage and assist those who laboured under Persecution. Several other holy Women felt also the Effects of this Persecution; such as *Procula* or *Amprocla*, a Deaconess, *Bassiana*, *Chalcidia*, *Asyn-critia*, all whom are known by St. *Cbrysoptom's* Letters.

L. 37. C. Th.
de. epist.
THEY were at last obliged to discontinue their Informations relating to the Fire, as appears by a Law dated from *Constantinople* the twenty ninth of *August*, 404. directed to *Studius* the Prefect. The Purport whereof is, that, since the Incendiaries could not be discovered, the Clerks shall be released out of Prison, in order to be put on Board a Ship, and sent home to their respective Countries: That all those Houses wherein Bishops or foreign Clerks have been received, shall be confiscated; as likewise those which the Clerks

Clerks of the City shall have held their private Assemblies. A few Days after, *i. e.* on the eleventh of September, it was enacted that no Masters shall suffer their Slaves to assemble in those Conventicles, under the Penalty of three Pounds of Gold for each Slave; and that the several Companies or incorporated Bodies of Tradesmen, should also be bound for their several Members, under the Penalty of fifty Pounds of Gold. The Law is addressed to the abovementioned *Studius*, Prefect of Constantinople.

ST. Chrysostom was at Nice, and whilst he waited for the Order which was to fix the Place of his Banishment, he laboured with Assiduity at the Conversion of the Pagans in Phœnicia. At Nice he met with a Recluse Monk, whom he persuaded to go and labour at this good Work, and directed him to Constantius the Priest, who was at the Head of it, to whom he likewise wrote at his setting out from thence. He therein exhorts him not to despond, because of the present unfavourable Conjunction of Affairs; that all his Cares should be extended to the several Churches of Phœnicia, of Arabia, and the East, and to write to him very often. He even excites him to animate the rest, to oppose with Vigour and Resolution the Troubles of the Church, and those of Asia in particular.

It had been at first resolved, that St. Chrysostom should be sent to Sebastia in Armenia; but Orders were at last sent to him to retire to Cucusa, a little City of the same Province, upon the Borders of Cilicia, which was continually exposed to the Incursions of the Isauri, who inhabiting the inaccessible Heights of Mount Taurus, came down from thence, in order to lay Waste the open Country; a Body of Men that were not powerful enough to form the Siege of a fortified Place, but at the same Time too strong to be easily crushed. St. John Chrysostom set out from Nice on the fourth of the Month Panemus, or July, in the Year 404, conducted by a Band of pretorian Soldiers, commanded by a Captain called Theodorus. These Men treated him with the utmost Humanity, and attended upon him as if they had been his Servants. In the several Places through which he passed, the People crowded to see him, their Eyes streaming with Tears, and breaking out into the most lamentable Cries. When he came into Cappadocia and Cilicia near Mount Taurus, the Monks and Virgins ran in Crowds to meet him, weeping and saying; it had been better for the Sun to have withdrawn his Beams, than to see John deprived of the Freedom of Utterance.

He was pretty well at his setting out, but was seized with a Fever in his Journey, notwithstanding which they forced him to go on both Day and Night. The Weather was extreme hot, nor could he get a Wink of Sleep; he wanted all kind of Necessaries, and was uneasy concerning what might afterwards happen. In fine, he was quite spent, when he arrived at Cæsarea in Cappadocia, where he had Time to take a little Breath. He here met with fresh Water, good Bread, an indifferent good Bath, and was allowed the Liberty of lying some Time in Bed. This he himself takes Notice of in a Letter to Theodora, to whom he complained, that having so many powerful Friends, none of them could obtain that which is allowed to the greatest Criminals, which was, to get the Place of his Banishment changed, for one that might be more supportable.

A. D. 404.

LII.

St. Chryf. is
ill used at Cæ-
sarea.Ep. 13. ad O-
lymp.

THE little Tranquillity he enjoyed at *Cæsarea*, was soon interrupted by the Malice of the Bishop *Pharetrius*. While *St. Chrysofom* was pursuing his Journey, he had sent to him a Message of Compliments, declaring at the same Time how impatient he was to embrace him, and to give him the highest Testimonies of his Love. *St. Chrysofom*, who knew that *Pharetrius* had subscribed by Letter his Condemnation, expected no Good from him; but concealed his Thoughts from those who paid him these Compliments. He arrived at *Cæsarea* in the Height of a violent intermitting Fever, quite worn out with the Labour and Fatigue of the Journey. He immediately sent for Physicians, who came to him, and at the same Time the whole Body of the Clergy, together with the Inhabitants, the Monks and Nuns; every one was eager to attend upon him, and to do all that lay in their Power to give him Ease. He was beloved and visited every Day by all Persons of the greatest Distinction in the City, by the Magistrates and the Sophists. This raised the Jealousy of *Pharetrius*, who thereupon kept at Home waiting for *St. Chrysofom's* Departure, who finding his Sickness abate, was for pursuing his Journey towards *Cucusæ*.

IN the mean Time News was suddenly brought, that a numberless Multitude of *Isauri* were laying waste the Territory of *Cæsarea*, and that they had set Fire to a large Market Town. Immediately the Tribune put himself at the Head of what Soldiers he had, and marched out, fearing lest they should advance and fall upon the very City self: The Inhabitants were in the utmost Terror, insomuch that they all, not excepting the old Men, ran to guard the Walls. In this general Alarm, a Company of Monks came at Day-Break, and surrounded the House in which *St. Chrysofom* lay, and threatened to set it on Fire, in Case he did not go out of it. They appeared so furious and resolute, that the very Guards themselves were afraid of them; for they even threatened them, and boasted of their having beat a great many Prætorian Soldiers. The Guards therefore addressed themselves to *St. Chrysofom*, and conjuring him to leave that Place, said to him; Deliver us from these wild Beasts, though we thereby fall into the Hands of the *Isauri*. This coming to the Ears of the Governor, he came himself to the House; but the Monks would not shew the least Regard to his Remonstrances, and he did not find himself strong enough to make Head against them. In this Disorder and Confusion he sent to *Pharetrius*, beseeching him to grant a few Days, as well because of *St. Chrysofom's* Illness, as for the Danger with which they were threatened by the *Isauri*. But all his Entreaties were ineffectual, for the Monks returned the next Day with greater Fury than before; not one of the Priests of the City dared to stir in this Affair, knowing that all this outrage, was done by Order of *Pharetrius*; but hid themselves for Shame, and never went to *St. Chrysofom* whenever he sent for them.

AT last he resolved to depart, and accordingly got up into a Litter when the Sun was at the highest, and with the Fever upon him, in Presence of all the People who groaned, and cursed him who was the Occasion of it. When he was got out of the City, some of the Clergy came privately to accompany him; and as some other Persons said, you expose him to certain Death; one of those for whom he had the greatest Affection, said to him; Go, I intreat you, and run the Hazard of falling into the Hands.

Hands of the *Isauri*, get only out from hence. *Seleucia*, Widow of the celebrated *Rufinus* seeing this, desired St. *Chrysostom* to retire to a House she had five Miles from the City; she sent several Persons with him, and he did indeed lodge there. When *Pharetrius* heard this, he threatened this Lady very severely, who, without taking the least Notice of it to St. *Chrysostom*, gave Orders to her Steward to provide him all Kinds of Refreshment; and that in Case any Monks should come to offer him Violence, he then should get together the Peasants that dwelt in her other Hands, and repulse them. She besought St. *Chrysostom* to shelter himself in her House which had a Castle belonging to it, and could not easily be taken: But he would not accept of her Offer, as not knowing what might happen.

IN the mean Time *Pharetrius* pursued this Woman so closely, that being unable to resist him, and ashamed to own her Weakness, she sent Word in the dead of the Night, that the *Barbarians* were coming. *Evetbius* the Priest came and awaked St. *Chrysostom*, and cried out to him; rise up, I beseech you, the *Barbarians* are near at Hand. What must be done, said the Bishop? We cannot fly for Safety into the City, for in that Case the Remedy would be worse than the Disease: Let us leave this Place said the Priest, and accordingly they set out upon their Journey in the Night, without the least Glimmering of Moon-shine, it being excessively dark. The Bishop had several Torches lighted, but *Evetbius* put them out, for Fear lest the Light should draw the *Barbarians* upon them. As the Road was rugged, stony, and lay upon an Ascent, one of the Mules belonging to the Litter fell down and overturned it. Upon this St. *Chrysostom* coming out, *Evetbius* alighted from his Horse, and helped him to walk, dragging him along as well as he could, being tormented with the Fever, and under the greatest Apprehensions from the *Barbarians*. In this Manner he got out of *Cæsarea* in *Cappadocia*.

AT last he arrived at *Cucusa* after seventy Days Journey, during thirty of which he had been oppressed with a violent Fever. Having thus set out in the Beginning of July, he arrived about the Middle of September of the same Year 404. Besides the Fever, he had violent Pains in his Stomach, and laboured under a continual Weariness, occasioned by the Ruggedness of the Way, and the Apprehensions he was under from the *Isauri*. Being arrived at *Cucusa*, he found himself delivered from all his Diseases; and this Place, altho' desert and situated at the Extremity of the Empire, was agreeable to him, because of the Ease and Tranquillity he met with there. A Man of Quality, *Dioscorus* by Name, who lived in that Place, sent one of his Domesticks as far as *Cæsarea*, to desire him to accept of his House; and St. *Chrysostom* preferred him to several others, who made him the same Offer. Upon his Arrival at *Cucusa*, *Dioscorus* withdrew into the Country, to the End that he might leave him the full Freedom of his House; having first taken Care to have it well prepared and secured against the Inclemencies of the Winter, which the holy Bishop, who was born at *Antioch*, dreaded exceedingly. *Dioscorus* gave such strict Orders, that he met with the utmost Conveniencies in it, and was furnished with every Thing he might stand in Need of. The Agents and *Æconomi*, or Stewards of several other Persons, were coming to him every Moment with the Offer of all Kinds of

LIII.
St. Chrysos.
arrives at Cu-
cusa.
Ep. 48.
Bryson.
Ep. 12. al. 13.
ad Olymp.
Ep. III. 234.
235.
Ep. 13.

A. D. 404. Relief, pursuant to the Orders they had received from their respective Masters. The same Day that he arrived at *Cucusæ*, *Sabiniana* the Deaconess arrived there also; she had undertaken this long Journey, notwithstanding her advanced Age, that she might not be separated from him; and was ready to follow him into *Scythia*, whither it was rumoured he would be sent. She was received in a most affectionate Manner by all the Clergy of *Cucusæ*. St. *Chrysostom* found *Constantius* the Priest there, where he had waited for him a long Time, being come thither with his Leave, without which he would not have presumed to undertake this Journey; but he did not dare to appear publicly, so violent was the Persecution they had raised against him.

Ep. 143. al. ADDELPHIUS, Bishop of *Cucusæ*, received St. *Chrysostom* in the most
125. ad Cyr. charitable and respectful Manner, and even offered to resign his Pulpit to him, but the Saint was too well acquainted with the Laws of the Church to accept of it. He took a very great Pleasure in the Bishop's Conversation, which he found to be very advantageous to him. These several Considerations, joyned to the Tranquillity he enjoyed in this Solitude, made him desirous of residing in that Place; and as St. *Olympias* was using her Endeavours to get the Place of his Banishment changed, he wrote to her, to give over her Solicitations, because the Journey was more grievous to him than Banishment it self; unless it were to get him nearer, as at *Cyzicus*, or nearer than *Nicomedia*. He wrote in like Manner to *Peanius*, one of his Friends at *Constantinople*, who had the greatest Credit there. He continued a Year at *Cucusæ*, and during the Leisure he enjoyed in that Place, he wrote two Treatises for his own Consolation, and that of others: The Subject of the first, is that no one is capable of hurting us, but our selves; and the second, against those who were offended at this Persecution. He likewise wrote a great Number of Epistles, and all those that are now extant of his, were written during the Time of his Banishment.

Paul dial. p. 96. Those he wrote to St. *Olympias*, as being the most considerable, are placed first in Order. These are seventeen in Number, several of which are very long, as she her self had desired they should be. They were written in order to soften and assuage the extreme Affliction under which she laboured, because of his Absence, and the unhappy State of the Church. He exhorts her to Patience; he animates her from the Reflection upon her Virtues, and on the good Works she had so long practised: He furnishes her with Remedies against Despondency of Mind, which he represents to her as the greatest of Evils. He frequently discovers the firm Hopes he entertained of his Return. In one of his Epistles, he congratulates her upon her Sufferings, on Occasion of the Fire at *Constantinople*, and on her voluntary Banishment; and in another he speaks of those who were dead in Prison, or had lost their Lives under their Torments.

Ep. 13. al. 14. In relating to her all he had suffered at *Cæsarea* in *Cappadocia*, he strictly enjoins her not to mention a Word of it, and to prevent its being spoken of. He puts *Peanius* under the same Restriction, to whom he writes as follows upon that Subject: The Treatment I have received from *Pharetrius* is cutting and insupportable: However since those Priests have not met with our Adversaries, as you tell me, and are resolved not to joyn in Communion with them, but to continue on our Side; take not a Word of
of

of Notice to them of it, since it would be impossible to make the least A. A. D. 404. apology for the ill Usage I have met with from *Pharetrius*. The whole Body of his Clergy has been under Affliction upon that Account, and discovered a great Affection for me. So that for Fear of sowering the Minds of these People, and heightening their Aversion to us, (meaning those Priests who were at *Constantinople*) when you shall have been informed of every Circumstance by the *Prætorian* Soldiers, do not mention a Word of it: Carry your self with great Gentleness towards those Priests; I know your Prudence and Discretion, and mention, that I my self have heard, that he has been extremely sorry for what has passed, and that he would do all that lay in his Power to repair the Injury he had done.

IN the same Letter he praises *Peanius* for his Zeal in supporting so vigorously at *Constantinople* those who still continued in Communion with him. You extend, said he, your Cares to all Parts of the World; to *Palæstine*, to *Phœnicia*, and to *Cælicia*, and you are bound to take a particular Care of those Countries. For the Bishops of *Palæstine* and of *Phœnicia*, as I have been certainly informed, have not received the Person whom our Adversaries had sent thither, nor even vouchsafed to answer him. But the Bishop of *Aigesa*, and that of *Tarsus*, are for them. The Bishop of *Gabala* hath told one of our Friends, that those of *Constantinople* are endeavouring to draw them into their Party, but that they have to this Time stood out. Be therefore mindful of this Affair, and write about it to your Kinsman the Bishop *Theodorus*.

IN the foregoing Letter to *Olympias*, he saith; That the Bishop *Heraclides* may grant his Dismission, and discharge himself of all; for he hath nothing else in his Power. This, without Doubt, was the *Heraclides* of *Ephesus*, whom the Enemies of *St. Chrysostom* kept confined four Years at *Nicomedia*. Then he continueth; do all the good Offices possible to the Bishop *Maruthas*, and use all your Endeavours to save him from the Danger. For I am in great Need of him for the Affairs of *Persia*; and know of him, if possible, what he hath done there, and for what Reason he is come away, whereof you are to inform me; and whether you have delivered my two Letters to him. If he will write to me, I shall answer him; if not, let him tell you whether he hath done any Thing more in that Countrey, and if he proposes to do any more Good at his Return thither. For this Reason I was desirous to see him. The Danger from which *St. Chrysostom* would deliver *Maruthas*, appeareth to be his Correspondence with his Enemies; for he was with them at *Chalcedonia*, and at the Council of *Chesne*; but in other Respects he was a Prelate of an eminent Merit, and the Church honoureth him amongst the blessed Martyrs, on the fourth of *December*. Ep. 13. Pall. p. 195. 196. Sup. n. 18.

St. Chrysostom proceedeth thus in his Letter to *Olympias*: Give a particular Attention to what I am going to say. The Monks *Marfus* and *Gothus*, in whose House the Bishop *Serapion* used to conceal himself, have informed me that *Modouarius* the Deacon is arrived, and hath brought News that *Oulinas*, that great Bishop, whom I ordained some Time ago, and sent into *Gothia*, is dead, after having performed wonderful Things; and he hath brought Letters from the King of the *Goths*, who desireth us to send him a Bishop. Therefore, as I see no better Remedy to the Overthrow that

A. D. 404: that we are threatened with, than to delay Things; persuade them to put off their Journey because of the Winter: Nor indeed is it possible for them now to go towards *Bosphorus*, or those Parts. For there are two Things which would give me much Uneasiness, were they to happen, viz. That a Bishop should be ordained by People who have been guilty of so much Evil, and absolutely, that there should be any one ordained. You know your self, that they are in no Wise inclined to have a good Bishop, the Consequence is plain to you: therefore use your utmost Endeavours to prevent it, but without Noise. If it were possible for *Modouarius* to come hither privately, it would be a great Point; but if not, we must do what is in our Power.

LV. *St. Maruthas in Persia.* Socr. VII. c. 8. THIS was the Occasion of the Conversions which *St. Maruthas* made in *Persia*, being sent there with an Embassy, as it often happened, to send Persons on both Sides. The King of *Persia*, being sensible of the Piety of *Maruthas*, paid him great Honour, and gave Ear to him, as to a Person truly beloved of God. The *Magi*, who were in high Authority with the King, were alarmed at this, fearing he should convert the King to Christianity; and the more, because he had delivered him of a Pain in his Head, which had tormented him a long while, and which they could not cure. For this Reason they concealed a Man under Ground, at the Place where burned the perpetual Fire which the *Persians* worshipped; and when the King came to make his Prayer, as usual, they caused this Man to cry out aloud; That the King should be expelled, because he had acted an Impiety, in looking upon the Priest of the Christians, as a Friend of God's. *Isdegerdis* (the King was so named) hearing these Words, had a Mind to dismiss *Maruthas* notwithstanding the Respect he had for him: But *Maruthas*, having prayed, discovered by Revelation the Deceit of the *Magi*; and said to the King: My Lord, suffer not your self to be imposed on, but when you hear again that Voice, give Orders to search under Ground, and you will find out the Cheat; for it is not the Fire that speaketh. The King believed him, and returned to the Place where the perpetual Fire burned, and there hearing again the same Voice, he caused the Earth to be dug up, and discovered the Man who had spoken. At which the King was so highly incensed, that he ordered the tenth Part of the *Magi* to be put to Death, then told *Maruthas* that he might build Churches wherever he pleased.

FROM that Time, Christianity spread it self amongst the *Persians*. *Maruthas* being returned to *Constantinople*, was soon after sent back on another Embassy; and the *Magi* used other Means again to prevent the King from receiving him. They artfully diffused a nauseous Smell, in a Place where the King used to pass, and accused the Christians with being the Cause of it. But the King, who already suspected the *Magi*, made a strict Enquiry after the Authors of it, and discovered that this was done again by the *Magi*. For which he punished several of them, and afterwards shewed more Honour than ever to *Maruthas*, favoured the *Romans*, and courted their Friendship. And he had almost like to have made himself a Christian, on Account of another Miracle. For his Son being tormented with an evil Spirit, *Maruthas* and the Bishop of *Persia*, whose Name was *Abda* or *Ab-laet*, delivered him of it, by their Prayers and Fasting.

ST. *Flavian*, Bishop of *Antioch*, died about the Time of St. *Cbrysoſtom*'s A. D. 404. Banishment, and never consented to his Condemnation. He had held that See twenty three Years. The People were all inclined to chuse, for his Successor, the Priest *Constantius*, who had served that Church from his Infancy. He first attended the Bishop in the Quality of Secretary; and discharged his Duty, without deserving the Reproach of any sordid Gain: After which he was made Reader, then Deacon, and lived in a perfect Purity of Morals, preserving the State of Celibacy. He led a monastick Life, and often abstain'd from eating till the Evening, being employed in giving Assistance to the afflicted. He had a quick Knowledge, and punished deliberately; he used to meditate, and was reserved and charitable, just in his Judgments, patient in Injuries, and persuasive; his Countenance was grave, his Looks severe, and he was haſty in walking: Yet his Face was smiling even in Sickneſs. This was the Character of the Priest *Constantius*, Friend to St. *John Chryſoſtom*, to whom this Saint wrote ſeveral Letters, and who came to wait for him at *Cucufa*.

THERE was in the ſame Church of *Antioch*, a Perſon whoſe Name was *Porphyrus*, who had for a long Time exerciſed the Functions of a Deacon, and afterwards of a Priest, without ever having done any ſpiritual Service to the Church. He always uſed to oppoſe the good Biſhops of the neighbouring Country, and as he was a Native of *Conſtantinople*, he has a great Inter-eſt with the Magiſtrates, and contrived it ſo well by his Intrigues, that he prevented the good Ordinations, and compelled the Biſhops, almoſt againſt their Wills, to ordain unworthy Men. His Morals were corrupt, and he was accuſed of committing moſt abominable Debaucheries. There were Dancers who attended the Chariots at the *Circus*, and he uſed to eat with them. It appeared by ſeveral Informations which were laid before the Magiſtrates, that he was a Friend and Protector of certain Inchanters. It was this ſame *Porphyrus*, who was the Subject of one of the chief Articles of Accuſation againſt St. *Chryſoſtom* at the Council of *Chene*, where he would have perſuaded *Eutropius* to baniſh him. After the Death of *Flavian*, he reſolved to be made Biſhop of *Antioch*, and began to remove *Constantius*. He wrote to the Biſhops, who had an Inter-eſt at Court, and obtained an Order of the Emperor, to ſend him into Banishment to *Oaſis* as a ſeditious Perſon: But *Constantius* having Notice thereof, made his Escape to the Iſland of *Cyprus*, by the Help of ſome of his Friends. *Porphyrus* cauſed two other Priests to be ſeized, *Cyriacus* and *Diophantus*, who were likewise Friends of St. *Chryſoſtom*'s, and kept concealed for his Deſign, the Biſhops *Acatius*, *Severianus*, and *Antiochus*. He choſe the Time when the People of *Antioch* were gone to the Bo-rough of *Daphne*, to ſee a Diſerſion, which was ſhewed once in four Years, in Imitation of the Olympick Games. He went to the Church, and being entered with his three Biſhops, and a ſmall Number of Clerks, he cauſed the Doors to be ſhut, and was there ordained privately, and with ſo great a Pre-ſentation, that they did not make an End of their Prayers, for Fear of being diſcovered; after which, *Severianus* and his Friends retired to the Mountains.

THE People being returned to the City after their Diſerſion, were informed of *Porphyrus*'s Ordination. They were quiet that Night, but the next Day they all ran with Fire and Faggots, in order to burn *Porphyrus* in his Houſe. He applied to Count *Valentinus*, and having bribed him with conſiderable

A. D. 404. derable Presents, he persuaded him to come to his Assistance, with the
 P. 147. Forces who were ordered to march against the *Isauri*. They fell upon the
 People who were gone out of the City, in order to pray in a barren Field, and
 the Cross which they bore on their Shoulders, was trampled under Feet. In
 the mean while the *Isauri* pillaged *Rossa* and *Seleucia*. Soon after *Porphyrius*
 sent a Dispatch to Court, and obtained the Place of Captain of the Watch
 of *Antioch*, for an old corrupt cruel Man, who helped him to oppress the Peo-
 ple. And thus he compelled them to assemble with him in his Church, in
 outward Appearance, though they cursed him in their Hearts. But the most
 P. 149. considerable Persons amongst the Clergy, would not approach the Walls of
 the Church, they held private Meetings with the Ladies who were the most
 distinguished by their Quality and Fortune. This Division was spread
 throughout *Syria* and *Egypt*, and was the Cause of a Law, which was made on
 the eighteenth Day of *November*, in that same Year 404. directed to *Eutychi-*
 as Prefect of the *Prætorium*, which notifieth to the Governors of Provin-
 ces, that they shall prohibit the unlawful Meeting of the Catholicks, who de-
 spise the holy Churches to assemble in other Places; and that those who ab-
 sent themselves from the Communion of the most venerable Bishops *Arsaces*,
Theophilus, and *Porphyrius*, shall, without Difficulty, be expelled the Church.
 It is believed that *Porphyrius* put this Law in Execution; and he was accused
 of having melted down the holy Vessels after his Ordination, on Purpose to
 make Presents to the Magistrates who protected him.

Pall. diol.
 P. 145. LVII. THERE happened several Accidents which were looked upon as divine
 The Punish- Judgments, for the Persecution which was carried on against St. *John Chrysos-*
 ments of the tom. On a Friday the thirtieth of *September*, in the same Year 404. at two of
 the Schismatics. the Clock at Noon-Day, there fell at *Constantinople*, and in the Neighbourhood,
 Chr. Pateh. Hail Stones as big as Walnuts; and on the Thursday following, which was the
 an. 403. sixth of *October*, the Empress *Eudoxia* died in Childbed, after being delivered,
 Socr. VI. c. before her Time, of a dead Child. *Cyrinus*, Bishop of *Chalcedonia*, who al-
 19. ways blamed St. *Chrysostom*, died of a Bruise which he received by St. *Maru-*
 Socr. VIII. c. 37. *thas's* treading accidentally on his Foot; his Leg was forced to be cut sever-
 Chr. Prosp. al Times for it, but the Humour threw it self into the other Leg, and then
 an. 405. over all his Body, till at last it proved incurable. Others died of different
 Marcel. an. Deaths, or were afflicted with horrid Distempers. One Man fell down Stairs
 404. and was killed, another was tormented with the Gout in his Feet; another
 Euseb. ap. died suddenly, leaving behind him an intolerable Stink: Another had his In-
 Hist. Cod. trails burnt by a Slow Fever, attended with continual Pains of the Cholick,
 77. and an insupportable Itching outwardly: Another had his Feet swelled with
 Pall. p. 225. the Dropsy: Another was seized with the Gout in his four Fingers, with
 14. p. 157. which he had subscribed: Another had the lower Part of his Belly swelled,
 and the neighbouring Parts corrupted with an Infection which produced
 Worms: Other fancied they saw mad Dogs in the Night Time, and *Barbari-*
 ans with Swords in their Hands, making hideous Cries. Another falling from
 his Horse, broke his Right Leg, and immediately died. Another lost his
 Speech, and remained eight Months on a Bed, without being able even to
 carry his Hand to his Mouth. Another whose Tongue was so swelled, that it
 filled his whole Mouth, wrote his Confession upon a Table Book.

St. *Nilus*, an illustrious Solitary of those Days, acknowledged how much
 he disapproved the Persecution of St. *John Chrysostom*, in two Letters which
 he

he wrote to the Emperor *Arcadius*: In the first of which, he expresseth himself in this Manner: How do you propose to see *Constantinople* delivered from the frequent Earthquakes, and the Fire from Heaven, whilst the People commit so many Crimes, and Vice bears the Sway in that City with such Impunity? After having banished the Pillar of the Church, the Light of Truth, and the Speaking Trumpet of *Jesus Christ*, the holy Bishop *John*; how do you expect that I can grant Prayers to a City which is struck with the Wrath of God, whose Thunder is every Moment ready to fall upon it: I, who am wasted with Grief, whose Mind is distracted, and whose Heart is wounded, for the Excess of Wickedness which is now committed in *Byzantium*? The other Letter saith; You had no just Reason to banish *John* the mighty Light of the World, the Bishop of *Byzantium*; and you gave Credit too easily to those senseless Bishops. Repent therefore, for having deprived the Church of his sound and holy Instructions. In two other Letters he expresseth the great Value he hath for this holy Doctor.

St. Nilus, who wrote in so bold a Manner to the Emperor, was himself of *Constantinople*, and one of the first Nobility there. He had been Prefect of *Constantinople*, and was possessed of great Riches. After having had two Sons of his Marriage, he thought they were sufficient to keep up his Posterity, and take Care of him in his old Age. He parted from his Wife, tho' she very unwillingly agreed to it; and leaving his youngest Son with her, he took his eldest Son with him, and retired into a Solitude. He went into *Arabia*, as far as the Desert of Mount *Sina*, and lived there many Years in Peace, with the Monks whose Virtues were in great Perfection. They lived in Caves or Cells, which they built for themselves, at a Distance from one another. The greatest Part of them abstained from Bread, and only eat wild Fruit and green Herbs, some of them used to eat but once a Week. They had a Priest amongst them; and they went to Church every Sunday, in order to receive the Sacrament, and hold spiritual Conferences. Their Charity and Humility made them pass their Days in a perfect Union.

IN the mean while some Endeavours were used at *Rome* for the restoring of *St. John Chrysostom*. The first who brought the News of this Disorder, was a Reader of *Alexandria*, who came with Letters from *Theophilus*, signifying that *John* had been deposed. *Innocent*, Bishop of *Rome*, having read them, was surprized at the Haughtiness of *Theophilus*, who wrote only from himself, without explaining the Cause of *John's* being deposed, nor with whom he had done it; this made him doubtful, and as he conceived nothing of Moment in this Affair, he sent him no Answer. Whereupon a Deacon of the Church of *Constantinople*, whose Name was *Eusebius*, who was then at *Rome* for some ecclesiastical Affairs, went to *Innocent*, and presented a Memorial to him, whereby he earnestly conjured him to wait a little while, and that he should have a Discovery of the whole Plot. Accordingly, three Days after, there arrived at *Rome* four Bishops in the Interest of *St. John Chrysostom*, *Pansophius* of *Pisidia*, *Pappus* of *Syria*, *Demetrius* of *Galatia*, and *Eugenius* of *Phrygia*, who delivered three Letters to the Bishop of *Rome*; one from *St. Chrysostom*, the second from the forty Bishops who were of his Communion, and the third from his Clergy. They were all three agreeable to each other, and gave a particular Account of the Disorder which had happened.

A. D. 404.
Lib. II. Epist. 265.

III. Epist. 279.

II. Epist. 293.
294.

Niceph.
XIV. hist. c.

54.
Nili Narr. 2.
p. 13. et.
Boll. 13.

Janu. p. 955.

LVIII.

St. Chrysol.
tom complain-
eth to the Bi-
shop of Rome.
Fall. p. 9.

p. 10.

A. D. 404.

p. 20.

p. 11.

p. 16.

p. 18.

p. 20.

p. 21.

LIX.

Divers Depu-
tations to
Rome.

p. 23.

p. 24.

ST. *Cbryfostom's* Letter, according to the Inscription, is directed only to Pope *Innocent*; but in the Sequel of his Discourse, he speaketh, as it were, to several Persons, supposing, without Doubt, that it would be read in a Council, as it is usual; and at the Conclusion he saith, that he hath communicated the same to *Venerius* Bishop of *Milan*, and to *Cbromacius* of *Aquileia*. St. *Cbryfostom* saith at the Beginning of his Letter, that, with the four Bishops already named, he had likewise sent two Deacons, *Paul* and *Cyriacus*. He therein giveth a full Account of the Proceedings against him, of the Complaints made to the Emperor against *Theophilus* of *Alexandria*, his Arrival at *Constantinople*, his departing from St. *Cbryfostom*. Instead of justifying himself, saith he, he summoned me to appear before his Council, where, knowing that I had no Justice to expect, I did not go, but represented that he had no Jurisdiction over me. Nevertheless he proceeded against me, and I was compelled by Force to retire from *Constantinople*. The Emperor sent for me back again, and I returned thither accompanied by thirty Bishops; whereupon *Theophilus* absconded, and I desired the Emperor to appoint a Council, in order to give their Judgment concerning what had passed. But I could not obtain it: On the contrary, I was again expelled a second Time. Here he relateth the Violence which was committed on Easter-Eve, and representeth the Consequences of this Injustice, and the Division which it occasioned throughout the East. I therefore beseech you, saith he, in his Conclusion, to send Letters, declaring null and void whatever hath been acted against me, granting me still your Communion, as you have done hitherto; since I am condemned without being heard, and I am ready to justify myself before an unsuspected Tribunal.

THE Bishop of *Rome* accordingly wrote Letters in Answer to this, whereby he equally granted his Communion to both Parties: He at the same Time disapproved the pretended Judgment of *Theophilus*, and said, there was a Necessity to call another Council which might not be suspected, composed of Eastern and Western Bishops, objecting against those Judges who were Friends, as well as those who were Enemies. Soon after one of *Theophilus's* Priests, named *Peter*, with *Martyrius* a Deacon of *Constantinople*, came to *Rome*, and delivered Letters from *Theophilus* to the Bishop of *Rome*, with some other Papers, whereby it appeared, that *John* had been condemned by thirty six Bishops, whereof twenty nine were *Egyptians*. These were the Proceedings of the Council of *Chesne*. *Innocent*, Bishop of *Rome*, having read them, and finding that the Articles of Accusation against *John* were not considerable, and that he was not present at that Council, blamed *Theophilus* very much for having pronounced so severe a Judgment against a Person absent, and answered him in these Words: Brother *Theophilus*, we maintain you in our Communion, both you and our Brother *John*, as we have already declared it unto you in our former Letters, and we shall say the same to you every Time you write to us. That if we lawfully examine all that hath been done by Collusion, we cannot possibly, without some Reason, reject the Communion of *John*. Therefore if you confide in your own Judgment, appear at the Council which is to meet, God assisting, and there explain the Accusations according to the *Nicene* Canons; for the Church of *Rome* doth not acknowledge any other. By this he shewed that he had no Regard to those of *Antioch*. *Innocent* having thus dismissed the Deputies of *Theophilus*, commanded Prayers and Fasting, in order to beg of God, that he would restore the Union of the Church.

NOT

NOT long after, there arrived at *Rome* a Priest from *Constantinople*, whose Name was *Theotecnus*, who delivered Letters to the Pope from a Council of about twenty five Bishops of *St. Chrysostom's* Party; wherein they give an Account how he had been expelled *Constantinople* by Force of Arms, and sent in Exile to *Cucusa*, and his Church burnt. The Bishop of *Rome* likewise gave Letters to *Theotecnus*, wherein he agreed in Communion with *John* and those of his Communion, exhorting him with Tears to bear all Things patiently, not being able at that Time to assist him, because that some powerful Persons opposed it. Soon after came a little ill-looking Man, but full of Art, whose Name was *Paternus*, saying he was a Priest of the Church of *Constantinople*, and appeared by his Discourse to be highly incensed against *St. John Chrysostom*. He delivered Letters from *Acacius*, *Paulus*, *Antiochus*, *Cyrinus*, *Severianus*, and from a small Number of others, who accused *John* of having burned the Church of *Constantinople*. But the Clergy of *Rome* supposed this Accusation to be false, because that *John*, in the famous Council of Bishops of his own Party, did not even make any Defence upon that Article; and the Bishop of *Rome* thought these Letters not worthy of an Answer.

A few Days after, *Cyriacus* Bishop of *Synnada* in *Pbrygia* arrived at *Rome*, saying, that he had been forced to fly his Diocese, by Reason of an Edict which ordained, that whosoever would not communicate with *Theophilus*, *Arsaces*, and *Porphyrius*, should be deposed from their Bishoprick, and their Estates forfeited. This was the Law made on the eighteenth of *November* 404. which hath already been mentioned. In the mean while *St. Chrysostom* having wrote several Letters to *Cyriacus* from his Exile, and not hearing from him, he complained of his Silence; but at last he wrote a consolatory Letter to him. After *Cyriacus*, came *Eulysius*, Bishop of *Apamea* in *Bitbynia*, who brought Letters from fifteen Bishops of the Council of *John*, and from the holy ancient *Anysius* of *Thessalonica*. The fifteen Bishops represented the Desolation of *Constantinople*. *Anysius* referred himself to the Judgment of the Church of *Rome*, and the Account which *Eulysius* brought, was agreeable to that of *Cyriacus*. A Month after, *Palladius* Bishop of *Helenopolis*, arrived at *Rome*, without any Letters; saying, that he had likewise yielded to the Fury of the Magistrates, and shewing the Copy of an Edict, which declared that whosoever should conceal a Bishop or a Clerk, or receive in his House any Person of the Communion of *John*, his House should be forfeited. This is the Law of the twenty eighth of *August*, 404. After *Palladius*, there came to *Rome* *Germanus* and *Cassian*, who both had passed their Youth in the Exercise of a monastick Life, and had visited together the Monasteries of *Egypt*. They had, since that, adhered to *St. Chrysostom*, who had conferred the Orders of Priesthood on *Germanus*, and those of a Deacon on *Cassian*; they gave an Account of the Violence which their Church had suffered, and shewed an Inventory of precious Moveables, which they had delivered up in the Presence of *Studius*, Prefect of *Constantinople*; *Eutychian*, Prefect of the *Prætorium*; *John*, Count of the Treasures; *Eustatbius*, Questor; and of the Registers or Secretaries, both in Gold and Silver, as likewise in Church Vestments, which was for the Justification of *St. Chrysostom*.

IN the mean Time *Innocent*, Bishop of *Rome*, wrote a consolatory Letter to *St. John Chrysostom* by *Cyriacus* the Deacon, exhorting him to suffer patiently, knowing the Righteousness of his Conscience. He wrote likewise to the Clergy of *Constantinople* who paid Submission to *John*; for there were some of

L. ult. C. Th.
de his qui sup-
relig.
Chrys. ep.
144. al.
202. ep. 143.

L. 37. C. Th.
de episc.
Pall. p. 27.
Sup. lib. XX.
n. 3.

Ap. Sozom.
VIII. c. 26.

A. D. 404. them who had acknowledged *Arfaces*; this was in Answer to the Letters which they had sent him by *Germanus* and *Cassian*, and he tells them at the same Time that the Bishops *Demetrius*, *Cyriacus*, *Eulysius*, and *Palladius*, were already arrived at *Rome*. In this Letter Pope *Innocent* bewaileth the Sufferings of the Church of *Constantinople*, particularly on Account of the Intrusion of one Bishop into the Place of another, who was yet living and innocent, in Contempt of the Canons; declaring, that he acknowledgeth no other Canons but those of *Nice*; and that those who were made by Hereticks, ought to be rejected, conformably to the Council of *Sardica*, altho' they were reasonable in other Respects. In order to procure a Remedy to all these Evils, he saith, that a general Council is necessary, and that he had declared long before that a Council should meet, that in the mean while he advised them to be patient, and to put their Confidence in God.

LX. **St. Victorius,** of *Roan*, in Answer to the Request which he had made him, to set him down the Rules which were observed by the Church of *Rome*, on divers Points of Discipline. But Pope *Innocent's* Answer was not by Way of introducing any Innovation, but only to keep up to the antient Traditions. His Decretals contain fourteen Articles, not unlike unto those of the Decretals of Pope *Siricius* to *Himerius*, most of them concerning Ordinations, and the Continency of Clerks. Therein he declareth, that Marriage contracted before Baptism, is looked upon as Bigamy, and consequently irregular in a Person who hath contracted another Marriage after Baptism; because Marriage is not like unto those Sins, which are absolved by Baptism. He saith, that a Woman, who, during the Life of her Husband, hath married another Man, cannot be admitted to Penance, till after the Death of one of them; and that the same Thing ought to be observed relating to a Virgin, who, having taken the Veil, shall marry in Prejudice to her Vows. That is to say, in these Cases, the Church delivered up those who were guilty to the Mercy of God, and would not admit them to the Sacraments. The Decretals are dated on the fifteenth of the Calends of *March*, under the Consulship of *Honorius* and *Aristenetus*, that is to say, on the fifteenth of *February*, 404.

THE Pope was personally acquainted with *St. Victorius*, who had been at *Rome*, and *St. Paulinus* was in Hopes that he would have gone to visit him at *Nola*. He had formerly seen him with *St. Martin* at *Vienna*, and had a particular Honour for him. *St. Paulinus* being therefore deprived of that Comfort, and having only received a Letter from him, sendeth him an Answer, wherein he chiefly commendeth him for his apostolical Poverty. Some Time after he went to *Rome*, as usual, to the Feast of the Apostles, where he found *Paschasius*, a Deacon of the Clergy of *Roan*, who was a Disciple of *St. Victorius*, and his Companion in his Travels; and notwithstanding the Impatience which *Paschasius* had to return into *Gaul*, *St. Paulinus* took him along with him to *Nola*, and there detained him a great while. He learnt of him the Beginnings of the Life of *St. Victorius*, his Conversion to the Faith, his Confession, and the wonderful Things which he had done since he was ordained Bishop, in carrying the Light of the Gospel on the Borders of the Ocean, to the *Morini* and *Nervii*, a barbarous People, whose Countreys were very near to *Flanders* and *Henault*. *St. Victorius* had built Churches in all those Parts, where they sung the Praises.

of God, and instituted Monasteries for Virgins and Widows. He is counted to be the eighth Bishop of *Roan*, and the Church honoureth his Memory on the seventh of *August*.

A. D. 404.
Martyr. R. 7.
Aug.

THE Letters of *St. Paulinus* give us the Knowledge of several other Bishops of *Gaul*, who were illustrious for their Sanctity. *St. Delphinus* of *Bordeaux*, and *St. Amandus* his Successor, *St. Aper* of *Toul*, *St. Florentius* of *Caen*, *St. Althius* his Successor, *St. Exuperus* of *Toulouse*, *St. Simplician* of *Vienna*, *St. Diogenian* of *Alby*, *St. Dynamius* of *Angoulême*, *St. Venerandus* of *Clermont*, *St. Pelagius* of *Perigeux*. He to whom *St. Paulinus* wrote most, was *Sulpicius Severus*, famous for his Writings. He was his Countryman, and is believed to be of *Agen* in *Aquitain*. He embraced the Christian Religion in the Prime of his Age, being married, rich, and in great Renown for his Eloquence. He was a Disciple of *St. Martin* of *Tours*, whose Life he wrote whilst he was living, and after his Death he gave us divers Particulars of him, in his Dialogues and Letters. His most elaborate Work is the sacred History divided into two Books, which contain an Abridgement of the Continuation of Religion, from the Beginning of the World to his Time; that is to say, to the Year 400. of *Jesus Christ*. He was in Priest's Orders, and must not be mistaken for the other Bishops of the same Name.

Ap. Greg.
Turon. lib.
II. c. 13.

Gennad. c.
19.
Paul ep. i. ab.
5.

Pagi an. 400.
n. 25.

ABOUT this Time there was a Council held at *Turin*, at the Request of the Bishops of *Gaul*, whereof we have a synodical Epistle left us, containing eight Articles. The first relateth to *Proculus*, Bishop of *Merseilles*, who pretended it was his Right to be President, as Metropolitan to the Bishops of the second *Narbonian* Province, as likewise to ordain the Bishops; saying, that their Churches belonged to his Diocese, or that he had ordained them. The Bishops of the Country insisted upon the contrary, saying, that a Bishop of another Province ought not to preside over them; and indeed *Merseilles* was in the Province of *Vienna*. The Council decreed, for the Good of the Peace, that *Proculus* should have the Pre-eminency which he claimed, not as a Right belonging to his See, but as a personal Privilege, which was granted to his Age and Merit. That accordingly, during his Life, he should preside over the Bishops, whose Churches would truly appear to have been of his Diocese, or that the Bishops themselves had been chosen out of his Disciples; by which Means they would honour him as their Father, and he treat them like his Children. *Proculus* had been Bishop a long Time since; in the Year 381, he assisted at the Council of *Aquileia* as Deputy from the *Gauls*, and *St. Jerom* acknowledged his Virtue and Doctrine; though the Words of the Council seem to hint at his being somewhat too jealous of his Authority.

LXI.
The Council
of Turin.
To. 2. conc.
p. 1155.

V. Not.
Sirm. ibid. p.
1810.

Sup. lib.
XVIII. n. 10.
Ep. 4.
n. 10.

THE Bishops of *Arles* and *Vienna* were in Dispute about Primacy. *Vienna* was the antient Metropolis; but *Arles*, since the Reign of *Constantine*, who had given his Name to it, with large Privileges, was looked upon as the second City of *Gaul*, whereof the first was *Treves*. The Council of *Turin* decreed, that either of those two Bishops, who could prove his City to be the Metropolis, should have the Power of Ordination, granting them nevertheless, for the good of Peace, the Liberty of having, each of them in their respective Provinces, a Right over the Bishops of the neighbouring Towns, and of visiting their Churches as their Metropolitan.

c. 2.
V. Not.
Sirm.

FELIX Bishop of *Treves*, being ordained by the *Itbicans*, remained in their Communion, which was rejected by the best of the Bishops, in Imitation

c. 6.
Sup. lib.
XVIII. n. 56.
tion

A. D. 404. tion of St. *Martin*, and St. *Ambrose*. The Bishops of *Gaul* who communicated with *Felix*, sent a Deputation to the Council of *Turin*; but the Council declared they would not receive them, unless they departed from the Communion of *Felix*: According to the Letters of St. *Ambrose* and of St. *Siricius*, the Pope, which were read in the Presence of the Deputies, and which are lost, it was said in the same Council, that the Bishops who had made an unlawful Ordination, should for ever be deprived of the Right of ordaining. The other Decrees of the Council of *Turin* relate only to private Affairs, or to the Confirmation of the antient Canons. We are informed from other Hands, that *Lazarus*, who was since ordained Bishop by *Procius*, was condemned by that Council as a Calumniator, for having falsely accused the Bishop *Bricius*, who is thought to be the Successor of St. *Martin* in the See of *Tours*.

LXII. THERE was likewise a Council at *Carthage*, under the sixth Consulship of *Honorius*, on the sixth of the Calends of *July*, that is to say, on the twenty sixth of *June*, 404. where it was resolved to implore the Assistance of the Emperor against the Violences of the *Donatists*. Some of the oldest amongst the Bishops, who had seen by Experience how useful the Laws were against the Hereticks, to forward their Conversion, resolved to beg of the Emperor that he would absolutely destroy the *Donatists*, in making a Law to punish those who should profess that Heresy. The other Bishops, amongst whom was St. *Augustin*, proposed only to desire, that their Violences might be suppressed: That the Law of *Theodosius*, which laid a Tax of ten Pounds of Gold upon all the Hereticks in general, should particularly be applyed to the *Donatists*, who pretended they were not Hereticks; and that all of them should not be subject to this Punishment, but only those who should be prosecuted by the Catholicks, by Reason of their Violences.

Ap. Dionys. This Advice was approved of as shewing the more Lenity, and the Bishops *Theasius* and *Evodius* were deputed to the Emperor with these Instructions. They represented, that according to the Council of the foregoing Year, the Prelates of the *Donatists* had been summoned by the Officers of the Cities, to come to an amicable Conference. But that, having a bad Opinion of their Cause, they scarcely dared to make any Answer, and committed excessive Violences, by putting to Death several Bishops and Clerks, not to mention Lay-men; that likewise they invaded the Churches, and took Possession of some of them. That it was now full Time for the Emperor to provide for the Safety of the Catholick Church, and prevent those rash Men from terrifying the weak People whom they could not seduce. The World is well informed of the furious Proceedings of those wandering Hereticks, who often have been condemned by the Laws; and we think it as lawful for us to ask for Assistance against them, as it was for St. *Paul* to employ the military Forces against the Conspiracy of factious People. We therefore request, that the Magistrates of Towns, and Proprietors of the neighbouring Lands, will earnestly give Assistance to the Catholick Churches: That the Law of the Emperor *Theodosius*, concerning the ten Pounds of Gold laid upon the Hereticks of all Degrees, and the Proprietors of the Places where they meet, should be confirmed and executed on those who have insulted the Catholicks, and are prosecuted by them. We likewise pray, that the Law which forbids the Hereticks to give or receive, by Way of Deed of Gift or Testament, should

should also be put in Execution against those who shall remain *Dona-* A. D. 404.
tists; but not against those who will make a sincere Conversion, before Ju-
stice taketh hold of them.

It was moreover resolved, that Letters should be wrote in the Name of the Council to the Emperors, and to the great Officers, in order to inform them that the Deputies were sent to Court by the Consent of them all; but that it was sufficient for those Letters to be underwritten by *Aurelius* Bishop of *Carthage*, to avoid a Delay. That they would likewise write to the Judges of *Africa*, that, whilst the Deputies were on their Return home, they might give some Assistance to the Catholick Church, by the Means of the Town Officers, and Proprietors of the Lands. And for the Conclusion, they would write to the Bishop of *Rome*, or to the Bishop of the Place where the Emperor should be at that Time, in order to recommend the Deputies to them.

It probably was during the Time that *St. Augustin* resided at *Carthage*, upon the Account of this Council, that he wrote his two Letters concerning the Affair of *Boniface*. This Priest had laid an abominable Crime to the Charge of *Spes*, who was a young Man living in *St. Augustin's* Monastery. *Spes* on the other Hand had retorted the Crime upon *Boniface*, saying, that he himself had solicited him to it. As there was no Proof on either Side, *St. Augustin* was a long while perplexed with this Affair, and though he could not convict either of them, yet as he had a better Opinion of the Priest, he gave most Credit to what he said; but at the same Time proposed to leave them both to the Judgment of God, till *Spes*, whom he suspected, would give him an Opportunity to expel him his Monastery: In the mean Time he solicited very much *St. Augustin*, to promote him to the Orders of a Clerk, or to give him Letters that he might be ordained elsewhere: To which *St. Augustin* could not consent, because of the Suspicion he had of him.

LXIII.
The Affair of
Spes and *Boniface*.
Ep. 78. n. 23.

WHEREUPON *Spes* began to entreat him more urgently, saying, that if he was refused being made a Clerk, the Priest *Boniface* ought likewise to be degraded: To which *Boniface* would agree, rather than cause a Scandal, by the publishing an Affair whereof he could not justify himself before Mankind. But *St. Augustin* found a Medium, which was to make them both agree to repair to *Nela*, in order to visit the Tomb of *St. Felix*, which Agreement was reduced into Writing. *St. Augustin* was assured that God would oblige him that was guilty to confess his Crime. He had been Witness to a Miracle of that Kind at *Milan*, with Respect to a Thief, who, going to the Tomb of a Saint, in order to make a false Oath, was forced to own the Robbery. The Tomb of *St. Felix* was famous for the great Number of Miracles which were performed there; and *St. Augustin* was sure of being better informed of what would pass there, than elsewhere, by the Means of *St. Paulinus* his Friend, who resided in that Place. Therefore *Boniface* and *Spes* were to repair thither privately and unknown. *Boniface* did not so much as take Letters with him, to shew that he was a Priest, that he might be treated in the same Manner with his Adversary. *St. Augustin* proposed to conceal the Knowledge of this Affair from his Church, because of the Scandal it might occasion.

NEVERTHELESS it was divulged, and they desired that the Name of *Boniface* should be rased out of the Catalogue of Priests. *St. Augustin* wrote before-hand to *Felix*, and to *Hilarinus*, two of the chief Persons amongst the Catho-

A. D. 404. Catholicks of *Hippon*. telling them that he could not resolve to blot out the Name of *Boniface* from amongst the Priests, because he had not convicted him of any Crime, and that he was persuaded of his Innocence: That the Cause was then depending on the Judgment of God, and that a Prepossession of that Nature might do him an Injury: As in secular Judgments, the inferior Judges dare not attempt any Thing against an Appeal. He after this wrote a Letter to his Clergy and to his People, and therein expresseth a great deal of Tenderneſs and Charity, in order to fortify them against this Scandal; he likewise consenteth (according to their Request) that the Name of *Boniface* should be raced out of the Book, which they used to read in the Church, by which Means the Faithful might not be offended. He saith in that Letter, that, altho' God be every where, and ought to be worshipped in Spirit and Truth, yet nevertheless it doth not belong to us, to try the Depth of his Counsels, nor to enquire why he acteth Miracles in one Place preferable to another. Then he reprimandeth his People for upbraiding the *Donatists*, because of the Fall of two Deacons who were chosen out of them. We ought not, saith he, to upbraid them with any Thing, unless in their not being Catholicks; nor to imitate the Accusations which they spread abroad against the Church, and are for the greatest Part false. He taketh God to Witness, that as he never met with better Subjects than those who had profited in the Monasteries, he likewise never had found worse than those who had fallen in them.

LXIV. At the End of this Year, St. *Augustine* convinced *Felix* the *Manichean*, in a publick Conference. He was one of their Elect, and one of their Doctors, who was come to *Hippo* in order to spread his Error. Though he was ignorant of human Learning, yet he had more Cunning than *Fortunatus*, with whom St. *Augustine* had disputed in the Year 392. After the first Conference, wherein *Felix* boasted that he would maintain the Truth in the Writings of *Manes*; a second Conference was agreed on, which was held publickly in the Church of *Hippo*, and whereof we have the Acts written by the Hands of publick Notaries. Dated the seventh of the Ides of *December*, under the sixth Consulship of *Honorius*; that is to say, on the seventh of *December*, 404.

St. *Augustine* took in Hand the Letter of *Manes*, which the *Manicheans* call the Letter of the Foundation: *Felix* acknowledged the same, and read the Beginning of it himself, where *Manes* called himself an Apostle of *Jesus Christ*. Then St. *Augustine* said to *Felix*, shew us how this *Manes* is an Apostle, for we do not see him in the Gospel. We know him who was ordained in the Room of *Judas*, who is St. *Matthias*; as likewise St. *Paul*, who was afterwards called by the Voice of the Lord, from out of Heaven. *Felix* replied; Can your Holiness prove how *Jesus Christ* hath fulfilled his Promise to send the Holy Ghost? St. *Augustine* read that Promise in the Gospel of St. *Luke*, agreeable to that in St. *John*, which *Felix* had quoted: Then he read the Beginning of the Acts of the Apostles, and the coming down of the Holy Ghost. *Felix* said, since you say that the Apostles received the Holy Ghost, give one unto me who shall teach me, what *Manes* hath already taught me, or that shall destroy his Doctrine. St. *Augustine* replied: The Apostles were taken up out of the World, before the Errors of *Manes*

Manes were invented. Therefore we do not find any of their Writings which A. D. 404. dispute against him by Name: Nevertheless I will read to you what St. Paul hath foretold of your Sect; and having turned to the Epistle to *Timothy*, he read that Place of it where it is said, *that in the latter times some shall depart from the faith, giving heed to seducing Spirits, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving.* Then he urged *Felix* to declare, whether he believed that all Meats, which were fit for the Food of Mankind, were pure, and whether Marriage was lawful.

1 Tim. iv. 1.

Felix, instead of answering St. *Augustin*, said, You say that the Holy Ghost enter'd into *Paul*. Notwithstanding he saith in another Epistle, That our Knowledge is imperfect, and that when the Perfection shall come, our Knowledge will be destroyed. *Manes* is come, and hath taught us the Beginning, the Middle, and the End: He informed us of the Creation of the World, of the Causes of Day and Night, of the Courses of the Sun and Moon; and not having found these things in *Paul*, nor in the Writings of the other Apostles, we believe him to be the *Paraclete*. We do not read in the Gospel, replied St. *Augustin*, that JESUS CHRIST hath said, I send you the *Paraclete* to instruct you concerning the Course of the Sun and Moon. For his Design was to make Christians, and not Mathematicians. It is enough for Men to know what relateth to those things which are for the Use of Life, from what they are taught in the Schools. Otherwise I ask you, How many Stars there are? and you are obliged to answer me, since you pretend that the HOLY GHOST hath taught you those things. But in the mean time, I will explain to you what St. *Paul* saith concerning the Imperfection of our Knowledge. He speaketh of the State of this Life, and in order to demonstrate it, see what he saith: *For now we see through a glass darkly, but then face to face.* Tell me, since you pretend that the Apostle hath foretold the Time of *Manes*, do you now see God Face to Face?

1 Cor. xiii. 12.

FELIX said, I have not Strength enough to resist your Power. The Dignity of a Bishop is great: Nor can I oppose the Laws of the Emperors; and I have desired you to teach me, at once, what is Truth. St. *Augustin* having repeated in a few Words what had been said before, and shewed that *Felix* was not able to answer him, added, You have said that you feared the Authority of a Bishop, tho' you see with what Mildness we dispute: These People do not act any Violence against you, nor give you any Cause to fear; they hear you quietly, as it becometh Christians. You said likewise that you dread the Laws of the Emperor: A Man who is filled with the HOLY GHOST, would not have those Fears in maintaining the true Faith. *Felix* replied, The Apostles themselves have feared. It is true, said St. *Augustin*, they feared so much as to conceal themselves, but not to deny the Confession of their Faith when they were apprehended. You gave yesterday a Petition to the Curator of the City, declaring publicly that you would be burnt with your Books, if any thing false was found in them: You confidently implored the Laws, and yet this Day you cowardly fly from Truth.

THEN *Felix* desired that they would bring him the Writings of *Manes*, the five Authors whom he had mentioned the Day before, and particularly the Book which he called the *Treasure*. St. *Augustin* insisted, that it was sufficient to examine the Epistle of the Foundation, which was one of those five Books;

A. D. 404. and continuing to read it, he therein found these Words: Those Kingdoms are founded on a happy and luminous Soil, in such a manner as they never can be removed or disturbed. Thereupon St. *Augustin* asked him, If God had made that Soil, if he had begot it, or if it was coeternal with him? After several Quibbles, *Felix* said that this Soil was neither created nor begotten, but coeternal with God; and that there were three things of the same Substance, the Father unbegotten, the Earth unbegotten, and the Air unbegotten. Then St. *Augustin* read these Words: But the Father of the most blessed Light, knowing that from Darkness there would arise great Destructions, which threatned these holy Ages, unless he opposed them with an excellent Power, in order to overcome the Nation of Darkness, and by their Ruin secure an everlasting Peace to the Inhabitants of the Kingdom of Light. In Answer to this St. *Augustin* said, How could this Nation of Darkness hurt God, whose Kingdoms, he hath said a little before, were built upon so solid a Foundation, that they could neither be removed nor disturbed? *Felix* replied, If there be nothing opposed to God, why was JESUS CHRIST sent to deliver us from the Bonds of Death? Why are we baptized? Of what Use is the Eucharist, and Christianity? St. *Augustin* said, JESUS CHRIST came to deliver us from our Sins, because we are not begotten from the Substance of God, but by his Word. For there is a great Difference between what is born of the Substance of God, and what he hath created. All that he hath created is subject to Change; but God is not subject to Change, because the Work cannot be made equal to the Workman. But, as you said before, that the Father, who hath begotten Children of Light, and the Air, and Earth, and Children, were all of one Substance, and all equal: You must likewise tell me, how that Nation of Darkness could any ways hurt that incorruptible substance.

2. 17.
2. 18.
2. 19.
2. 20.
FELIX replied, I require time to answer you. St. *Augustin* said, How long? Will to-morrow do? *Felix* answered, Give me three Days; that is to say, this Day, To-morrow, and the Day after, or till the Day after next Sunday, which will be the Eve of the Ides of December. St. *Augustin* granted him the Time he desired. But, continued he, if you are not able to answer on the Day appointed, what will happen? I shall be overcome, reply'd *Felix*. And supposing you should run away? said St. *Augustin*. *Felix* answered, I shall then be guilty of a Crime against this City, and all other Cities, as well as against my own Laws. St. *Augustin* said to him, Say rather, if I run away, may I be declared to have anathematized *Manes*. I cannot say that, replied *Felix*. Then St. *Augustin* said, Now tell us plainly that you intend to run away: No body will detain you. *Felix* promised not to go away, and committed himself to the Custody of one of the Assistants, whose Name was *Bonifaci*. Thus ended the first Day of the Conference.

LXV.
Second Meeting.
ON the Day appointed, which was the twelfth of December, 404. they met again in the Church. St. *Augustin* having stated the Question, *Felix* said that he had not been able to prepare himself, because they had not returned him his Writings. St. *Augustin* replied, Did you require so much Time to find out this Cavil? You desired a Delay, but you did not ask for your Books. *Felix* answer'd, I demand them now: Let them be returned to me, and I will meet you in two Days; and if I am overcome, I will submit to what you please. St. *Augustin* said, The World may see that you have nothing to say for your self. But since you require your Books which are guarded under

under the publick Seal; Take them, tell us what you want to take out of them that you may see it at this Time, and give an Answer. *Felix* stood to the Epistle of the Foundation; and *St. Augustin* repeated his Objection, and said: If you worship an incorruptible God, in what could that adverse Nation which you have framed in your Imagination, be hurtful to him? If nothing could hurt him, he had no Cause to mix a Part of himself with the Nature of the Devils. *Felix* in order to justify *Manes*, would have proved by the Gospel and by *St. Paul*, that there were two Natures, one good and the other evil. To which *St. Augustin* replied, that what ever subsisteth naturally, either visible or invisible, was the Work of God and that the Origin of Evil was the Free-will; which he proved not only by the Holy Scriptures, but even by the Books of the *Manichees*; By the Treasure, and by the false Acts of the Apostles of *Leutius*; and concludeth, saying: The God whom you feign, and who subsisteth only in your Imagination, doth unhappily mix a Part of himself, he purifyeth it shamefully, and condemneth it cruelly. He shewed, as he had done in the Conference with *Fortunatus*, that, according to the *Manichees*, there would be no Sin nor Justice in Punishment; and that we ought carefully to distinguish what is of God, as proceeding from his Substance, that is to say, his Son; and what he hath created from nothing, as being his Works.

At last, after having often repeated the same Things, *Felix* said: Tell me what you would have me do. *St. Augustin* replied, That you anathematize *Manes* the Author of these horrible Blasphemies. But do it not unwillingly, for no body compelleth you to it. *Felix* said, do you condemn him First, that I may condemn him after you. *St. Augustin* replied, I even will subscribe to his Condemnation; for I likewise expect that you will subscribe to it with your own Hand. *Felix* said, condemn also the Spirit that hath spoken thus of *Manes*. Thereupon, *St. Augustin* took a Paper, and wrote these Words: I *Augustin*, Bishop of the Catholick Church, have already anathematized *Manes* and his Doctrine, and the Spirit which hath utter'd thro' him such execrable Blasphemies, because it was a seducing Spirit, and not a Spirit of Truth, but a Spirit of abominable Error: And I again at this Time, anathematize the said *Manes* and his Spirit of Error. Then he gave the Paper to *Felix*, who likewise wrote these Words on it: I *Felix*, who did believe in *Manes*, do now anathematize him, and his Doctrine, and the seducing Spirit which hath been in him: And which said, that God had mixed a Part of himself with the Nations of Darkness; and that he shamefully delivered it by transforming his Virtues into Females against the Male Devils, and likewise in Males against the Females; and that afterwards he fixed the Remains of that Part of himself to an Eternal World of Darkness. All this I do anathematize, with the other Blasphemies of *Manes*. Then *St. Augustin* and *Felix* set their hands to those Acts.

SOME time after *St. Augustin* wrote against the *Manichees*, in a Treatise of the Nature of Good, wherein he sheweth that God is the sovereign Good, and of an unchangeable Nature: That all other Natures, either Spiritual or Corporeal proceed from him; that all, with respect to Nature, are good; what is Evil, and from whence it cometh: How the *Manichees*, according to their Fictions intermixed Evil with the Nature of Good, and Good with the Nature of Evil. He quoteth two Passages of *Manes*, the one out of the

A. D. 404.

c. 2.

c. 3.

c. 4.

c. 5.

c. 6.

Sup. lib. xix.

n. 39, 40.

c. 8.

c. 15, &c.

c. 22.

LXVI.

Other Works

against the

Manichees,

ii. Retract.

c. 9.

A. D. 404.

c. 44, 45.

ii. Retract.

c. 10.

Ap. Aug. 10.

8. p. 519.

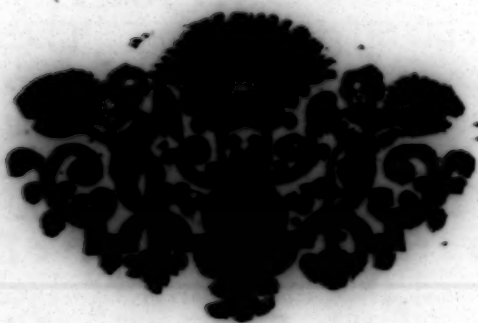
c. 26.

ii. Retract.

c. 2.

seventh Book of his Works, called the *Treasure*, and the other out of the Epistle of the Foundation, where you may plainly see the Source of those Abominations which the *Manichees* were accused of, and sometimes convicted. For they believed that the Parts of the Substance of Light were mixed by Generation with the Parts of the Substance of Darkness; and that they were separated from them, when their Elect used to eat those Bodies wherein this Mixture happened to be. A *Manichee* whose Name was *Secundinus*, whom St. *Augustin* did not even know by sight, wrote to him as to a Friend, and with some demonstrations of Respect; complaining that he exploded the Doctrine of *Manes* in his Writings; and exhorting him to acknowledge the Truth. For he supposed that St. *Augustin* had renounced that Opinion only out of fear, and for the sake of temporal Honours. St. *Augustin* answered him in a small Treatise, which he undoubtedly esteemed preferable to all the others which he had Writ against that *Herefy*. Therein he giveth the Reasons why he renounced it, and draweth Proofs even from *Secundinus's* Letter, to refute it. To his Argument of the small Number, he replyeth: That altho' the greatest Number be Wicked, yet great Crimes are uncommon. Therefore, saith he, be aware lest the Horror of your Impiety should make up that small number which you boast of.

ABOUT the same Time St. *Augustin* wrote a Work, which we have not, against a Catholick whose Name was *Hilarinus*, who had been Tribune, and who being incensed against the Clergy-men, highly disapproved the Custom, which then had begun to introduce it self at *Carthage*, of singing Psalms at the Altar, either before the Offering, or during the time of Communion: But now a days they only sing Anthems.



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Ecclesiastical History.

BOOK XXII.

A. D. 405.

I.
The Employ-
ments of St.
Chrysostom
at Cucus.
Soc. viii.

2. 7.
Pal. Dial.
p. 36.

Ep. 138. al.
230.

Ep. 57. al. 50.
Ep. 58. al. 51.

Sup. XXI. n. 42.

Ep. 191. al.
126. ad Ruf.

THE Banishment of St. *Chrysostom* render'd him the more illustrious for the daily Practice of his Virtues. Being supplied with large Sums of Money by his Friends, and particularly by St. *Olympias*, he redeemed several Captives out of the Hands of the *Isauri*, and sent them home: He assisted the Poor in their Necessity; but more chiefly in the Time of the Famine, which happened there during his Exile. He used to instruct and comfort those who were not in want of Money, by which means he gained the Affection of the People of *Armenia*, where he then lived, as well as of those of the neighbouring Countries. Several Persons used to visit him from *Antioch*, and from other Parts of *Syria* and *Cilicia*: He often refused Money when it was sent to him; as it appeareth by a Letter to a Lady, whose Name was *Carteria*; and by another to *Diogenes*, who was a Man of Distinction. He therein desireth to be excused, declaring that he hath no want of Money, and that he will freely ask, when Occasion requireth. Nevertheless, after having wrote this last Letter, he was so earnestly sollicitated by *Aphraates*, who probably had been sent by *Diogenes*, that he received his Generosity; but with this Condition, that it should be employed for the Relief of the Churches of *Phenicia*, whither *Aphraates* himself was going on a Mission.

For St. *Chrysostom*, during his Banishment, continued daily to take care of those Infant Churches; and being informed that the Persecution was revived against them, and that the Pagans in their Fury had killed or maimed several of the Monks, he wrote a most pressing Letter to *Rufinus* the Priest, in order that he might hasten thither, being persuaded that his Presence only would put an end to those Disorders. He desireth him to write constantly to him, even during

during his Voyage; and promiseth to give him all the Assistance possible, both from himself and from others: in writing daily to *Constantinople*, if necessary. Then he addeth: As to the Relicks of the blessed Martyrs, do not be in pain about them; for I have just sent the Priest *Terentius* to the most pious *Otreus*, Bishop of *Arabissa*, who hath secured a Quantity of them; which in a few Days I shall send to you in *Pbenicia*. Be diligent to finish before Winter the Churches which are not covered. These last Words give us to understand, that the Relicks were designed for the Consecration of the Altars of these new Churches. He wrote in the same Style to the Priest *Gerontius*, urging him to repair thither with speed: assuring him that he shall want for nothing, either for the Buildings, or for the Necessities of the Brethren, and that he hath given a Charge thereof to the Priest *Constantius*. He prayeth likewise the Priest *Nicholas* to hasten the Departure of *Gerontius*, and to send along with him the Priest *John*, in order to strengthen that falling Church, by the Help of so many good Workmen. The Priest *John* accordingly went on that Voyage; and St. *Chrysostom* wrote to *Symon* and *Maris*, who were Priests and Monks of *Apamea*, entreating them to supply him with more good Workmen to attend him into *Pbenicia*.

He wrote also to the Priests and Monks, who were labouring to instruct the Pagans of *Pbenicia*; and lest the Persecutions should dishearten them, and oblige them to leave the Country, he promiseth them that they shall want for nothing, neither for Food nor Garment. Do not therefore, addeth he, let any one terrify you: for we have Cause to hope for better things, as you shall see it by the Copies of the Letters from the venerable Priest *Constantius*. He representeth unto them the Courage of the Apostles, and particularly of St. *Paul*, who preached even whilst he was confined in Irons, and converted the Jailor; and he exhorteth them to continue firm and steadfast; saying, that he sendeth the Priest *John* unto them, to comfort and intreat them to write to him, and to acquaint him with their Wants. His Care was the same for the Churches of *Gothia*; and he wrote to the Deacon *Theodulus* concerning them, in the following Terms. Howsoever great the Storm may be, and the Endeavours of those who strive to ruin the Church of *Gothia*, yet omit not yourselves to do whatever is in your Power; tho' you were to gain nothing else by it (which is what I do not believe) the Reward of your good Will is promised to you by Almighty God. Therefore, dear Brother, do not be discouraged in your Care and Labour. But above all things pray, and continue daily to beg with Fervency of God, that he may restore the Peace of his Church: Nevertheless use all your Endeavours, as I wrote to you before, to gain time in this Affair. He undoubtedly meaneth here the Ordination of the Bishop, concerning which he had wrote to St. *Olympias*. He likewise wrote about the same to the *Gothick* Monks, who were in the Monastery of *Promotus* at *Constantinople*.

St. JOHN CHRYSOSTOM was informed, that two Priests, whom he had left at *Constantinople*, *Sallustius* and *Theophilus*, were not zealous enough in encouraging the People who continued in the Faith, and that they did not often attend at the Ecclesiastical Meetings; that *Sallustius* had preached but five times from his Departure to the Month of *October*, and *Theophilus* not at all. He was extremely grieved at this, and wrote to them both in very strong Terms; as likewise to *Theoderus*, a Friend of *Sallustius*, who was an Officer of the

A. D. 405.

Ep. 55. al. 34.
Ep. 160. al. 53.
Ep. 186. al. 123.

Ast. xvi. 25.

Ep. 113. al. 206.

Sup. lib. xix.
n. 4. ep. 163.
al. 207.

Ep. 113. al. 210. Theod.
ep. 119, 121.
al. 119, 212.
Theop.
ep. 198. al. 208.
Sallust.

A. D. 405. the *Presēt's*, and probably the same who had conducted him to *Cucusa*. If it be a Calumny, said he to them, justify yourselves; and if the Truth, take care to reform. Consider what Judgment of God your Negligence may draw down upon you. In these Times of Calamity, you have an Opportunity of laying up spiritual Riches. And fear not, saith he to *Theophilus*, to give me an account of your good Works, since that in so doing you only obey my Commands.

II.
The Sufferings
of St. Chry-
sostom.

Ep. 5. al. 6.

THE Winter, which is generally severe in *Armenia*, proved to be much more so in the Year 404; and St. *Chrysostom*, who was born at *Antioch*, where he had resided the greatest Part of his Life, and had been infirm of a long time, was extremely incommoded by it. Here is what he wrote concerning his Illness to St. *Olimpias* at the beginning of the Year 404. I write to you at my Deliverance from the Gates of Death. Therefore I am rejoiced that your People did not arrive sooner: For had they found me in the Extremity of my Illness, I could not have easily deceived you, by sending you good Tidings. The Winter, which hath been more severe than usual, hath increased my pain in the Stomach; and I have passed these two last Months, in a Condition that was worse to me than Death, since I had only Life enough left me to be sensible of my Sufferings. All seemed equally a Night to me, Morning, Noon, and Night. I used to lie all the Day in Bed, and I tryed in vain a thousand Inventions to protect me from the Cold. It was to no purpose that I kept Fires burning, endured the Smoak, shut my self up close in my Chamber without daring to stir out, and loaded my self with Blankets: I all that while suffered extraordinary Torments, with continual Vomitings, and Pains in my Head, having no Appetite, and not being able to sleep during those long and tedious Nights. But not to hold you in suspense any longer; I am now recovered: For the Spring was no sooner come, and the Weather a little milder, but all my Ailments were dispell'd of themselves: Tho' I am still obliged to observe a strict Regimen in my Diet, and not to overload my Stomach, to the end that it may have an easier Digestion.

Ad Olymp. ep.
14. al. 15.

Ep. 107. al.
140.

Ep. 104. al.
68.

And in another Letter to the Same: Since you desire to hear from me, let me inform you, that I am recovered from my great Illness, tho' I yet feel some Remains; I have good Physicians, but we want here Remedies, and other things necessary to restore a wasted Body. We even at this time foresee a Famine and Plague: and to increase our Misfortunes, the continual incursions of the Robbers, make our Roads impracticable. Therefore I pray you not to send any of your People here: For I fear it might be the cause of their being murdered, which as you see, would give me great concern. He wrote in the same Manner to a Deacon whose name was *Theodotus*: It was no small Comfort to me in this Solitude, to be able to write daily to you: But the Incursions of the *Isauri* have deprived me of it; for they have begun to appear again with the Spring; they are spread over the Country, and have made all the Roads impracticable. They have already taken some Ladies of Quality, and murder'd several Men. Then he continueth; After having suffer'd very much during the Winter, I am now somewhat better, tho' yet discomposed by the uncertainty of the Weather: For it is still Winter among us; but I hope that the fair Weather this Summer will disperse the remains of my Illness. For nothing is of greater prejudice to my Health than Cold, nor more beneficial to me than Heat. In another Letter to the same *Theodotus*, he

he saith: I dare not now invite you hither, our Calamities are so great in *Armenia*: Where-ever we go, we see Streams of Blood, dead Mens Bodies, Houses demolished, and Cities destroyed. We thought to find a Sanctuary in this Fortrefs where we are confined, as in a dreadful Prison; but we can enjoy no Peace here. For, saith he in another Letter, the *Isauri* make War likewise against these Retirements.

A. D. 405.

Ep. 67. al. 131.

THIS was the Fortrefs of *Arabissa*, as it appeareth by the same Letter, and by another, wherein he saith: Having found some Intermision, we retired to *Arabissa*, whose Fortrefs seemeth to us more secure than any other; for we do not reside in the Town. But Death is daily at our Gates, because the *Isauri* ransack the whole Country with Fire and Sword: We are in danger of a Famine, by Reason of the Multitude of People who are now blocked up in so close a Place. And in another Letter to *Polybius* he saith: The Fear of the *Isauri* maketh every one to fly: The Towns are nothing but Walls and Roofs; and the Vales and Woods are become Cities. The Inhabitants of *Armenia* are like to the Lions and Leopards, who find their safety only in a Wilderness. We daily change our Habitations, like the *Nomades* and *Scythians*; and often the little Children, who are hastily removed by Night, in excessive cold Weather, are left Dead in the Snow.

Ep. 70. al. 69.

Ep. 183. al. 127.

THESE continual Alarms obliged him to send back a young Reader, whose Name was *Theodotus*, whom he had taken with him, in order to instruct and Educate him in the Practice of Piety; as likewise, because this young Man was much incommoded with sore Eyes, and that very hot or very cold Weather were equally contrary to him. He therefore sent him back to his Father, who was of a Consular Rank, and was likewise named *Theodotus*. He sent back also the Presents which his Father had made him. And having recommended the young Reader to the Deacon *Theodotus* for his Spiritual Guide, he wrote to him, in order to comfort and exhort him to be careful of the Recovery of his Eyes, and to apply himself as much as possible to the reading of the Holy Scriptures. At present, saith he, you may learn them literally, and some Days hence I shall explain the Sense of them to you. After *St. John Chrysostom* had been a Year at *Cucusæ*, his Enemies caused him to be removed to *Arabissa*, that is to say, that from the End of the Year 405. he probably might not have the Liberty, as before, of going from the one Place to the other. Nevertheless these Towns were adjacent, tho' *Arabissa* was situate more to the North.

Ep. 107. al. 61. 108. al. 141. 105. al. 86. 111. al. 102.

Pall. dial. p. 96.

IN the mean while his Friends were acting at *Rome*. *Demetrius*, Bishop of *Pessinus*, went thither a second Time, after having travelled throughout the East, and published the Communion of the *Roman Church* with *St. Chrysostom*, shewing the Letters he had received from *Innocent* Bishop of *Rome*. *Demetrius* brought with him Letters from the Bishops of *Caria*, whereby it appear'd that they adhered to the Communion of *St. Chrysostom*, and of the Priests of *Antioch*, who likewise followed the Example of *Rome*, complaining of the Ordination of *Porphyrius* as not being lawful. Soon after, arrived at *Rome* the Priest *Domitian*, Steward of the Church of *Constantinople*, and a Priest of *Nisibis* named *Vallagas* or *Vologeses*, who represented the Grievances of the Churches of *Mesopotamia*. These two Priests brought with them to *Rome*, the Acts of *Optatus* Prefect of *Constantinople*; whereby it appeared that several Ladies of Quality, of Consular Families, and Deaconesses of the Church of

III. Deputation from the West for St. John Chrysostom: Pall. p. 27. Pall. p. 28.

A. D. 405.



Constantinople, as *Olimpias* and *Pentadia*, were summoned publickly to Appear before the Prefect, in order to compel them to Communicate with *Arfaces*, or pay into the Treasury, two Hundred Pounds of Gold. There went at the same time to *Rome*, several religious Women and Virgins, who shewed the Marks of the Stripes which they had received on their Sides and Shoulders.

p. 29.

INNOCENT Bishop of *Rome* was moved at these Grievances, and wrote about it to the Emperor *Honorius*, giving him the Particulars of the Letters which he had received. Thereupon the Emperor gave Orders for the Meeting of a Council, charging them to give an Account of their Proceedings. Accordingly the Bishops of *Italy* met, and desired the Emperor *Honorius* to write to his Brother the Emperor *Arcadius*, that he might summon a Council to meet at *Theffalonica*, in order that the Bishops of the East and West, might conveniently repair thither, and form a perfect Council, not by the Number, but by the Nature of their Votes, and then proceed to give a definitive Judgment. *Honorius* having received this Advice, wrote to the Bishops of *Rome* to send him five Bishops, with two Priests and a Deacon from *Rome*, in order to carry the Letter which he wrote to his Brother *Arcadius* in the following Terms.

p. 30.

THIS is the third time I have written to your Clemency, praying you to review what hath been carried on by Cabal against *John* Bishop of *Constantinople*: But I find my Letters have had no effect. I therefore write to you again by these Bishops and Priests, having greatly at heart the Peace of the Church on which dependeth that of our Empire; and pray you to give Orders, that the Bishops of the East may meet at *Theffalonica*: For those of our Empire of the West have chosen Men who cannot be overcome by Malice or Imposture; and have sent five Bishops, two Priests, and a Deacon, from the great Church of *Rome*. Receive them in an honourable Manner; that in Case they should be convinced that the Bishop *John* was justly expelled, they may persuade me to renounce his Communion: Or to depart from that of the Easterns, should they convict them of having proceeded out of Malice. For as to the Opinions of the Westerns, in respect to Bishop *John*, you will see them by these two Letters, which I have chosen amongst all those that were sent to me, and which exceed all the rest, *Viz.* The one, of the Bishop of *Rome*, and the other, of the Bishop of *Aquileia*. But above all things I intreat you to order it so, that *Theophilus* of *Alexandria* may assist at the Council, were it even against his Inclinations: For he is accused of being the chief Author of all these Calamities.

p. 32.

p. 31.

ALTHO' the Letter mentioneth five Bishops, yet it appeareth that only four were sent on this Deputation, *Viz.* *Emilius* Bishop of *Benevento*, *Gaudentius* of *Bressa*, *Cyrbegius* and *Marian*, whose Sees are not known, they were attended by the Priests, *Valentinian* and *Boniface*, and charged with Letters from the Emperor *Honorius*, from *Innocent* Bishop of *Rome*, *Chromatius* of *Aquileia*, *Venerius* of *Milan*, and from the other Bishops of *Italy*, with Instructions from the Council of the whole West. They set out for *Constantinople* in travelling Conveniencies which were ordered for them by the Emperor; and were attended by four Eastern Bishops, who returned with them, *Viz.* *Cyriacus*, *Demetrius*, *Palladius*, and *Ecclysius*. The Instructions of the Deputies, were, that *John* was not to appear in Judgment, till first he was restored to his Church and to the Communion, to the end that he might have no Cause to refuse entering into the Council.

ABOUT

ABOUT the same time, St. *Exuperus*, Bishop of *Toulouse*, having asked the Advice of St. *Innocent* Bishop of *Rome*, concerning divers Points of Discipline, he answered him by a Decretal Letter. As to the Continency of Clerks, he referreth him to the Decretal of St. *Siricius* delivered out twenty Years before; and saith, that the Deacons and Priests, who were ignorant of that Ordinance, and cohabited with their Wives, should keep their Rank, with the Condition that they should for the time to come, live in Continency, and not be promoted to any higher Dignity: But that they who had a Knowledge of that Decretal Law, should be deposed. As to those who after their Baptism have lived incontinent, and desire to communicate at the Hour of their Death, St. *Innocent* saith, that the antient Discipline was more severe, and that the Church granted them only Penance, and not the Communion; that is to say, that there was a Penance laid on them, after which they were left to the Mercy of God, without giving them the Absolution. But at present, saith St. *Innocent*, both are granted unto them. He giveth a Reason for this Mitigation. In the time when Persecutions were frequent, the Church was afraid, that should People be admitted too easily to the Communion, the Certainty of being reconciled would not sufficiently deter them from relapsing: But that since the Church had been in Peace, they had shewed a greater Regard to divine Mercy, and were not willing to imitate the Hard-heartedness of the *Novatians*. It is observable, that the Discipline was more severe in the Time of Persecution; and, in general, that it may change according to the Times.

It was a Doubt, whether the Christians after their Baptism could put criminal Judgments in Execution, or even present Petitions in order to demand any Punishments wherein there was Bloodshed. St. *Innocent* replieth, That since the publick Authority, which executeth the Vengeance of Crimes, is established by God, it is lawful for Christians to implore it, and even to put it in Execution. St. *Ambrose* being consulted upon this Head, returned the same Answer. St. *Innocent* declareth, That such Persons as shall, after a Divorce, contract a new Marriage, are Adulterers; as likewise those whom they shall marry: so that both the one and the other ought to be excluded from the Communion of the Faithful. In those Days, Divorces were tolerated by the Civil Laws. He observeth, that the Men did not do Penance for Adultery so frequently as the Women; not but that the Christian Religion condemned that Crime equally in the one, as in the other; but because the Women did not so often accuse their Husbands, and that the Church never punished hidden Sins. At the End of his Decretal, he setteth down a Catalogue of the holy Books, such as we have them to this Day, and maketh mention of such Books as are Apocryphal, and condemned. This Decretal Letter is dated on the tenth of the Calends of *March*, under the Consulship of *Stilicon* and *Anthemius*, that is to say, on the twentieth of *February*, 405.

St. *EXUPERUS*, to whom this Decretal was directed, was one of the most illustrious Bishops of *Gaul*. It is believed, that he is the same whom St. *Paulinus* calleth the Priest of the Church of *Bordeaux*. St. *Jerom* commendeth his Charity, saying, that when he was a Bishop he used to fast in order to feed others. No Man is richer, saith he, than he who carrieth the Body of the Lord in a Willow Basket, and his Blood in a Glass: This is al-

luding to his having sold the sacred Vessels for the Maintenance of the Poor.

A. D. 405.

IV.
Decretal of
St. Exuperus.

c. 1.
Sup. lib. xviii.

n. 34, 35.

Decr. Sirm.

c. 2.

Decr. Inn.

c. 7.

V. Sup. lib. vii.

n. 3. ex Cypr.

ad Anton.

c. 3.

c. 5.

Am. br. ep. 25,

26.

Sup. lib. xviii.

n. 57.

Decr. Inn.

c. 6.

c. 4.

c. 7.

Paul. ep. 21.

al. 12. ad A-

mand. Hier.

ad Ruff. ep. 4.

c. 10. in fine.

A. D. 405. He extolleth him for having purged the Church of Simony, and ascribeth to his Merits the Preservation of the City of *Toulouse*, in the midst of the Devastations of the *Barbarians*. About that time, St. *Exuperus* sent the Monk *Sisinnius* into the *East* with a Sum of Money for the Relief of the Monks of *Palestine* and *Egypt*. *Sisinnius* delivered Letters to St. *Jerome* from St. *Exuperus*, from the Monks *Minerius* and *Alexander*, and other pious Persons, who proposed Questions to him relating to the Holy Scriptures. On this Occasion, St. *Jerome* sent to St. *Exuperus* his Commentary upon the Prophet *Zacharias*, which he composed at the same time, under the Consulship of *Arcadius* and *Anitius Probus*; that is to say, in the Year 406. He likewise sent his Commentary upon *Malachi* to *Minerius* and *Alexander*, with a long Epistle concerning the last Judgment and Resurrection.

Pres. in 1. lib. Zach.
Pres. in lib. 2.
Pres. in 3. lib. in Amos.
ep. 152.

V. By the same Monk *Sisinnius*, St. *Jerome* sent into *Gaul* his Treatise against *Vigilantius* to the Priests *Riparius* and *Desiderius*, who had desired it of him. *Vigilantius* was a *Gaul*, of the Town of *Convenes*; that is to say, *Comminges*: He went into *Spain*, and there sold Wine; then was a Priest of the Church of *Barcelona*. Here it was, probably, that he made Acquaintance with St. *Paulinus*, who speaketh of him in his Letters, as of a Friend; and recommended him to St. *Jerome*, when he went into *Palestine*. For *Vigilantius* made that Voyage, and resided some time at *Jerusalem*: He was there at the time of the Earthquake, which happen'd in the Year 394. From thence he travelled into *Egypt* and other Countries, where he began to teach his Errors: He even attacked St. *Jerome*, accusing him of *Origenism*, because he had seen him read the Books of *Origen*. St. *Jerome* wrote to him upon this Subject about the Year 397, shewing him that he read those Books only to profit by what was good in them; and exhorteth *Vigilantius* to be better informed, or be silent.

ABOUE seven Years after, towards the Year 404, the Priest *Riparius* wrote to St. *Jerome*, to acquaint him that *Vigilantius* had begun again to dogmatize, and that he spoke against the Relicks of Martyrs, and the Vigils in the Church. To which St. *Jerome* answered in a few Words; adding, that if they would send him the Book of *Vigilantius*, he would answer it more at large. And accordingly it was sent to him. The Monk *Sisinnius*, who was deputed by St. *Exuperus*, was likewise charged by the Priests *Riparius* and *Desiderius* with the Writings of *Vigilantius*. St. *Jerome* having read it, he answered it in a very sharp Stile, by a Letter which he dictated in one Night; because that *Sisinnius* was in haste to set out for *Egypt*.

St. *JEROME* refuteth therein all the Errors of *Vigilantius*, whom he calleth the Successor of the Heretick *Jovinian*, because he blamed the Practice of Continency. He condemned the Veneration that was paid to the Relicks of Martyrs, and called those who honoured them, *Cinnerarians* and Idolaters. He said, the Custom of lighting up Wax Tapers at Noon-day to their Honour, was a Pagan Superstition; and maintained, that after Death we could not pray for one another, insisting upon a Passage of the Apocryphal Book of *Esdras*. He said, that the Miracles which were wrought at the Sepulchres of the Martyrs, were only for the Unbelievers. He condemned the publick Vigils that were observed in Churches, excepting on *Easter Night*; and would have it, that People should sing *Alleluia* only upon that Feast. He blamed the Custom of sending Alms to *Jerusalem*, and of selling Estates to be distributed amongst the Poor, saying, it was better to keep our Possessions, and only

Esdr. vii. 45.

In Vigil. c. 2.

In Vigil. c. 4.
ep. 53. ad Rip.

Sup. lib. xix. n. 56.
Hier. ep. 13. ad Paul. in Vigil. c. 4.
ep. 75. & 53.
D. ep. 75.

Vigilantius and his Errors.
In Vigil. c. 2.
Gennad. de script.

Pres. in 1. lib. Zach.
Pres. in lib. 2.
Pres. in 3. lib. in Amos.
ep. 152.

only give unto them the Income. He exploded in general the Monastical Life, saying, that a Man render'd himself useless to his Neighbours. These were the Errors of *Vigilantius*; and there were even Bishops who followed them, chiefly in the Point of Continency, under pretence of its being the Cause of Debauchery. They would not ordain a Deacon unless he was married; and probably this was the Occasion of the Consultations of the Bishops of *Spain* with the Pope *St. Siricius*, and of the Bishops of *Gaul* with the Pope *St. Innocent* Bishop of the same Church.

St. JEROME answereth upon this Head: What shall the Churches of the *East*, of *Egypt*, and of the Apostolical See do, who take in Clerks who are Virgins, or do observe Continency; or if they have Wives, they cease to be their Husbands? As to the Honour paid to Martyrs, he replieth, That nobody ever worshipped them, nor believed that Men were Gods: But he addeth; He complaineth that the Relicks of Martyrs are covered with precious Silks, and that they are not cast away on the Dunghil. Are we therefore sacrilegious, when we enter into the Churches of the Apostles? Did the Emperor *Constantius* commit a Sacrilege, when he transported to *Constantinople* the blessed Relicks of *Andrew*, *Luke*, and *Timothy*, in the Presence of which the evil Spirits used to roar out aloud? Must we likewise say, that the Emperor *Arcadius* was guilty of Sacrilege, for having, after such a long Space of Time, transmitted the Bones of the ever-blessed *Samuel* from *Judea* to *Tbracia*? All the Bishops must not only be thought sacrilegious, but even Madmen, for having carried unworthy Ashes in golden Cups and rich Silks. The People of all Churches were senseless, for going to meet the holy Relicks, and receiving the Prophet with as great a Joy, as if they had seen him present and living; insomuch that their Numbers extended from *Palestine* to *Caledonia*, and they praised Jesus Christ with one Voice. Did they worship *Samuel*, or rather Jesus Christ, whose *Levite* and Prophet *Samuel* had been? For indeed the Relicks of the Prophet *Samuel* were carried to *Constantinople* in the Time of the Bishop *Atticus*, and in the Month *Artemisius*, on the fourteenth of the Calends of *June*, under the Consulship of *Arcadius* and *Probus*; that is to say, on the nineteenth Day of *May*, in the Year 406. The Emperor *Arcadius* walked before them, attended by *Anthemius* Prefect of the *Prætorium*, and Consul of the foregoing Year, and by *Emilian* the Prefect of the City, and followed by the Senate. The Relicks were deposited for a time in the great Church; and afterwards placed in a Church, which was built in Honour of the Prophet near the *Hebdomon*.

In order to shew that the Saints pray for us, St. Jerome saith, If the Apostles and Martyrs, being still living upon Earth, can pray for other Men, how much more may they do it after their Victories? Have they less Power now that they are with Jesus Christ? Then he continueth: We do not light up Tapers at Noon-day; that is a Calumny. If any Lay-man or Women have done this through Ignorance or Simplicity, what harm doth that do you? They receive their Reward according to their Faith; like unto the Woman who poured precious Ointment on the Head of JESUS CHRIST, though he had no need of it. Without speaking of Relicks, in all the Churches of the *East*, when they are going to read the Gospel, they light the Tapers as a Sign of Joy. Does the Bishop of *Rome* therefore do evil, when over the venerable Bones, according to us; and according to you, the vile Dust, of *Peter* and *Paul*,

VI.
Writings of
St. Jerome
against *Vigilantius*.
c. 2.

Chr. Pasch.
p. 308.

Theod. Rel.
lib. 2. ad fin.

In Vigil. c. 3.

A. D. 405. *Paul*, who are dead, he offereth up Sacrifices unto God, and maketh Altars of their Tombs? Not only the Bishop of one City, but all the Bishops in the World are likewise in an Error. He accuseth *Eunomius* of being the Author of this Heresy.

CONCERNING the Vigils in the Churches, he saith, that there is no Reason to abolish them, because they give occasion to some Disorders between young People and miserable Women: Otherwise, saith he, there would be a Necessity to abolish also the Vigil of *Easter*. He insisteth upon the Miracles which were commonly wrought at the Tombs of Martyrs; and addeth, When I have been perplexed with Anger, with any evil Thoughts, or with nocturnal Illusions, I have not dared to enter into the Churches of the Martyrs. Thou mayest perhaps laugh at this, as an old Woman's Superstition. He then justifieth the Custom, which was observed from the Time of the Apostles amongst the Christians, and even amongst the *Jews*, of sending Alms to their Brethren in *Palestine*. In short, he maintaineth the Profession of a Monastical Life, saying, There is no Reason to fear that the Church should want Ministers, because there are Solitaries; no more than to fear that the Race of Men should be destroyed, because there are Virgins. The Duty of a Monk, saith he, is not to teach, but to lament for himself, or for the World, and to expect with Fear the Coming of the Lord. He flieth the Occasions, because he distrusteth his own Weakness; and hath no Hopes of Victory, but by his Flight. These were the Writings of *St. Jerome* against *Vigilantius*, whose Heresy had no Succession; nor do we find that there was any need of a Council to condemn it: so entirely opposite it was to the Tradition of the Universal Church.

VII.
The Violences
of the Dona-
tists.
Sup. lib. xxi.
n. 53.
Aug. ad Bo-
nif. ep. 185.
al. 50. c. 7.
Aug. iii. cont.
Cresc. c. 43.

THE Deputies of the Council of *Carthage*, which was held on the twenty-sixth of *June* 404, arrived at the Court of the Emperor *Honorius*, to beg his Protection against the *Donatists*; but they found that he had already granted them more than they even required. For he had caused a Law to be published, which condemned all the *Donatists* to a pecuniary Fine, and their Bishops and Ministers to Banishment. The Violences which they had acted against the Catholics were the Cause of this Law. *Servus*, Bishop of *Tubursica*, sued them at Law for the Restitution of a Place, which they had invaded; and the Solicitors for the Parties were expecting the Judgment of the Proconsul, when the *Donatists* came suddenly armed into his Town; and with Difficulty he saved his Life by making his Escape: but they seized his Father, who was a Priest advanced in Years, and treated him in so barbarous a manner, that he died a few days after. They likewise had usurped the Church of a Place called *Calviana*; and *Maximian* a Catholic, Bishop of *Bagaia*, having obtained the Restitution of it at Law, they came and attacked him in that same Church, as he was at the Altar, under which he ran to save himself from their Fury; but they broke it down, being only made of Wood, and with the Pieces of that Altar, as likewise with Sticks and other Arms, they beat him so unmercifully, that the Place was covered with his Blood; the Wound from which he bled most, was given him with a Dagger in the Groin. But as they were dragging him on his Face half naked and almost dead, the Dust stuck to the Wound and stopped the Bleeding. At last they left him, and the Catholics took him up, and were carrying him away for dead, singing of Psalms; when the *Donatists* returned more furious than before, and took *Maximian* from the

Catholicks, whom they used very ill, and put them to flight, without much difficulty, being superior in Number. Having thus retaken *Maximian* they continued beating him, and at last thinking they had killed him, they flung him down in the Night, from of the Top of a Tower. He fell on a heap of Dung which was reduced into Dust, and there lay senseless, almost expiring; when a poor Man who passed by, having Occasion to stop for some Necessity, perceived him and was frightned at the Sight. Thereupon he called to his Wife, who out of decency stood at a Distance, having a Lamp in her hand. Seeing that it was the Bishop, he with the help of his Wife carried him to his House, either out of Compassion, or in hopes of receiving some small Reward, in order to deliver him to the Catholicks, Dead or Living.

MAXIMIAN having escaped in this Manner, was so carefully attended, that he recovered; and went into *Italy* to the Court of the Emperor *Honorius*, where he found *Servus* of *Tubursica*, and several others, who had suffered the like Violences from the *Donatists*, and were sensible that it was not safe for them to return Home. Every one was particularly moved at this Adventure of *Maximian*: For they believed he was dead; and indeed the number of Scars which his Body was covered with, made it appear that they had good Grounds to suspect it. An Account of this Barbarity had crossed the Seas, and all those who heard of it were seized with Horror and Indignation against the *Circumcellions*, as likewise against all the *Donatists*.

HEREUPON *Honorius* caused the Edict to be published, which was made at *Ravenna*, the ordinary place of his Residence, on the Eve of the Ides of *February*, under the Consulship of *Stilico* and *Anthemius*, that is to say, on the twelfth of *February*, in the Year 405. It is expressed in the following Terms: That we will hear no more of the *Manichees* nor *Donatists*, who continue daily to exercise their Cruelty, as we are informed: That there shall be but one Religion, *Viz.* the *Catholick*. That if any one dare to practise unlawful Ceremonies, he shall undergo the Punishments of all the Constitutions past; as likewise of the Law which we have lately made: And if any Multitude of People assemble together, the Author of the Sedition shall be punished more severely. This Law was called the Edict of the Union; because it tended to reunite all People to the *Catholick* Religion. On the same Day was published a strict Law, directed to *Arian* Prefect of the *Prætorium* of *Italy*, whose Jurisdiction extended to *Africa*: Forbidding to rebaptize, under the Penalty of forfeiting the Estates of those who should transgress, and the Place where that Sacrilege shall be committed; as likewise a fine of Twenty pounds in Gold, to be laid on the Judges who should neglect putting this Law in Execution. In a short Time after, that is to say, on the fifth of *March* in the same Year, a particular Rescript was sent to *Diotimus* Proconsul of *Africa*, whereby it was ordered, that he should cause the Edict of the Union of the twelfth of *February*, to be published in his Province.

THE Deputies of the Council of *Carthage*, being arrived at the Court of *Honorius*, found the Affairs in this Condition, and had nothing more to ask. These Laws being transmitted into *Africa*, several of the *Donatists* were reunited; chiefly those who were disposed of a long Time to become *Catholicks*, and only waited for an Opportunity of sheltering themselves from the Fury of those who were most inveterate amongst them, or from the Indignation of their

VIII.
Laws against
the Donatists.
L. 38. c. Th.
de her.

L. 4. C. Th.
de Sanct. bapt.
iter. l. 5. cod.

L. 1. C. Th.
de relig.

Aug. ad Bonif.
ep. 185. al. 50.
c. 7. n. 25.
Epist. 93. ad
Vincent. al.
48. c. 5. n. 18.
c. 13. n. 13.

A. D. 405.  their Parents: Others were prevented from joining with the Church, by the malicious Calumnies which they had always heard, and never would have enquired into the Truth, had they not been forced to it. Many of them continued in their Error, only in Imitation of their Fathers, and had never examin'd into the Origin of their *Herefy*: But as soon as they began seriously to consider of it, finding nothing in it that deserved such great Losses, they became *Catholicks* without any difficulty. The Authority of these persuaded several others, who were not able to understand of themselves the Difference there was betwixt the Errors of the *Donatists* and the *Catholic* Truth. So the People returning in Multitudes, into the Bosom of the Church, who received them with Joy; There only remained a Few of the most Obstinate, whereof some enter'd into the Communion of the *Catholic* Church out of Diffimulation, and in time were converted by Custom and good Instructions.

p. 30.

Cod. Can. n.
94.L. 39. C. 7.
de heret.

ii. Rev. n. 26.

IN the mean while, that very Year 405. on the tenth of the Calends of September, that is to say, the twenty third of *August*, there was a Council held at *Carthage*, wherein it was resolved that they should write to the Judges of all the Provinces of *Africa*, to be strict in the Execution of the Edict of the Union, which as yet had only been executed at *Carthage*: And that two Clerks of the Church of *Carthage* should be sent to Court, in the Name of all *Africa*, with Letters from the Bishops, to return Thanks unto the Emperor for the Extinction of the *Donatists*. They likewise read in Council, Letters from St. *Innocent* Bishop of *Rome*, who desired the Bishops not to cross the Seas on any slight Occasion. Which was decreed by the Council at the end of that same Year 405. that is to say, on the eighth of *December*. There was another Rescript from the Emperor to *Diotimus*, Proconsul of *Africa*, concerning the putting in Execution, the Penalties laid upon the *Donatists*. And this probably was the effect of the Councils Deputation that Year.

SOON after, St. *Augustin* wrote against a *Grammarian*, who was a *Donatist* and a Lay-man, his Name was *Cresconius*; he had found a Writing of St. *Augustin's*, against the beginning of *Pelitian's* Letter, to which he wrote a Reply, and sent it directed to St. *Augustin*, who answered him in three Books: Then finding that the only Argument of their *Schism* between *Maximian* and *Primian* was sufficient to resolve it all, he wrote a fourth Book upon it. He beginneth by justifying Eloquence and Dialecticks, in Opposition to the Calumnies of *Cresconius*, who pretended that Christians ought not to use them. St. *Augustin* sheweth that they are no wise dangerous to those who act in the defence of Truth; and that it is lawful to reprove those who commit Errors, and even to oppose them in a vehement Manner, as Charity may require it; all which he proveth by the Examples of the Apostles, and of JESUS CHRIST himself.

IX.
The Death of
Arsaces. At-
ticus Bishop of
Constantinople.
Fall. p.
94. Sec. 6. c.
10. Sep. li.
21. n. 39. S.
22. S. c. 27.

ARSACES who was very old, held the See of *Constantinople* not above sixteen Months; and died at the Age of eighty one Years, on the eleventh of *November*, under the Consulship of *Stilico* and *Anthemius*, that is to say, in the Year 405. His Bishoprick remained some time vacant, through the Ambition of those who were suing for it. At last, in the following Year, 406. under the sixth Consulship of *Arcadius* and *Anicius Probus*, *Atticus* the Priest was Elected Bishop of *Constantinople* four Months after the Death of *Arsaces*, that is to say, about the tenth of *March*. *Atticus* was of *Sebastia* in *Armenia*; in his Youth he had led a monastical Life, under the care of the Disciples

Disciples of *Eustathius* of *Sebastæ*, who professed the *Macedonian Heresy*: But having attained to the Age of Man, he returned to the *Catholic Church*. He was Master of more natural good Sense than Learning, and had a great Capacity for the Management of Affairs, either in forming an Intrigue, or in carrying it on. By his insinuating ways he gained the Friendship of many People. For he was of an agreeable Conversation, and knew how to fute himself to the humour of every Man. As for his Sermons they were but indifferent, for which Reason no body took the trouble to publish them in Writing. And tho' he passed for an ignorant Person, nevertheless when he had any leisure Time, he used to study the best of the profane Authors, and quote them so well to the Purpose, that the Learned were sometimes in Admiration.

Atticus had been the principal Actor in the Conspiracy against *St. John Chrysostom*; and as he found that neither the Bishops of the East, nor the People of *Constantinople* would Communicate with him, in order to compel them to it, he obtained Rescripts of the Emperor. That which was against the Bishops, declared: That if any of the Bishops would not communicate with *Theophilus*, *Porphyrius* and *Atticus*, they should be expelled the Church, and deprived of their Livings. Those who were Rich, and fond of their Estates, communicated with *Atticus* out of Policy. And those who were Poor, and weak in the Faith, let themselves be seduced by Bribes. But there were others who generously despised their Riches, their Country, and all temporal Advantages, and went away in order to escape the Persecution. Several of them repaired to *Rome*, and others retired to the Mountains or into Monasteries. The Edict against the Laity ordained: That whosoever was constituted in any Dignity, should be dispossessed; that the Officers and Military Men should be broken, and the rest of the common People, and Tradesmen, should be condemned to pay a large Fine, and then banished. Notwithstanding these Threatnings, the People who were faithful to *St. John Chrysostom*, rather than communicate with *Atticus*, used to pray in the open Fields, exposed to great Inconveniencies.

In the mean while the Deputies from the Bishop of *Rome*, and the other Bishops of *Italy*, were set out in order to repair to *Constantinople*. They designed, first to go to *Thessalonica*, having Letters for the Bishop *Arsenius*, who, with the other Bishops of *Macedonia*, zealously adhered to the good Cause, as it appeareth by the Letters of *St. Chrysostom*. But as they were passing along the Borders of *Greece*, in order to reach *Athens*, they were stopped by a Military Tribune, who committed them to the guard of a Centurion, and would not suffer them to approach *Thessalonica*, but put them on board of two Ships. A strong southerly Wind arising, they passed over the *Aegean Sea*, and the Streights of the *Hellepont*, in three Days, without eating during that time. On the third Day at the twelfth Hour, that is to say, at the beginning of the Night, they arrived at the Country House of *Victor*, which was in sight of *Constantinople*: There they were stopped by the Guard of the Port, and hinder'd from going forward, without knowing by whose Order: After which they were sent back and confined in a Maritime Fort of *Thrace*, called *Atbyra*, where they were very ill used; the *Romans* being put into one Room by themselves, and *Cyriacus* with the rest of the *Grecians* separately in different Rooms, without even admitting any Servant to attend them.

A. D. 406.



Eph. v. 15.

p. 34.

XL.
The Eastern
Bishop's Ill-
treatment.
Pall. p. 194.

p. 198.

p. 200.

AFTER this they asked them for the Letters which they had brought with them. But they replied, As we are sent on a Deputation, how can we dispense with not delivering into the Emperor's own hands, the Letters of the Emperor his Brother, and Bishops? So persisted not to deliver the Letters, tho' they were urged to it, by *Patricius* the Notary, and some others besides. At last there came to them a Tribune, whose Name was *Valerian*, a Native of *Cappadocia*, who forced the Letters out of the hands of the Bishop *Marianus*, and used such violence that he broke the Bishop's Thumb. These were the Emperor's Letters, sealed up with the other Letters. The next Day, there came Persons who were sent by the Court, or by *Atticus*, but which they could not tell, who offered them three thousand Pieces of Silver, and entreated them to communicate with *Atticus*, without taking any notice of the Affair concerning *John*. But the Deputies continued in their Resolution, and only applied to God, praying him, that, since they could not promote the good of the Peace, they might at least return to their Churches without danger. God made it known to them by divers Revelations: And amongst others, to *Paul* a Deacon of the Bishop *Emilius*, who was a very meek and wise Man. For as he was in the Ship, he saw the Apostle St. *Paul* who appeared to him, saying: *See then that ye walk circumspectly, not as fools but as wise, because the days are evil.* The same *Valerian* came immediately to take them out of the Castle of *Athyra*, and put them on board of an old decayed Vessel, with twenty Soldiers picked out of different Companies: And it was even reported that he had given a Sum of Money to the Master of the Vessel in order that he might sink them. But after having sailed several Miles, and almost ready to be cast away, they reached *Lampsacus*; where being put on board of another Ship, they arrived on the twentieth Day at *Otranto* in *Calabria*, without being able to know what was become of St. *John Chrysostom*, or *Cyriacus* and the other Eastern Bishops who were deputed with them.

At first a Report was spread, that the other Bishops were thrown into the Sea: But afterwards it was found out that they were banished into Barbarian Countries, where they were guarded by common Slaves. *Cyriacus* of *Emesa* was sent to a Place called *Palmyra*, which was a Castle of *Persia*, eighty Miles beyond *Emesa*: *Eulysius* of *Bosra* in *Arabia* was sent three days Journey farther to a Castle called *Misphas*, near the *Saracens*: *Palladius* was sent to *Syena* in the Neighbourhood of the *Blemyans* or *Ethiopians*: And *Demetrius* to *Oasis* near *Mazica*. The Pretorian Soldiers who conducted these Bishops, took the Money from them, which was designed for the Expence of their Voyage, and divided it amongst themselves; and having mounted them upon poor lean Asses they made them double their days Journeys, coming in late at Night and setting out before Day: So that their Stomachs could hardly keep the little Food which they used to take. They likewise daily abused them with obscene and insolent Expressions, and even took *Palladius*'s Servant from him, and compelled him to fling away his Inkhorn. They would not suffer them to approach the Churches, but lodged them either in Inns which were filled with Prostitutes, or in Synagogues of *Samaritans* and *Jews*. As these Deputies were very much tired with this Treatment, one of them said, Why do we afflict ourselves at these Lodgings? is it in our power to chuse or shun these Indecencies? do not you see that GOD is glorified in all this? How many of these miserable Women who had forgotten GOD or had never known him, have been stirred up to think of him and fear him? St. *Paul* who hath suffered all

all

all these things, hath said, *For we are unto God a sweet savour of Christ, and we are made a spectacle unto the world, and to angels, and to men.* A. D. 406.

THE Bishops who were of the Communion of *Theophilus*, and happened to be on the Road where these Deputies passed; not satisfied with denying them all manner of Hospitality, they gave Money to the *Pretorian* Soldiers to drive them speedily out of their Cities. Those who behaved in this way, were chiefly the Bishop of *Tarsus*, that of *Antioch*, and above all, the Bishop of *Ancyra*, and that of *Pelusium*. They incensed their Guards by Threatnings and Presents, that they might not even suffer them to go to the Laymens Houses who desired to receive them. But on the other hand, the Bishops of the lesser *Cappadocia* expressed by their Tears, the Compassion which they had for the Exiles; particularly *Theodorus* of *Tyana*, *Bosphorus* of *Colonia*, who had been Bishop forty-eight Years; and *Serapion* of *Ostracina* forty-five. This *Bosphorus* is the same who assisted at the general Council of *Constantinople*, in the Year 381; so well known by the Friendship which he had contracted with *St. Basil*. *Serapion*, who had been one of the most faithful Disciples of *St. Chrysostom*, and had been by him ordained Bishop of *Heraclea* in *Thracia*, concealed himself a long time in a Monastery of *Goths*; probably in that of *Promotus* at *Constantinople*. He was loaded with malicious Aspersions, brought before the Judges, scourged and tormented, even to pull out his Teeth; and at last banished into *Egypt*, which was his own Country. A holy Man advanced in Years, whose Name was *Hilarius*, and had not eat Bread for eighteen Years, was sent away to the farthest Parts of *Pontus*; after having been scourged, tho' not by the Command of the Judge, but by the Clergy. *Brisenius*, Brother to *Palladius*, freely left his Church, and retired to a little Place which he had in the Country; where he tilled the Ground with his own Hands, whilst *Palladius* was writing the Dialogue, wherein he gave an Account of this Persecution. *Elpidus*, Bishop of *Laodicea* in *Syria*, had shut himself up in an upper Room with *Pappus*, passing his Days in Prayer; and had been for three Years without coming down Stairs. *Heracles*, Bishop of *Ephesus*, had been a Prisoner four Years in *Nicomedia*; the Bishop *Silvanus* was at *Treas*, where he lived upon his fishing; others were retired to divers Places; and many were dispersed no body knew where: A small Number communicated with *Atticus*, and were removed into some of the Churches of *Thrace*.

As for the Priests, Part of them were sent into *Arabia*, and into *Palestine*: *Tygrinus* the Confessor was removed into *Mesopotamia*; *Philippus* died soon after his Banishment in *Pontus*; *Theophilus* was in *Paphlagonia*; *John* the Son of *Ezrius* built a Monastery at *Cesarea*. As they were conveying *Stephanus* into *Arabia*, the *Isauri* took him by force from his Guards, and left him at Liberty on Mount *Taurus*. *Salustius* was sent into *Crete*; *Philippus* the Monk, and Priest of the Schools, into *Campania*; *Sophronius* the Deacon and Monk was a Prisoner in *Thebais*. The Deacon *Paul*, Assistant to the Steward, was in *Africa*; another *Paul*, Deacon of the *Anastasia*, was at *Jerusalem*; *Hellas*, Priest of the Palace, was retired to a small Estate which he had in *Bitthynia*. Many of them were concealed in *Constantinople*, and others were gone into their own Countries. *Stephanus* the Monk, who had carried the Letters to *Rome*, was taken at *Constantinople*, and for that Reason beaten, and kept ten Months in Prison. They made him Proposals, that he should acknowledge the Communion of *Atticus*; but having refused them, they fled his Sides and

2 Cor. ii. 15.
1 Cor. iv. 9.

P. 201.

P. 202.

Sup. lib. xviii.
n. 1.

Sup. xxi. n. 23.
Chryl. ep. 13.

al. 14. ad O-
lymp. Pall.
p. 195.

P. 196.

Sup. xxi.
n. 38.

Pall. p. 197.

A. D. 406. Breast in a cruel manner: But he recovered of it, and was sent ten Months after into Exile to *Pelusium*. A provincial Soldier of one of the Companies which belonged to the Emperor's Guard being informed against, as an Adherent to St. *Chrysostom*, was beaten and unmercifully flead, then banished to *Petra* in *Arabia*.

XII.
Letters from
St. Chry-
sostom to
Rome, &c.
Ep. 40. al.
182.
Ep. 224. al.
183.
Ep. 34. al.
184.
Ep. 50. al.
185.
Ep. 75. 76.
Sec. al. 152.
Ep. 187. al.
186.
Ep. 91. al. 87.
Eulog.
Ep. 126. 128.
Joana.
Ep. 95. al.
183. Hefych.
Ep. 123. Gr.
al. p. 683.

Ep. 125. al.
189. al. Jul.
Sup. lib. xix.
a. 60.
Ep. 188. al.
188.
Ep. 84.
Ep. 124.
Ep. 16. al. 4.

St. JOHN CHRYSOSTOM having received Advice in his Exile, of what was transacting in the *West*, and how the Bishop of *Rome* and the other Bishops were using their Interest to restore him, he wrote several Letters of Thanks to them. He wrote particularly to *Venerius* of *Milan*, to *Chromcius* of *Aquileia*, to St. *Gaudentius* of *Bressa*, to *Aurelius* of *Carthage*, to *Hefycbius* of *Salms*; and in general, to the Bishops who were come from the *West*, and to the Priests of *Rome*. He wrote divers Letters to them, according as he found the Opportunity of any Priest that would carry them: And in those Letters he commendeth their Charity, which hath induced them to undertake so long and fatiguing a Voyage; he returneth thanks unto them, and exhorteth them to maintain vigorously his Cause, which is that of the Church: but he knew not what they were to undergo. He wrote likewise to *Eulogius* of *Cæsarea*, acquainting him that all the Bishops of *Palestine* followed his Steps in the Defence of the Church: To *John* of *Jerusalem*, whose Piety and Courage he extolleth. And at last he wrote a second Letter to *Innocent* Bishop of *Rome*; wherein he telleth him, That was the third Year of his Banishment, that is to say, the Year 406. He excuseth himself, as he doth to the other Bishops, upon his long Silence, occasioned by his great Distance, and the Difficulty of corresponding by reason of the Incursions of the *Isauri*. He addeth, that he lays hold of the Opportunity of the Priest *John*, and the Deacon *Paul*. In the remaining Part of his Letter he repeateth his Thanks, and exhorteth him to continue his Assistance to him, and not to be discouraged at the small Success. He likewise wrote to three of the most illustrious *Roman* Ladies, viz. *Proba*, *Juliana*, and *Italica*. *Proba-Faltonia* was the Widow of the famous *Anicius Probus*, and *Juliana* his Daughter-in-law, the Widow of *Olybrius* and Mother of *Demetrius*. St. *Chrysostom* recommendeth the Priest *John* and the Deacon *Paul* to *Proba*; and likewise recommendeth them to the Bishops of the *West*, as Men who were persecuted in all Parts, and could find no shelter. He saith to *Italica*, that the Women may engage as well as the Men, in the Fights which are fought in the Cause of GOD, and of his Church.

He wrote also to St. *Olympias* whilst he was at *Arabissa*, which probably was in the Spring of the Year 406. Do not be uneasy, saith he, at the Severity of the Winter, the Indisposition of my Stomach, nor at the Incursions of the *Isauri*. The Winter hath been as might be expected in *Armenia*; but it hath not been very incommodious to me, by the Precautions which I have taken. I have kept continual Fires, and have carefully closed the Chamber I live in, on all Sides; covering myself warmly, and not going abroad. It is indeed troublesome to me; but I am willing to bear it, because I find myself the better for it: for whilst I keep my Room, the Cold hath no great Effect on me; but whenever I am forced to go out, and be exposed to the Air, it is very painful to me. He afterwards saith, Do not be concerned at my passing the Winter in this Place, being in much better Health than I was last Year; and you yourself would have been less indisposed, had you taken the care that was necessary of your Health. He enlargeth upon this Subject, as likewise on the

the Value which People ought to set upon Health; then continueth, If our Separation doth afflict you, you may expect soon to see an End to it. And I do not tell you this to comfort you, but I know it will certainly happen so; otherwise I should have died long since with what I have suffered. Nevertheless, I am so well in health, considering my Weakness of Body, that the *Armenians* themselves are surprized at it: For neither the Rigor of the Air, nor my Solitude, nor the Want of Necessaries, and Servants to attend me; nor the Ignorance of Physicians, or the Want of Baths, which I was so continually used to; or the Chamber wherein I am daily shut up as in a Prison, not taking the Exercise which I constantly used; nor being perpetually over the Fire and in the Smoak, as likewise daily besieged and terrified with Alarms: None of these things, I say, could ever make me sink under them; for I am rather better in Health here than at *Constantinople*; which is owing to the Care I have taken of myself.

THE Enemies of St. *Chrysostom* being informed of the great Benefits which accrued by his Conversion of the Infidels in that Neighbourhood, and how celebrated his Virtues were at *Antioch*, resolved to remove him to a more distant Place. For *Severianus* of *Gabala*, *Porphyrius* of *Antioch*, and several other Bishops of *Syria* were still afraid of him, though he was in Banishment; whilst they were enjoying the Riches of the Church, and disposing of the secular Power. Therefore having sent to Court, they obtained of the Emperor *Arcadius* a more severe Rescript, in order to have him speedily removed to *Pytius* which was a desert Place in the Country of the *Tzani* on the borders of the *Euxine* Sea. The Journey was long, and St. *Chrysostom* was three Months on the Road; tho' the two Soldiers of the Prefect of the Pretorium, who conducted this holy Bishop, hurried him on extremely, saying they had orders so to do. One of them who was not so interested as the other, showed him some kind of Humanity, as it were by stealth; but the other was so ill-natured, that he was even offended at the obliging things which were offered to him, to engage him to be more tender of this holy Bishop. He used to make him set out in the greatest showers of Rain, till he was wet to the Skin; and made a jest of the most scorching heats of the Sun, knowing how incommodious they were to the Saint, whose Head was bald; neither would he suffer him to abide in any Town or Bourough where there were any Baths, least he should be supplied with that relief.

BEING Arrived at *Comana*, they went through without stopping, and put up at a Church which was situate about five or six Miles from the Town, and dedicated to St. *Basiliscus* Bishop of *Comana*, who had suffered Martyrdom at *Nicomedia*, with St. *Lucian* of *Antioch*, under *Maximinus Daia*. As they were lodged in the Buildings which belonged to that Church, St. *Basiliscus* appeared to St. *Chrysostom* in the Night, and said to him: Be of good heart, Brother *John*; to Morrow we shall be together. It is even reported that he had foretold this to the Priest who lived there, saying to him, prepare the Place for my Brother *John*, for he cometh. St. *Chrysostom* depending entirely on this Revelation, prayed his Guards on the next Day not to depart from thence till the fifth Hour, that is to say, eleven a Clock in the Morning: But he could not obtain it of them. They set out, and were gone about thirty Furlongs, that is to say, a League and a Half, when they were obliged to return back

XIII.
The Death of
St. Chrysostom. Pall. p.

p. 97.
p. 98.

p. 99.

Sup. lib. 9. n.
38.

p. 100.

A. D. 407. back to the Church from which they had set out, St. *Chrysostom* being taken so extremely Ill. As soon as he was come, he changed his Garments and cloathed himself in White from head to foot, having not as yet broken his fast. After which he disposed of the few things he had left, to those who were then present; and having received the Communion of the Sacred Symbols of our Lord, that is to say, the Eucharist, he made his last Prayer in presence of the Assistants, and added these following Words, which he used constantly to repeat: God be praised for all things: Then pronounced his last Amen, and stretching out his Feet, he gave up the Ghost. There appeared at his Funeral such a vast concourse of Virgins and Monks of *Syria*, *Cicilia*, *Pontus* and *Armenia*, that it was believed they had all appointed that Meeting. The Feast was observed as for a Martyr, and his Body was interred near that of St. *Basiliscus* in the same Church.

p. 101.

See. 8. c. ult.
See. 6. c. 21.

V. Vales.

HE died and was buried on the fourteenth of *September*, or the Eighteenth of the Calends of *October*, under the seventh Consulship of *Honorius*, and the second of *Theodosius*, that is to say, in the Year 407. He had lived about sixty Years, and governed the Church of *Constantinople* six Years to the time of his Banishment, and in all nine Years and eight Months. His Death did not put an end to the Division of the Eastern and Western Churches; and as long as the Eastern Bishops refused to restore his Memory, the Church of *Rome*, followed by all the other Churches of the West, continued steadfast in the Resolution which they had taken, not to communicate with the Bishops of the East, chiefly with *Theophilus* of *Alexandria*, till such time as there was a general Council appointed, to put an end to the Calamities of the Church.

XIV.
A Council at
Carthage.
c. 101.

THIS was probably the Subject of a Canon of the general Council of *Africa*, held at *Carthage* in the same Year, 407. on the sixteenth day of *June*, where it was resolved to write to *Innocent* Bishop of *Rome*, in order to restore the Peace between the Churches of *Rome* and *Alexandria*. *Aurelius* presided in this Council; where the first thing they did, was to repeal the Decree of the Council of *Hippo*, like that of the Year 393. wherein it was agreed, that the general Council of *Africa* should meet every Year. In this Council it was determined, that, not to fatigue the Bishops without Occasion, it should meet only when the common Interest of all *Africa* required it, and in the Place which should be thought most convenient; that as to other private Affairs they should be determined in each others respective Province. Concerning the Appeals, it was ordered that the Appellant should chuse, with the consent of his Party, such Judges as would finally decide the Cause. That who-soever should Petition the Emperor to be judged by Laymen, should be dispossessed of his Dignity: But it was made lawful for any one to pray the Emperor that he might be judged by the Bishops. *Vincent* and *Fortunatian* were deputed to the Emperor, with orders to desire of him, in the Name of all the Provinces of *Africa*, that he would grant them Defenders who were Scholars, that is to say, Advocates exercised in the Law; and admit them to the Libraries of the Judges, whenever it should be required for the Affairs of the Church. It was likewise resolved to ask for a Law to prevent Marriages after a Divorce: And it was ordered that the Person who proposed to go to the Court, should see it mentioned in the formal Letter which he was to deliver to the Church of *Rome*, in order that he might receive another Letter from thence to carry with him to Court. That, during his residence at *Rome*,
if

c. 104.
c. 97.

c. 102.

p. 106.

if any Affair of Moment should oblige him to attend the Court, he first should A. D. 407. represent the Case to the Bishop of *Rome*, and then take his Letters with him. The Reason of this is, that in those Days, the Emperors of the *West* used commonly to reside at *Ravenna*, or in some other Place, but seldom at *Rome*.

IT was decreed that the Creation of new Bishopricks should only be made by the Council of the Province, and with Consent of the Diocesan Bishop. It was agreed, That the whole Churches of the *Donatists*, who were converted, may keep their Bishops, without the Advice of the Council; unless they should be desirous, after the Death of their Bishop, to re-unite themselves to some other Diocess. But the *Donatists* were allowed this Privilege of keeping their Sees, only upon the Condition of their being converted before the Edict of the Union; that is to say, the Law of the twelfth of *February*, in the Year 405. It was also forbid to read any Preface at the Altar, or any other Prayers but such as had been collected by Men of the best Capacity, and were approved of by the Council.

The Emperor *Honorius* granted whatever the Deputies of the Churches of *Africa* desired, relating to the Defenders; as it appeareth by the Law which was directed to *Porphyrius* Proconsul of *Africa*, and made at *Rome* on the seventeenth of the Calends of *December*, under his seventh Consulship, and the second of *Theodosius*; that is, on the fifteenth of *November*, in the Year 407. This Decree confirmeth the Privileges which were granted to the Churches and Clerks by the foregoing Laws; and ordereth, that the Grants obtained by the Churches of the Emperor, should be notified to the Judges, and put in Execution by the Ministry of the Advocates. The Deputies of the Council of *Africa*, were likewise charged to solicit against the *Donatists*: And accordingly that same Law, or another dated at that very Time, and directed to the same Person, declareth, that all Hereticks, namely, the *Donatists* and *Manichees*, who would make a sincere Conversion, should be protected from all the Penalties which the Laws had published against them, and which they had incurred. The *Donatists* and *Manichees* are mentioned, as the two most powerful Sects in *Africa*. On the eighth of the Calends of *March*, in the Year 407, that is to say, the twenty-second of *February*, *Honorius* made another Law, directed to *Senatorius* Prefect of the *Pretorium*, by which there were rigorous Punishments ordained against the *Manichees* and *Priscillianists*, viz. The Confiscation of their Estates, an Incapacity of Donations, either active or passive; Acts of Enquiry after their Death, and a Penalty on such Persons as should conceal their Assemblies. In the same Year 407, and on the fifteenth of *November*, which was the Date of the preceeding Laws, a Law was made and directed to *Curtius* Prefect of the *Pretorium* of *Italy*, which confirmeth the former Laws against the Pagans; declaring that the Revenues of the Temples shall be taken away, the Idols and Altars destroyed, the Temples converted to some other Use, and all prophane Solemnities prohibited. This Law was published at *Carthage*, in the following Year 408, on the fifth Day of *June*: Yet, nevertheless, four Years before, *Honorius*, under his sixth Consulship, that is to say, in the Year 404, permitted the Pagans at that time to celebrate the secular Plays, and tolerated the Entertainments of Gladiators even at *Rome*.

THE Law of the fifteenth of *November* 407, was a Consequence of the Defeat of *Radagaisus*. He was a Pagan, and a *Scythian* by Birth, who, in the foregoing

XV.
Laws of Honorius for the Church.
L. 38. c. Th. de Epif.

c. 106.
L. 41. c. Th. de her.

L. 40. c. Th. de her.

L. 19. c. Th. de Pag. v. Sirm. app. c. Th. Claud. de Sento Conf. Prod. in Symm. lib. 2.

Oros. VII. c. 37.

A. D. 407. foregoing Year 406, had entered *Italy* with an Army of above twenty thousand *Goths*, and threatned *Rome*. Thereupon the Pagans assembled together, saying openly, that this Enemy had the Gods on his Side, and that the City should perish because it had forsaken them. Thus they made heavy Complaints, and demanded the Re-establishment of Sacrifices. The whole City roared out Blasphemies against the Name of *JESUS CHRIST*, as being the Imprecation of those Times: But in the mean while, there came a considerable Body of *Huns* and *Goths* to the Relief of the *Romans*; whereupon the Army of *Radagaisus* dispersed it self, and perished miserably in the *Apenine Mountains*. *Radagaisus* was taken and killed, and the Christians looked upon this Victory purely as an Effect of divine Providence.

Aug. v.
Civ. c. 23.
Serm. 105.
al. 29. de urb.
Dom. c. 10.

Orof. vii.
c. 38.
Zoz. lib. 5.
p. 81, 82.
Marcell. Chr.
an. 408.

THEY ascribed to the same Cause, the Death of Count *Stilico*, who assumed to himself all the Power in the *West*, under the weak Emperor *Honorius*. *Stilico* was accused of having called in the *Barbarians*, who were beginning to ravage the Empire; as likewise of having a Design to dethrone the Emperor *Honorius*, his Son-in-law, in order to usurp the Crown for his own Son *Eucherius*, who was a *Pagan*, and was endeavouring to draw the *Pagans* into his Interest, by promising them that he would restore the Temples, and destroy the Churches. This Conspiracy being discovered, *Stilico* was put to death on the tenth of the Calends of *September*, under the Consulship of *Bassus* and *Philippus*; that is to say, on the twenty-third of *August*, in the Year 408; and his Son *Eucherius* soon after underwent the same Fate.

XVI.
The Barbari-
ans in Gaul.
Ruinart.
Hij. Pofec.
Vandal. Hier.
al. Ageruch.

al. Heliodor.

De Galern.
lib. 6.

Martyr. R.
14. Dec.

Martyr. R.
27 Sept.

AND, indeed, even in the Year 406, the *Vandals* and the *Alani* had passed over the *Rhine*, and enter'd into *Gaul*. The *Quadi*, the *Sarmati*, the *Gepidi*, the *Herciuli*, the *Saxons* and *Germans*, assisted them to ravage all the Country that is situate between the *Rhine*, the Ocean, the *Alps* and *Pyrenees*. *Mentz* was taken and destroyed, and many thousands of Persons were massacred in the Church. *Worms* ransacked after a long Siege: *Reims*, *Amiens*, *Arras*, *Tereüan*, *Tournay*, *Spire*, *Argentina*, or *Strasbourg*, became German Towns. The Counties of *Aquitain* and *Gascoigne*, the Provinces of *Lyons* and *Narbonne*, were all laid waste; excepting a few Towns. This is the Account given us by St. *Hierom*, who particularly regretteth the City of *Toulouse*. He likewise complaineth of the Treatment offered to Ladies of Distinction, and young Women consecrated to God; who were exposed as a Diversion for the *Barbarians*, who seized the Bishops, and murdered the Priests and Clerks, pulled down the Churches, tied their Horses to the Altars, and dug up the Relicks of the Saints. I have seen, saith the Priest *Salvianus*, in divers Towns, the dead Bodies of both Sexes naked, and mangled by the Dogs and the Birds, which was infectious to those who were still alive.

THE *Barbarians* being as yet *Pagans* in those Days, made a great Number of Martyrs. The Church doth commemorate, on the fourteenth of *December*, St. *Nicasius* Archbishop of *Reims*, with his Sister the Virgin *Eutropia*, *Florentius* the Deacon, and *Jucundus* the Reader, who were put to death at the Door of the Church by the *Vandals*. It is believed that St. *Diogenes* of *Arras* suffered Martyrdom about the same Time. *Treves* was plunder'd four times, and *Valentinus* the Bishop of that Place massacred. *Antilius* Bishop of *Besancon*, is commemorated in that City, on the seventeenth of *June*, as having suffered Martyrdom by the *Vandals*. At *Semont*, a Town in *Burgundy*,

gundy, St. *Florentinus*, and St. *Hilarius* Martyrs, are commemorated on the A. D. 407. twenty-seventh of September; and at *Auxere* St. *Fraternus* Bishop, who suffered Martyrdom on the same Day on which he was consecrated. At *Lan-* *Martyr. R.*
gres, St. *Didier* Bishop, with St. *Valerius* his Archdeacon, and St. *Prudencius*, *23 Mai.* besides many other Martyrs, who are honoured in divers Places of *Gaul*.

AFTER the Death of *Stilico*, the principal Authority fell into the *Ep. 27. al.* Hands of *Olympius*, a most zealous Christian. He was made Master of *129.* the Offices; and St. *Augustine*, who was one of his Friends, wrote to him soon after concerning the Interest of the Church. For the *Pagans* and Hereticks of *Africa* being informed of the Death of *Stilico*, pretended that he *n. 2.* was the Author of the Laws which were lately published against them, and that the Emperor was no wise concerned in the Matter. By these Reports they stirred up the People against the Catholics, so that several Bishops passed over into *Italy* as Fugitives, in order to implore the Protection of the Court. St. *Augustin* therefore intreateth *Olympius* to join with those Bishops in suppressing the Disorders which were committed in *Africa*; and in the mean while to lose no time in informing the Province how great an Affection the Emperor had for the Church. It is thought that those Bishops, whom St. *Augustin* speaketh of, were *Restitutus* and *Florentius*, who were deputed by a Council held at *Carthage*, on the thirteenth of October, in that same Year 408, against the *Pagans* and Hereticks; at the time (saith the Abstract of the *Ap. Dionis.* Council) when *Severus* and *Macarius* were put to death; and that the Bishops *Enig. n. 200.* *Evodius*, *Theasius*, and *Victor*, were used ill upon their account.

IN the same Year, on the sixteenth of the Calends of July, that is to say, *Ibid.* the sixteenth Day of June, there was already a Council held at *Carthage*, wherein the Bishop *Fortunatian* had been deputed against the *Pagans* and the Hereticks. But there is cause to believe that the Death of *Stilico*, having increased their Insolence, the Catholick Bishops were obliged to meet, and to send another Deputation four Months after. The Subject of the first is thought to be the Massacre of *Calama*.

FOR on the first Day of June, in the Year 408, the *Pagans* of that *XVII.* Town celebrated one of their Feasts with so much Insolence, that they *The Seditious* went about the Streets in Crouds, dancing before the Church, which was *of Calama,* never practised even in the time of *Julian*; and as the Clerks endeavoured *Aug. p. 91.* to prevent it, they flung Stones against the Church. About eight Days af- *al. 202. ad* ter, the Bishop having given unto the Body of the Town a fresh Infor- *Nectar. n. 2.* mation concerning the Laws which were lately published against the Idolaters, tho' they were already well known, chiefly that of the twenty-fourth of November, in the Year 407, and as he was preparing to put that Law in Execution, the Church was a second time assaulted with Stones. The Christians on the next Day, in order to intimidate these seditious People, having proceeded against them to know what they had to say for themselves, Justice was refused them. On the same Day there fell such a Quantity of Hail, as seemed to have been sent down on purpose to terrify the *Pagans*: But as soon as it had ceased, they came back a third time armed with Stones, and at last set fire to the Church. A Christian happening to fall in their way, they put him to death; and the other Christians ran away in order to hide themselves wherever they could. The Bishop, with much Difficulty, made his Escape, and concealed himself in a Place from whence he could hear the *Sup. n. 15.*
Noise

A. D. 408. Noise of those who were in search of him, in order to take away his Life, saying, they were sorry they had done so much Evil in vain, since they had not found him. All this passed between the tenth Hour; that is, from four of the Clock in the Afternoon, till it was very late at Night; without any manner of Hindrance from those who could have used their Authority on this Occasion.

Ap. Aug. ep. 90. al. 201.

Ep. 91.

n. 3.

n. 7.

n. 9.

n. 10.

Aug. ep. 109. al. 264.

n. 1.

Ap. Aug. ep. 103. al. 253.

Ep. 104.

n. 5.

n. 6.

SOON after St. *Augustin* repaired to *Calama*, in order to comfort and pacify the Christians: The *Pagans* themselves desired to see him, and he advised them what they should do to clear themselves of the present Calamity, and even how they might attain to eternal Salvation. But as they were still in fear, they persuaded *Nectarius* to write to him, who was an ancient venerable Person amongst them, and a Man of Learning. He representeth to St. *Augustin*, that the Love of his Country engageth him to act; that the Duty of Bishops is always to do good; a remarkable Testimony from a *Pagan*. He prayeth him at least to distinguish the Innocent from the Guilty; offering nevertheless to repair all the Damage that hath been done, begging only the Exemption of the Penalty. St. *Augustin* commendeth his Love to his Country, and sheweth him that nothing can more effectually maintain the Society of Men, and render a City more flourishing, than the Christian Religion, which teacheth Frugality, Temperance, conjugal Fidelity, and good Morals: Nor any thing more contrary to Civil Society, than the Corruption of Morals, which ever attend Idolatry, thro' the Example of the false Deities. Now concerning the Sedition of *Calama*, he approveth the Lenity which is becoming a Bishop. We endeavour, saith he, to prevent that any one should suffer the severest Punishments, not only from our selves, but even from any Person employed by us. He insisteth that there is a Necessity to make an Example on this Occasion: Yet, nevertheless, he consenteth to grant unto the Guilty their Lives and Safety, and wherewith to support themselves; but not wherewithal to do Evil: So that all the Punishment of so monstrous a Crime, was reduced to the loss only of a part of their Wealth. As to the Damages, saith he, which the Christians have suffered, they bear them with Patience, or have been relieved by other Christians. We only seek the Salvation of Souls, even at the Expense of our Lives. *Nectarius* hereupon was silent during eight Months; probably in hopes that the Death of *Stilico* would restore the Condition of the *Pagans*. But at last he wrote again to St. *Augustin*, whom he highly praised; and giving him some Expectation of his Conversion, he still insisted upon a general Pardon for all the Inhabitants of *Calama*. St. *Augustin* was resolved that the Guilty should be punished: Yet at the same time he sheweth the Clemency of the Church by the nature of the Penalty. We do not intend, saith he, that they shall lose their Lives, nor that they shall suffer Torments, or any corporal Punishment; neither do we propose to reduce them to such a State of Poverty, as to let them want Necessaries: We only want to dispossess them of those Riches which prompt them to do Evil, as to have Silver Idols, which are the occasion of their having set Fire to the Church, and exposed the Substance of the Poor to be plundered by the common People, with the Effusion of innocent Blood. Then he continueth, Consent, at least, that they be kept in fear of losing their superfluous Wealth; they who think of nothing but burning and plundering our Necessaries; and that we may

may do so much good to our Enemies, as to hinder them from committing those Crimes which are dangerous to them, by the Fear of loosing those things, whereof the loss can nowise hurt them. It appeareth by this Letter that *Possidius* Bishop of *Calama* passed over into *Italy*, after the violence which was acted against his Church; in order, as we may believe, to join the Deputies of the two Councils of the 408. and demand Justice.

THESE Deputies of *Africa* obtained whatever they desired at the Court of *Honorius*; as it appeareth by several Decrees dated towards the latter end of the Year 408. under the Consulship of *Bassus* and *Philippus*: Which confirm all the former Laws, against the *Donatists*, *Manichees*, *Priscillianists*, the *Pagans* and the *Cælicoli*, ordering that they should be put in Execution, and expressly forbidding their Meetings. It was likewise declared that no Enemies of the Catholick Religion should exercise any Employment in the Palace. The *Cælicoli*, or Worshipers of the Heavens, who are here mentioned, professed a new Heresy, which derived its notions (as it is believed) from *Judaism* and *Paganism*: At least the Name of it was New. They perverted Baptism, after the manner of the *Donatists*, and they were chiefly known in *Africa*. In the following Year 409. there was published a Decree of *Honorius*, in order to punish them as *Hereticks* and *Apostates*. As to the *Jews*, there was a Law against them, made by *Theodosius* on the twenty ninth of *May*, in the Year 408, which commandeth the Governors of Provinces, not to suffer them to burn a Cross, on the Feast which they used to celebrate in commemoration of their deliverance by *Esther*, under the pretence of burning the Figure of *Haman* and his Gallows, because they did this in contempt of the Christian Religion.

THE Emperor *Theodosius* began to Reign after the Death of his Father *Arcadius*, which happened on the first Day of the same Month of *May*, under the Consulship of *Bassus* and *Philippus*, that is to say, in the Year 408. *Arcadius* had Reigned thirteen Years, from the Death of his Father *Theodosius*, and had lived thirty one Years. He was a weak Prince who was always governed by his Wife, and his Eunuchs. His Son *Theodosius* who was but eight years Old, and bore already the Title of *Augustus*, Reigned in the East under the Administration of *Anthemius*, who was one of the wisest Men of his Time, a Friend of St. *Apbraates* and St. *Chrysostom*, who wrote to him upon his Consulship in the Year 405. *Theodosius* the Younger, for he was known under that Name, had three Sisters, *Pulcheria*, *Arcadia*, and *Marina*, who all three continued Virgins. *Pulcheria* in process of Time, took care of their Education, as likewise of that of the Emperor her Brother, altho' she was but two Years older than him: But she far exceeded any one of her Age, in Wisdom and Virtue.

WE find two other Laws of *Honorius* in the Year 409, which have regard to Piety: The one is in Favour of Prisoners, directing the Judges to take them out of Prison every Sunday, in order to enquire if they have all Necessaries given to them, if not, that they should supply them with the proper Substantance of Life, and convey them to the Baths under a strong Guard; the Bishops are likewise directed to see this Law strictly put in execution. The other Law commandeth all Christians in the Neighbouring Country, to take care that the Roman Captives, who are returning Home, should not be detained nor molested.

A. D. 408.

L. 43. C. Th. de heret.

L. 45. cod.

L. 19. C. Th. de Jud. Cr. de Gath.

L. 18. cod.

Eg. 9. 21.

Sec. 6. c. 1.

Sec. 9. c. 8.

Marc. Chr. an. 408.

Th. Phila. c.

8. Chrys. epist.

25.

L. ult. C. Th. de cult. cor.

L. 9. C. Just. de episc. l. 11.

cod.

A. D. 409.

L. 44. C. 7b.

Ep. 100. al.

127.

THE Law of *Honorius* against the *Donatists* and *Jews* or *Cælicoli*, was directed in particular to *Donatus* Proconsul of *Africa*: And *St. Augustin* who was also his Friend, wrote to him upon that Subject, intreating him earnestly to spare their Lives. Observe, saith he, that the Ecclesiasticks are the Persons only who take care to lay the Affairs of the Church before you. So that if you punish the Guilty with Death, you take from us the Liberty of complaining: And when they are sensible of this, they will fly out against us with greater Assurance: Seeing us reduced to the Necessity of letting our Lives be taken from us, rather than expose them to lose theirs by your Judgments. He concludeth in these Words; how great soever the Evil is which we would make them forsake, and the Good which we would persuade them to embrace: It is a Labour more troublesome than profitable, to compel Men to it by force, instead of convincing them by Instruction.

XIX.

Rome besieged

by Alaricus.

Zos. lib. 5.

p. 82.

Sec. 7. c. 10.

Sec. 9. c. 6.

AFTER the Death of *Stilico*, the *Goths* who were in the *Roman* Service, were ill-treated, as having held a Correspondence with him. Their Wives and Children were put to Death in several Cities, and their Estates plundered. Being incensed at this violation of their Alliance, they all joined under *Alaricus*, who was the most powerful of their Generals, having served under the great *Theodosius* against the Tyrant *Eugenius*, and been honoured with *Roman* Dignities. He nevertheless endeavoured to make Peace with *Honorius*: But not being able to obtain it, he marched on towards *Rome*. It is reported that whilst he was on this March, he met a Holy Monk who would have dissuaded him from it, representing to him all the Calamities which he would be the Cause of; to which *Alaricus* replied, I do not go thither of my own Inclination; but some or other urge and torment me daily, saying to me, Go, plunder *Rome*. As soon as he was arrived he laid so close a Siege to it, even on that side towards the Sea, that no Provisions could come in, and that the Famine and the Plague were beginning to make Havock. Several Slaves, chiefly those of the *Barbarians*, went over to *Alaricus*. In this Extremity, the *Pagan* Senators thought it necessary to Sacrifice in the Capitol, and in the other Temples. For the *Tuscan* Diviners, whom *Pompeianus* Prefect of *Rome* had sent for, promised to drive away the *Barbarians*, by the means of Thunder and Lightning; boasting that they had already done the same at *Narnia* a Town of *Tuscany*, which *Alaricus* had not taken in his way to *Rome*. *Zosimus* saith, that for a greater Security, *Innocent* Bishop of *Rome*, being informed of the design they had to offer Sacrifices at *Rome*, this Bishop preferring the safety of the City to his own Opinion, gave them leave to Sacrifice in Private. They may believe it who will, on the Testimony of this *Pagan*; but what he farther advanceth, seems more likely. The *Tuscans* having insisted that those Ceremonies would be of no service to the City, unless they were performed in Publick: The Senate went up to the Capitol, and there began, as likewise in the Publick Places, to perform what they had resolved: But no body would dare to partake with it. They left the *Tuscans* to themselves, and thought on means to pacify *Alaricus*.

Z. 5. p. 816.

p. 817.

ACCORDINGLY they treated with him, and it was agreed to give him five thousand pounds of Gold, thirty thousand pounds of Silver, four thousand

thousand tunicks of Silk, three thousand Skins died in Scarlet, and three thousand Pounds of Pepper. In order to make up this quantity of Gold and Silver, as there was no Money belonging to the Publick, they laid a Tax on the private People, who were not able to do it: So that they were obliged to make use of the Ornaments of the Idols, and even the Idols themselves which were made of Gold and Silver: And this, *Zosimus* lamenteth as an act of Impiety, which promoted the wretched fate of *Rome*. Amongst other things they melted down an Image representing Virtue: After which saith he, whatever there was of great and virtuous amongst the *Romans* vanished away, as it was foretold by those who were instructed in Divine things. In consideration of these Presents, *Alaricus* raised the Siege, and the *Romans* promised to procure a Peace between the Emperor and him. This happened in the Year 409, under the eighth Consulship of *Honorius* and the third of *Theodosius*. A. D. 409.

INNOCENT Bishop of *Rome* accordingly went on a Deputation to the Emperor; who was then at *Ravenna*: And People have with some Reason ascribed to this Deputation, a Law which was made against Mathematicians or Astrologers, under the Name of whom were often understood the Sooth-sayers and other Diviners. By this Law they are commanded to burn their Books in the presence of the Bishops, and to abjure their Errors, or to go out of *Rome*, as likewise out of all other Cities, upon pain of Transportation. It was Published on the twenty fifth of *January*, in the Year 409. *Alaricus* marched as far as *Rimini*, in order to be nearer to the Emperor, who sent *Jovius* Prefect of *Italy* to treat with him: But he by his imprudent Negotiation, broke the Peace which he might have made upon advantageous Conditions. p. 818.

THEREFORE *Alaricus* returning to *Rome*, besieged it a second Time; and having made himself Master of the Port, he obliged the *Romans* to declare *Attalus* Emperor, who was Prefect of the City; he favoured the *Pagans*, and believed entirely in the Promises of the Diviners: So that contrary to the advice of *Alaricus*, he sent a certain Person, named *Constantius* into *Africa*, without giving him the Forces which were necessary to make him Master of that Country: And he himself marched towards *Ravenna* upon such like expectations. *Honorius* being terrified at his approach, sent his chief Officers, with Proposals to acknowledge him for his Colleague: But *Attalus* refused it, and ordered him to chuse an Island or some other Place to retire to. *Honorius* had his Ships already prepared, in order to make his way to his Nephew *Theodosius*, when there came an unexpected relief to him from the East; at the same time News was brought to *Attalus*, that *Constantius* had been defeated by *Heracian*, who governed *Africa* for *Honorius*; and that *Heracian* had so well guarded the Sea-Ports, that no Provisions could come to *Rome*, and that a Famine was there. Hereupon he returned to *Rome*, and continued to behave himself so Ill, that *Alaricus*, by agreement with *Honorius*, caused him to be deposed from the Empire which he had not held an entire Year. The *Pagans* and *Arians*, were greatly afflicted at his Deprivation. The *Pagans* observing his Behaviour, and knowing how he had been Educated, were in hopes that he would have openly declared himself a *Pagan*, and restored the Temples, the Feasts and Sacrifices. The *Arians* were in hopes that he would have made them Masters of the Churches, as they were under *Constantius* and *Valens*, because he had been Baptized by *Sigefarius* Bishop of the *Goths*, which had rendered him very acceptable to *Alaricus* and to the whole Nation. He had declared Consul for the Year 410. a *Pagan* called *Tertullus*, whose Name was struck out of the Calendar. XX.
Attalus Em-
peror.

A. D. 410.

XXI.

Rome taken
and plundered.

Hist. Misc. lib.

13. in fine.

Presp. Chr.

411.

Marcel. 410.

IN the mean while *Alaricus* was come towards the *Alps* within sixty Furlongs, or three Leagues of *Ravenna*, and had entered into a Treaty with *Honorius*; whilst *Sarus*, another General of the *Barbarians*, and in Alliance with the *Romans*, began to fear that their Alliance with the *Goths* might be prejudicial to him, because he had given some Suspicion to *Alaricus*. Therefore he insulted his Troops, and with three hundred Men which he commanded, having surprised them, he killed several of them. *Alaricus* being provoked and alarmed at this Action, returned to *Rome*, and having besieged it a third time, he took it by Treachery, on the ninth of the Calends of *September*, in the Year 1164 of its Foundation, under the Consulship of *Varnus* alone; that is to say, the twenty-fourth of *August*, in the Year of our Lord 410. He delivered it up to be plundered; giving Orders nevertheless, out of respect to the Apostle *St. Peter*, that his Church of the *Vatican* should be preserved as a Place of Safety; which prevented the total Destruction of *Rome*. For that Church, being very large, and having Buildings belonging to it which took up a great Space of Ground, such a vast Number of People retired thither, as served to re-people the City.

Socrus. ix.
c. 10.

IN this Devastation, several Palaces, and several publick Buildings were destroyed by Fire, a great Number of Persons killed, many Women dishonoured, even Virgins consecrated to God. A married Woman, exceedingly beautiful, who was a Catholick, fell into the Hands of a young *Goth*, an *Arian*, who, finding that she would not submit to his base Desires, drew out his Sword in order to frighten her, and happened to give her a small Cut in the Skin, which made the Blood to run all over her Neck: Thereupon she boldly presented her Head for him to cut it off; and this *Barbarian* being moved at her Virtue, conveyed her himself to the Church of *St. Peter*, and there having recommended her to the Guards, he gave them six Pieces of Gold for her Substantance, in order that they might restore her to her Husband.

Oros. vii.
c. 33.

ANOTHER of the chief *Goths*, who was a Christian, found in a House belonging to one of the Churches, a Virgin consecrated to God, and advanced in Years; he civilly asked her for her Gold and Silver; to which she replied, with a good deal of Resolution, that she had a great Quantity of both, and that she would show it to him. Accordingly she produced before him such a Quantity of Riches, that the *Barbarian* was astonished at the Number, Weight, and Beautifulnes of so many various Vases, whereof he knew not even the Names. These are, said she to him, the Vases of the Apostle *St. Peter*, take them if you dare, you shall answer for them: As it is not in my Power to defend them, I dare not keep them. The *Barbarian*, inspired with Respect, sent notice of this to *Alaricus*, who ordered immediately that they should carry all those Vases, just as they were, to the Basilica of *St. Peter*; and likewise that the sacred Virgin, with all the Catholicks who would attend her, should be conveyed thither under a Safe-guard. This House being at a great distance from the Church of *St. Peter*, in order to go thither, they were obliged to pass thro' the whole City; which made this Transportation of the Vases, a pompous and magnificent Sight. They were carried one by one uncovered upon the Heads of Men, and of each Side there was a File of Soldiers, with their Swords drawn; the *Romans* and *Barbarians* both singing Hymns in the Praise of God. The Christians repaired thither from all Parts; several *Pagans* pretended they were Christians, on this Occasion, and the more the *Romans* crowded

crowded together in order to save themselves, the *Barbarians* surrounded them the more, in order to defend them. A. D. 410.

THE *Barbarians* having entered the House of St. *Marcella*, required of her to deliver up her Gold and hidden Riches. She told them that she possessed no Riches; and as a Proof of what she said, she shewed them the Meanness of her Cloaths; but not believing her, they tormented her with Blows of Rods and Sticks: In the mean while, she fell at their Feet, begging of them with Tears in her Eyes, not to take her Daughter *Principia* from her, for whom she dreaded that Affront from which she herself was protected by the Number of her Years. The *Barbarians* being at last pacified, they conducted them both to the Church of St. *Paul*: For *Alaricus* had given Orders that this Church should likewise be made a Sanctuary as well as that of St. *Peter*. St. *Marcella* returned Thanks unto God for having saved the Honour of her Daughter, and for having preserved herself from Plunder, by a voluntary Poverty. She died soon after in the Arms of her Daughter, and the illustrious *Pammacia* died likewise about the same time. A Deacon named *Dionysius*, who understood Physick, and practised it without Reward, was carried away by the *Goths*: But he rendered himself so worthy of their Love, and so venerable, that they treated him as their Master. Hier. ep. 16. ad princip. c. 6. Epitaph. ap. Bar. an. 410.

A VAST Number of Christians went out of *Rome* on this Occasion; and it was looked upon as an Effect of divine Providence, that *Innocent*, Bishop of *Rome* should have set out some Days before, on his Deputation to the Emperor *Honorius*, who was then at *Ravenna*. The *Barbarians* permitted those who had a mind to go out of *Rome*, to carry their Goods with them, and even granted them Safeguard, in consideration of some small Reward. The plundering of *Rome* lasted only three Days, and *Alaricus* went out of that City on the sixth Day after he had entered it, without leaving any Garrison in it. He marched into *Campania*, where his Troops plundered *Nola*; and on this Occasion St. *Paulinus* made this Prayer: Lord, suffer not that I be tormented either for Gold or Silver, since you know where are all my Riches. For indeed he had given all to the Poor. *Alaricus* having destroyed all that Part of *Italy*, died in the Year following at *Cosansa*, as he was preparing to go over into *Sicily*. Hier. pref. lib. 1. in Ezech. Orol. vii. c. 39. Id. c. 41. Orol. vii. c. 39. Marcel. Chr. 438. Hist. Mife. lib. 13.

OF those who made their Escape out of *Rome* during this Desolation, several retired into the neighbouring Islands of *Tuscany*, some into *Sicily*, and *Africa*; others into *Egypt*, to the *East*, and into *Palestine*. St. *Hierome* received many of them at *Betlehem*; and this charitable Employment, together with the Trouble he was in for so great a Calamity, put a stop to his Works, having no leisure to write but in the Night-time; and as his Sight was weakened by his old Age, the Hebrew Writing fatigued his Eyes the more. After his Commentary upon *Isaiab*, which he had written at the Request of *Eustochium*, she likewise intreated him to make one upon *Ezekiel*, and afterwards upon *Jeremiab*. At first he was deeply concerned to hear of the two Sieges of *Rome*, which nearly succeeded each other; and of the Famine, which raged to that Degree, as that they were forced to eat human Flesh. And his Grief was unspeakable at the News of its being taken; as also when he heard of the Death of *Pammacia* and *Marcella*: But when there appeared in his Presence such a Number of noble Fugitives of both XXII. Romans distressed. Rutil. Itiner. lib. 11. Hier. prefat. in 1. in 3, 7. lib. in Ezech.

A. D. 410. both Sexes, reduced at once to Beggary, after possessing such immense Riches, and now seeking Food and Shelter, naked, wounded, and still exposed to the Insults of those who thought them loaded with Gold: All these Miseries forced Tears from his Eyes, whilst he was endeavouring to find Means to assist them. He looked upon the End of the World to be near, and yet saw, by this terrible Event of the Hand of God, the fulfilling of the Prophecies. For he had often said that *Rome*, which still adhered to Idolatry, abounding with Crimes, was the *Babylon*, and the prostituted Woman of the Apocalypse; and that the Revolt foretold by St. Paul, before the Coming of the Antichrist, was the Downfall of the *Roman* Empire; which the Apostle would not explain too openly, to avoid bringing on a Persecution.

At the same time, the *Barbarians* were making great Devastations in the East, in Syria, *Phœnicia*, *Palestine*, *Arabia*, and in *Egypt*. St. Hierome saith, that with much Difficulty he himself escaped their Hands. St. Nilus relateth in the following manner, the Disorders which were committed in the Desert of *Sina* by *Arabians*, who lived only upon Hunting and Plunder. He was come down from the Hill with his Son, in order to visit, according to Custom, the Monks who lived at the *Busb*; that is to say, as we may suppose, the Place where *Moses* saw the Burning-Bush. On the fourteenth of January, very early in the Morning, as the Monks had just finished their Office, the *Barbarians* came hollowing, and seized all the Provisions which the Monks had laid up against Winter, and that was nothing but wild Fruits dried; they even loaded the Monks themselves with them, after having turned them out of the Church; then stripped the oldest of them, and made them stand naked in a Row in order to put them to death. They began with *Theodotus* the Priest, whose Head they cut off; whilst he only crossed himself with the Sign of the Cross, saying, God be praised. Then they killed an old Man who lived with him, and a Youth who served them; after which they made a Sign with their Hand to the others to run away. St. Nilus could not resolve to forsake his Son, whom they were carrying away Captive: But his Son made Signs to him with his Eyes to fly away with the rest. He therefore retired to the Hills, casting his Looks from time to time on his Son, who likewise turned his Eyes, as it were by stealth, on his flying Father.

p. 50.

p. 60.

THE Monks having reached the Top of the Hill, were talking amongst themselves of this Disaster; when there came up to them a Slave belonging to *Magadonus*, Senator of *Pbaran*, which was the nearest Town to this Desert. This Slave came from the Camp of the *Barbarians*, and was still full of Fear, and out of Breath. The Monks asked him how he had made his Escape; to which he answered, addressing himself to St. Nilus, The *Barbarians* conversing together whilst they were eating, said, that on the next Morning they would sacrifice your Son and me to the Deity whom they worshipped, which was the Star of *Venus*. They had made an Altar, and placed the Wood before we knew their Design, not understanding their Language: But one of the Captives who heard them, told me privately what they said. I acquainted your Son with it, and told him that if he did not fly, we should not be alive the next Day. He was afraid of being discovered, and chose rather to remain there, resigning himself up to Providence. As for my part, when I saw these *Barbarians* full of Wine, and asleep, I crept along the Ground in the

the Dark; and being at a little Distance from their Camp, I ran away as swiftly as I could. He then related to them several Cruelties of the *Arabians*; amongst other things, the Death of a young Solitary, who chose rather to lose his Life, than to obey them by the Discovery of the Place where the rest of the Monks were hidden, or in exposing himself naked in their Presence. A. D. 410

THE News of this Incurſion having reached *Pbaran*, the Council of that City reſolved not to let it paſs in Silence, and gave Notice of it to the General of the *Barbarians*. In the mean time the Monks buried their Brothers, whom they found after the ſpace of five Days; their Bodies were entire, without any nauſeous Smell, or Deformity; nor had they been mangled by any wild Beaſt. Their Names were ſet down, in order to honour them as Martyrs; and the Church to this Day commemorateth them on the fourteenth of January. The Monks after this went to *Pbaran* to know the Answer of the Chief of the *Arabians*. As they were entering the Town, they met the Meſſengers who were ſent to him, bringing back Letters from him; by which he made answer, that whoever had ſuffered any Damage might come to him, and that he would do them Juſtice; for he had no mind to break off the Correſpondence which he had with the *Romans*, being of Advantage to him. Therefore Ambaſſadors were ſent from *Pbaran*, in order to renew the Peace; and they were attended by the Parents of the Captives, amongst whom was St. *Nilus*. After twelve Days travelling, being arrived at the Camp of the General of the *Arabians*, whom they call the *Amman*, or *Iman*, he gave them Audience, and returned them a favourable Answer. p. 87. p. 60. Martyr. R. 14 Jan.

THEY aſſured St. *Nilus* that his Son was living, and a Slave in the Town of *Eluzium*. He departed in order to repair thither, and was informed on the Road, that the Biſhop of that Place having bought his Son, he had ordained him Clerk; and that in a little time he had acquired a conſiderable Eſteem. St. *Nilus* being arrived there, ſaw his Son firſt, and was ſeized with a Faintneſs; but his Son embracing him, brought him to himſelf again; then related his Adventure to him in the following manner: When the Slave of *Magadon* made his Eſcape, all things were prepared for our Sacrifice: The Altar, Knife, Cup, Libations, and Incenſe: They were reſolved to ſacrifice us on the next Morning at break-of-day. I had proſtrated my ſelf with my Face to the Earth, and was praying in a low Voice with all the Attention that is cauſed by eminent Dangers. Lord, ſaid I, ſuffer not that my Blood be offered up to evil Spirits, nor that my Body be an Offering to the Spirit of Impurity: Reſtore me to my Father, who hopeth in you. I was ſtill praying, when the *Barbarians* awaked in ſome kind of Diſorder, finding that the Hour of the Sacrifice was paſſed, for the Sun was riſen. They asked me what was become of the other Captive: To which I replied, that I knew not; and they remained in Peace, without ſhewing unto me any Signs of Anger. I then began to take Courage, and God gave me Strength enough to reſiſt them, when they would have compelled me to eat impure Meats, and divert my ſelf with Women. As ſoon as we were arrived into an inhabited Country, they expoſed me to Sale; and as the People offered only two Pennies of Gold for me, after having carried me backwards and forwards ſeveral times, they at laſt

A. D. 410. last placed me at the Entrance of the Borough, naked, with a Sword hanging at my Neck, to show that if no body would buy me, they would cut off my Head. In this Condition I held out my Hands to all those who approached me, and intreated them to give unto the *Barbarians* whatever they required for me, promising to return it unto them, and to serve them besides: So out of Compassion, I was at last purchased.

p. 123.

V. Chronol.
Suar. p. 692.

THE Bishop of *Eluzium* treated the Father and Son with a great deal of Charity, and retained them some time with him, that they might take some Rest after their Fatigue. He was even resolved to reward the Virtue of St. *Nilus*, in ordaining him a Priest, notwithstanding all his Opposition to it; and when they departed, he gave them wherewithal to go thro' their Journey, which was long. We know nothing of the remaining part of the Life of St. *Nilus*: But he then was fifty Years old, and it is believed that he lived forty Years longer, to the Reign of the Emperor *Marcian*. He hath left us several Treatises of Piety, with one thousand and sixty Letters, most of them short, and of a lively and concise Style.

Lib. I. Ep. 44.

HE speaketh in the following manner of the Eucharist: After the terrible Invocations, and the coming down of the adorable and vivifying Spirit, that which is on the holy Table, is no longer pure Bread and common Wine, but the precious Body and Blood of JESUS CHRIST our God, who purifieth from all Stain those who receive it with great Fear and a strong Desire.

II. Epist. 294.

And in another Place he saith, that St. *John Chrysostom* hath often seen the Angels in the Church, chiefly during the Time of the Sacrifice without Blood: that as soon as the Priest began the Oblation, they surrounded the Altar with a profound Respect, till the Accomplishment of the terrible Mystery: Then spreading themselves throughout the whole Church, they assisted the Bishops, Priests, and Deacons, in distributing the precious Body and Blood.

III. Epist. 43.

In another Letter he reprimandeth a Priest who was too severe, and reckoned for nothing the publick Confession of a Penitent, unless it were attended with many Austerities. You only give Attention, saith he, to one Part of the Scriptures, which denoteth the Wrath of God, and not his Mercy, which is extended over the whole World. It is very beneficial to those who are able to give some Proofs of their Repentance by Works; as Fasting, Watching, covering themselves with Sackcloth and Ashes, and giving Alms in Abundance. But we must not despise the bare Confession of those who have not the Strength or Means to fulfil those Works. It is sufficient to be convinced that the Repentance is sincere. The small Treatises of St. *Nilus* are all concerning a Monastical Life; that is, they all treat of Christian Perfection. In the first, he highly condemneth the loose Morals which began to creep in amongst the Monks; and the most commendable of all his Works, is his Treatise upon the eight capital Vices.

Rosw. 20.

p. 564. Ep.

III. al. 122.

ad Victoriam.

BUT to return to the Incurfions of the *Barbarians*; those which they made in *Egypt*, obliged the Monks of *Scetis* to abandon their Solitude; which caused St. *Arsenius* to say, with Tears, the World hath lost *Rome*, and

and the Monks have lost *Scetis*. There were likewise Monks killed in those Solitudes of *Egypt*, as St. *Augustin* relateth it in his lamenting the general Calamities of those Days; and the Devastations of the *Barbarians* in *Italy*, *Gaul*, and *Spain*. He wrote about it to a Priest, whose Name was *Victorian*; telling him what he was to say to the *Pagans*, who were scandalized at these Disasters; with what Spirit he ought to undergo them, and how to reap a Benefit from them by the Example of the Saints.

AMONGST those who went over into *Africa* to avoid the Persecution of *Alaricus*, the most Illustrious were *Proba*, with *Juliana* her daughter-in-Law, and *Demetrias* her Grandaughter; and of another Family *Albina*, *Pinian* her Son-in-Law, and *Melania* the younger her Daughter. St. *Augustin* some time after, wrote a long Letter to *Proba*, wherein he instructeth her how to live like a true Widow, in the midst of her Family and her Riches; and treateth particularly upon Prayer. *Albina* and her Family, foreseeing the Ruin of *Rome*, had sold their Estates, and were come out some time before it was besieged: *Melania* the former Step-Mother of *Albina*, and her Son *Publicola* came out of *Rome* with them: *Rufinus* of *Aquileia* was likewise in their Company, and passed over with them into *Sicily*, where he Translated the Homilies of *Origen* upon the Numbers, at the Time when the *Goths* were burning the Town of *Reggio*. *Rufinus* soon after died in *Sicily*: *Albina* with her Daughter *Melania* and *Pinian* her Son-in-Law, went over into *Africa*, and arrived at *Carthage*, from whence they proceeded to *Tagasta* in order to visit the Bishop *Alypius*. *Melania* the Elder returned to *Jerusalem*, with her Grandson *Publicola*, and died forty Days after her Arrival there. St. *Augustin* could not go to *Tagasta* tho' he passionately desired it, in order to see *Albina*, *Pinian*, and the young *Melania*, being obliged to reside at *Hippon* for the safety of his People: Had not that Reason prevailed, even the Rains and Severity of the Winter, which were very incommodious to him, would not have prevented him.

SOON after, they came to visit him at *Hippon*; and as they were in the Church, the People fell upon *Pinian*, demanding with loud Acclamations that St. *Augustin* would ordain him Priest of their Church, to which St. *Augustin* replied, that he would not do it, unless that *Pinian* himself were consenting: But the People continued to cry out louder than before. *Pinian* and *Melania* his Wife, with whom he had for a long time lived in Continence, pretended that the People of *Hippon* acted in this manner only out of Interest, in order to procure to the Church and to the Poor of *Hippon*, his Riches, which he disposed of with profusion.

St. *AUGUSTIN* seeing this disorder, went up to the People, and said to them: If you pretend to have him for a Priest, contrary to the Word which I have given, you shall not have me for your Bishop, after which he left the Crowd and returned to his place. This answer surprized the People, and kept them a little in awe: But soon after they began again to be more turbulent, thinking to compel St. *Augustin* to revoke his word, or cause *Pinian* to be ordained by another Bishop. St. *Augustin* said to those who could hear him, that is to say, to the most considerable Persons of the Town who were near

Hier. ep. 8. ad
Demetr. c. 3.
Sup. lib. xix.
n. ult. Pall.
Laus. 118. al.
33. Ep. 130.
al. 121.

Prefat. ad Ur-
fac. ap. Vales.
not. ad Eus.
vi. 38.
Hier. pref. i.
in Ezek. vita
Melen. ap.
Metaph. 31.
Jan. Aug. ep.
124. al. 237.

XXIII.
A Tumult at
Hippon con-
cerning Pini-
an.
Epist. 126. al.
225.

A. D. 410.  rest to the Sanctuary, I cannot forfeit my Word, and *Pinian* cannot be ordained by another Bishop, in a Church which is committed to my care, without my consent: If I admitted of it, I should forfeit my Word indeed. And if you cause him to be ordained against his Inclinations, all that you will gain by it, is that he will depart from hence after his Ordination. Notwithstanding the Multitude who were standing before the Steps of the Sanctuary, persisted in their Resolution, with horrid Acclamations, and were incensed against St. *Alypius* who was present, as if he designed to keep *Pinian* for his Church of *Tagaſta* in order to have the advantage of his Riches. St. *Augustin* was afraid that worse might happen, and that amongst the Crowd there might be some desperate People, who would take the Opportunity of this Tumult, to commit violences, out of a desire to plunder, so he knew not what Party to take. He had a mind to go out of the Church, fearing they might profane it: And he was likewise afraid, that, in case he should retire, that disaster would happen the sooner; the People being still irritated and more regardless of Respect. Moreover should he pass thro' the Crowd with *Alypius*, it was to be feared that some might have the Assurance to lay their Hands on him, for which reason he could not leave him exposed to the Fury of the People.

WHILST St. *Augustin* was thus perplexed, *Pinian* sent to him to let him know that he would swear to the People, that if they Ordained him against his Inclinations, he would absolutely depart from *Africa*. He was of Opinion that the People would cease to insist on a Pretension which would have no other effect but that of expelling him, for they were well assured that he would not forswear himself: But St. *Augustin*, who feared lest that Oath should only incense the People more, said nothing of it; and went immediately up to *Pinian* who desired to see him. As he was going to him, he received another Message from *Pinian*, to let him know that he was very willing to remain there, if they would not compel him to enter into Sacerdotal Orders against his Inclinations. This declaration made St. *Augustin* somewhat easier, and without making any reply, he went up to St. *Alypius*, and told him what *Pinian* said. St. *Alypius* fearing he should offend *Pinian's* Family, answer'd, I do not desire to be consulted upon this Account. Then St. *Augustin* turning back to the People, and having commanded Silence, he told them what *Pinian* had promised to swear. As they were bent only upon ordaining him Priest, his Promise did not satisfy them: But having consulted a while amongst themselves, they required that he would add to his Promise, that if he ever enter'd into Orders, it should be in the Church of *Hippon*. St. *Augustin* having proposed this to *Pinian*, he agreed to it without hesitating: And declared the same to the People, who were satisfied, and required the Oath which had been promised.

St. AUGUSTIN returned to *Pinian*, whom they guarded in a separate Place, and found him perplexed concerning the Choice of the Words which were to be contained in his Oath: Because of the Necessities which might oblige him to depart from *Africa*, as incursions of the Enemies. St. *Melania* his Wife desired that the Words, Infectious Air might be added. But St. *Augustin* was afraid that all restrictions might give the People a Suspicion, nevertheless it was agreed to make a trial thereof. The Deacon repeated *Pinian's* Words aloud;

aloud; and the People seemed satisfied: But when they heard the Words of Necessities that might intervene, they cryed out again, and renewed their Clamours, believing that *Pinian* had a mind to deceive them. But he perceiving it, he struck out the word Necessity, at which the People seemed joyful. Then *Pinian* addressed himself to the People, and confirmed what the Deacon had repeated in his Name, and the Oath which he had read to them. They desired him to subscribe to it which he did accordingly. Some of the principal Persons amongst them, desired that the Bishops would likewise subscribe to the Oath, and as St. *Augustin* was beginning to write, St. *Melania* opposed it. St. *Augustin* was surprized that she should have thought of it so late, as if he, not subscribing to it, could make the Oath void: Nevertheless he showed that complaisance to her, and left his Subscription unfinished, which no body pressed him to compleat. On the next day *Pinian* departed from *Hippon*, in order to return to *Tagasta*, which caused some kind of emotion amongst the People: But they were pacified upon the Assurance which was given them of his having an Intention to come again to *Hippon*.

IN the meantime *Albina*, Mother-in-Law to *Pinian*, who probably was not at *Hippon* at the time of this Tumult, complained of the Violence which they had acted against him; insisting that they only aimed at his Riches; and that the Oath which he had made by compulsion, and thro' the fear of Death, could not bind him. St. *Augustin* wrote concerning this Affair to *Alypius*, praying him to dissuade *Albina* and her Children from this Suspicion, that is to say, *Pinian* her Son-in-Law and her Daughter *Melania*: For saith he, tho' they only complain of the People, we plainly see that those Suspicions fall upon the Clergy, and chiefly on the Bishops, who are considered as the Masters of the Riches which belong to the Church, and we ought to be satisfied with the Testimonies of our Conscience only: But if we have any sparks of Charity, we ought to be careful of doing well, not only before God, but even in the Eyes of the World. As *Pinian* was in doubt whether or no he was obliged to keep the Oath which he had made only to protect him from the Violence of the People of *Hippon*; St. *Augustin* layeth down these Maxims concerning Oaths. A Servant of God ought sooner to expose himself to certain Death, than promise with an Oath to do an unlawfull Action: Because he could not fulfil his Oath without committing a Crime; but he who hath promised a lawful thing, thro' the Fear of an uncertain Evil, as did *Pinian*, ought to fulfil his Promise, rather than be guilty of a certain Perjury. A Man ought to keep his Oath, not according to the strictness of the words in which it is written, but according to the Expectation of him to whom it is made, being known by him who sweareth. Therefore the absence of *Pinian* was not contrary to his Oath, so long as he had an intention to Return.

St. *AUGUSTIN* wrote likewise to *Albina*, not in order to complain of the Suspicion which she had of him, but to justify himself and comfort her. He giveth her a particular Account of what passed at *Hippon* relating to *Pinian*. Then he sheweth her how she ought not to suspect the People

XXIV.
Letters of St.
Augustin con-
cerning Pini-
an's Oath.

Ep. 125. al.
224.

n. 3.

n. 4.

Ep. 126.

A. D. 410. People of *Hippon*, of having a design to detain him with a view of Interest. It is not your Money faith he, that hath tempted them, but the contempt which you have for Money. What they approved of in me, was, that they knew I had forsaken some small Estates of Inheritance for the Service of GOD; nor were they covetous of getting them from the Church of *Tagasta* where I was born; but as that Church had not enter'd me into Clerical Orders, they persuaded me to enter into them as soon as they could. With how much more reason were they delighted, to find in our beloved *Pinian*, a contempt of such great Riches and Expectations? Many People may see that far from having forsaken Riches, I have acquired them: My Estate would hardly have made the twentieth Part of the Wealth of this Church. But *Pinian*, of whatever Church he be made Bishop, chiefly in *Africa*, he must ever be Poor with respect to the immense Riches which he possessed. The Suspicion of being interested, can therefore fall only on the Clerks, and particularly on the Bishops, for we are the Persons who are looked upon as the Treasurers of the Church. But GOD is my Witness, that far from being fond, as it is believed, of this Administration, it is a Burthen to me; and that I only submit to it out of the Fear of GOD, and out of the Charity which I owe to my Brethren: I therefore would be dispensed from it, if it were consistent with my Duty. He addeth, in speaking of the Apostles; we cannot work with our hand for Subsistence as they did: And if we could even do it, our great Employments, which I believe they were not overburthened with, would not give us leisure to do it. He after this treateth of the Nature of an Oath given by compulsion, as he had already done, in his Letter to *Alypius*, leaving no room to doubt but that it ought to be fulfilled, and in the Sense of those to whom it is made.

XXV.
Disinterested-
ness of St.
Augustin.

Aug. ep. 83.
4.

St. AUGUSTIN had likewise given some Instances of his disinterestedness in an Affair which, as it is believed, happened some Years before. The Inhabitants of *Thiava* having renounced the Schism of the *Donatists*, they wanted a Priest to govern them. *Honoratus* was the Person appointed, whom they chose out of a Monastery of *Tagasta*. The Custom was that those who entered into a Monastery, began first to dispose of their Estates, in favour of the Poor or of the Monastery it self. If any Man desired to be admitted before he could dispose of his Estate, they nevertheless used to receive him, provided he appeared to be sincerely resolved to dispose of it as soon as it were possible to be done. *Honoratus* was in this case, and enjoyed his Wealth, at the very time when he was ordained Priest of the Church of *Thiava*; the Question was to know who should have his Estate. The People of *Thiava* claimed a Right to it, according to the Custom of those Days: Which was that the Estates of Clerks belonged to the Church where they were Ordained. *Alypius* Bishop of *Tagasta* pretended that the Estate of *Honoratus* ought to be disposed of in favour of the Monastery of *Tagasta*; and was afraid that if it should fall to the Church of *Thiava*, as belonging also to *Honoratus*, this precedent might serve as a pretence for those who should enter into Monasteries, to defer giving up their Estates. St. Augustin was of Opinion, that the Estate of *Honoratus* ought to be given to the Church of *Thiava*. St. *Alypius*

pius was for dividing it, in disposing of one half of it in favour of the A. D. 406. Monastery of *Tagasta*, and leaving the other half to the Church of *Thiava*; upon condition that St. *Augustin* would make good the equivalent of the other half, to the Monastery of *Tagasta*, which St. *Augustin* agreed to.

BUT some time after having considered of it, he wrote to St. *Alypius* D. ep. 83. al. to acquaint him that he did not approve of that manner of dividing the Estate: For, saith he, if we should take the whole from them, they would believe that we had thought it just: If we enter into a Composition, it will seem as if we had a regard only to Interest; and the same Difficulty will arise from thence: Those whom we shall endeavour to convert, will keep one half of their Wealth when they enter into a Monastery. He therefore concludeth to leave the whole Estate of *Honoratus* to the Church of *Thiava*, according to the general Rule, to avoid the Scandal and Suspicion of Avarice, chiefly with respect to the new Converts. I have related this Affair, saith he, to our Brother the Bishop *Samsucius*, who was extremely surprized to hear that we were of that Opinion, without considering any other thing, but the shameful and unworthy Appearance, not only of us, but of any whosoever. Nevertheless St. *Augustin* consenteth to give unto the Monastery of *Tagasta*, that half which he had promised. About the same time a Friend of St. *Augustin*'s, whose Name was *Constantin*, gave him, whilst they were in the Country together, a Book wrote by *Petilian*, a Bishop of the *Donatists*, intreating him earnestly to answer it. The Title was, *Of the only Baptism*; and the Subject of it, to shew, that the true Baptism was practised only by them. St. *Augustin* refuted this Book by one bearing the same Title, *Of the only Baptism*: Wherein he only repeated what he had already said, in his other Works, upon this Subject.

II. Retr. c. 34.
De un. bapt.
c. 1 to 9.
p. 527.

THE *Donatists* had obtained a Law which permitted them to exercise their Religion; and which, according to the Opinion of some, was granted unto them by *Honorius*, at the Time when they were afraid in Africa of *Constantine*, whom the Tyrant *Attalus* had sent thither; that is to say, towards the middle of the Year 409. This Law being in favour of *Donatists*, they committed intolerable Violences. They plundered Houses, wasted the Fruits, spilled the Wines and other Liquors, and set Fire to the Buildings. When they seized on any of the Catholick Clerks, they were not contented to wound them in a most horrible manner. They would also put Lime and Vinegar into their Eyes. St. *Augustin* was informed one Day, that in one only Place they had rebaptized forty-eight Persons, thro' the Terror which they were in at these Cruelties. One of their Priests, whose Name was *Restitutus*, in the Territories between *Hippon* and *Victoria*, having embraced the Catholick Religion thro' a Disposition of his own, before the Laws were publish'd against them, the *Donatist* Clerks, and their Circumcellions, carried him off from his own House at Noon-day, and conveyed him to an adjacent Borough: There, in the Presence of the People, who dared not to resist, he was beaten at their pleasure, rolled about in a muddy Pond, and dressed, out of Derision, in a Matt made of Reeds.

XXV.
A Law against
the Donatists.

Sup. n. 20.

Aug. ep. iii.
al. 122. ad
Victoriam.

Ep. 88. al.
68. ad Janu.
n. 6. cont.
Cresc. III. c.
48. Ep. 105.
al. 166. ad
Dam. n. 34.

ter.

A. D. 410. ter having made Sport with him as long as they thought fit, they carried him to a Place which no Catholick dared to approach; where they kept him twelve Days, till they were forced at last to send him back: But they killed him some time after; and cut off the Finger, as also plucked out the Eye of another Priest, whose Name was *Innocent*.

Aug. ep. 133.
al. 159. ad
Marcell.

Cod. Afr.
n. 107. Dion.
Eug.

L. 51. C. Th.
de her.

IN order to procure a Remedy to these Evils, the Catholick Bishops appointed a Meeting at *Carthage*, on the eighteenth of the Calends of *July*, after the eighth Consulship of *Honorius*, and the third of *Theodosius*: That is to say, on the fourteenth of *June*, in the Year 410. It was resolved here to send Deputies to the Emperor, who were the Bishops *Florentius*, *Possidius*, *Presidius*, and *Benenatus*, in order to beg of him that he would revoke this Liberty of Exercise which the *Donatists* turned to ill Use. Accordingly their Request was granted, there being nothing now to fear from *Honorius* in *Africa*, after the Defeat of *Constantine*, and the deposing of *Attalus*. *Honorius* therefore published a Law, which was dated on the eighth of the Calends of *September*, under the Consulship of *Varanus*; that is to say, on the twenty-fifth of *August*, in the Year 410, the next Day after *Rome* was taken by the *Goths*. This Law saith, that without having any regard to that which the Hereticks had obtained underhand, they are forbidden to meet in Publick, upon Pain of Banishment and Death. It was not usual to threaten the Hereticks with such severe Punishments; but the Fury of the *Donatists* required it. This Law is directed to the Count *Heracian*, who had so bravely defended *Africa*.

Possid. vita.
c. 3.
Aug. III.
Cont. Jul.
c. 11. n. 5.

Coll. 1. c. 4.

Hier. ep. 82.
Aug. ep. 136.
al. 58, &c.

THE Deputies of the Council of *Carthage*, obtained likewise of the Emperor *Honorius*, a Rescript to compel the *Donatists* to come to a publick Conference. This was the Means which the Catholick Bishops, particularly *St. Augustin*, judged the most effectual to undeceive the People. They could no ways prevail on the *Donatist* Bishops, who refused to confer with them, tho' they had been so often invited to it: And the People did not call to mind what had been acted against the *Donatists* under *Constantine*, about a hundred Years before. The Emperor *Honorius's* Rescript was directed to *Flavius Marcellinus* Tribune and Notary, both considerable Dignities in those Days. He was a pious Man, and a Friend of *St. Hierome* and *St. Augustin*, as it appeareth by their Letters. The Rescript commandeth the *Donatist* Bishops to meet within four Months at *Carthage*, in order that such Bishops as should be appointed on both Sides, should confer together. That if the *Donatists* refuse to meet, after being summoned three times, their Churches shall be taken from them. *Marcellinus* is appointed Judge of the Conference to execute this Order, and the other Laws given concerning the Catholick Religion: And the Emperor giveth him Power to chuse amongst the Officers of the Proconsul, the Vicar of the Prefect of the *Prætorium*, and of all the Judges, such Persons as he shall think fit for the Execution of his Commission. This Rescript is dated at *Ravenna*, on the Day before the Ides of *October*, under the Consulship of *Varanus*; that is to say, on the fourteenth Day of *October*, in the Year 410.

THE Hereticks were likewise prosecuted in the East. In that same Year A. D. 410. 410, on the Twenty-first of February, or the 9th of the Calends of March, XXVII. under the Consulship of Varanus, there was a Law directed to Antemius, The Hereticks prosecuted in the East. Prefect of the Prætorium of the East, which declareth, that the Montanists and Priscillianists, shall not be admitted to take the Militia Oath: L. 2. C. Th. Without being exempted nevertheless from all City-Offices, and other Employments which they are intitled to by their Birth. These Priscillianists Book 3. were not the Followers of Priscillian, but of Priscilla a false Prophetess Vol. 3. who was with Montanus. On the First Day of March following, there was L. 49. l. 30. another Law against the Eunomians, which disableth them to grant or take by any Deed of Gift or Will, and declareth that all things disposed of in that manner shall be forfeited, and that no private Person shall obtain the Grant thereof, of the Emperor. The Reason of this is, because there were Catholicks who prosecuted the Hereticks, less out of Zeal than for the Sake of Interest, in order to have the Benefit of their Confiscations, which Proceeding was condemned by the Holy Bishops. eod.

ABOUT this Time there was a Bishop at Synnada in Phrygia whose Name was Theodosius, he violently prosecuted the Hereticks of that Country, where there were a great Number of Macedonians. He expelled them not only from the Cities, but even out of the Country. In which, saith Socrates, he did not follow the Custom of the Catholick Church, which was not used to persecute. That is to say, that his Persecutions were too violent. Nor did he, indeed, act in this Manner out of Zeal to the Faith; but through Avarice, and in order to acquire Riches at the Expence of the Hereticks. He therefore put all Things in Practice against the Macedonians: He prosecuted them at Law, and armed his Clerks. He chiefly had an Enmity to their Bishop, whose Name was Agapetus. And finding that the Magistrates of the Province did not punish him so severely as he required it, he repaired to Constantinople to demand an Order of the Prefect of the Prætorium. Whilst he was absent, Agapetus, almost in Despair, chose the right Party; for having conferred with his Clergy, he called together his People, and persuaded them to embrace the Catholick Faith. After which he went with them to the Church, and having made his Prayer, he assumed the Seat in which Theodosius used to be seated. Synops. ep. 1. p. 166. Socr. VII. c. 3.

THUS having re-united the People of both Communions; he, from that Time, preached the Consubstantiality of the Word, and took Possession of the Churches which were depending on Synnada. Theodosius returned soon after, with Orders from the Prefect; and not knowing what had passed, he went directly to the Church; but was expelled by a general Consent. Hereupon he returned back to Constantinople, in Order to complain to the Bishop Atticus, of his being unlawfully turned out. But Atticus, seeing that the Affair had taken a Turn which would be beneficial to the Church, endeavoured to console Theodosius, and advised him to be patient, to be satisfied with the Tranquillity of a private Life, and to prefer the publick Good to any particular Interest of his own. He then wrote to Agapetus, telling him that he might keep the Possession of the Bishoprick, without fearing any thing from the Discontent of Theodosius.

- A.D. 410.** **XXVIII.** *The Preliminaries of the Council of Carthage.* *Coll. 1. c. 5. Aug. brevic. Coll. 1. c. 5.* **THE** Tribune *Marcellinus* being arrived at *Carthage*, published his Orders, whereby he gave Notice to the Bishops, both Catholics and Donatists, that they were summoned to meet in that City within the Space of four Months, that is to say, on the first of *June*, in Order to hold a Council. He chargeth all Officers of Cities to give Notice hereof to the Bishops, and to acquaint them with the Emperor's Rescript, and this Order. He declareth, that although he hath no Directions from the Emperour, that the Churches which had been taken from the Donatists according to the Laws, shall be restored to those Donatist Bishops, who would promise to assist at this Council; and likewise he giveth them the Liberty of choosing another Judge, to be with him an Arbitrator of this Dispute. In short, he protesteth unto them, with an Oath, that he will not do them any Injustice; that they shall in no wise be ill treated; and that they should intirely be at Liberty to return into their respective Countries. He nevertheless forbiddeth the carrying on of all Prosecutions, in Virtue of the former Laws. This Edict was published on the fourteenth of the Calends of *March*, that is to say, on the sixteenth of *February*, in the Year 411. So that the four Months, according to the Rigour of the Law, were expired on the sixteenth of *May*; but he was willing to indulge them till the first of *June*.
- A.D. 411.** *Aug. brev. 1. c. 8.* **THE** Donatist Bishops repaired to *Carthage* in as great a Number as possible, to shew that the Catholics were in the Wrong to upbraid them of their being so few. The Letter which each of the Primates sent into the Provinces, according to Custom, and which was called *Tractoria*, directed, that all Affairs being at a Stand, the Bishops were immediately to meet at *Carthage*, not to lose the greatest Advantage to their Cause. And indeed they all repaired thither, excepting those who were prevented at Home, or detained on the Road, by Reason of Sickness or Age; for they met to the Number of two hundred and seventy. They entered the City of *Carthage* on the eighteenth Day of *May*, in a Body, forming a Procession; which drew on them the Eyes of the whole City. As for the Catholic Bishops, they went in without Pomp or State; but their Number amounted to two hundred and eighty six.
- Aug. post. Coll. c. 24.* *Coll. c. 25. c. 14. c. 29.* **AS** soon as they were all arrived, *Marcellinus* published a second Order, whereby he directed the Bishops to choose seven of each Side for the Conference, and seven more for their Counsel, if Necessity should require it; upon Condition that they should be silent whilst the first were speaking. The Place appointed for the Conference, saith he, shall be the *Therma Gargiliana*. None of the People, nor even any other Bishop, shall be admitted there, in order to prevent a Confusion. But before the Day of the Conference, all the Bishops of the one and the other Party, shall promise by their Letters which they shall subscribe to, that they will ratify whatsoever shall be transacted by their seven Deputies. The Bishops shall admonish the People in their Sermons, to keep themselves in Peace and Silence. I shall publish my Sentence, and expose it to the Judgement of all the People of *Carthage*: I shall likewise make publick, all the Acts of the Conference: And, for the greater Safety, I will subscribe first to all my Sayings, and all the Commissioners shall also subscribe to theirs, in order that no Person may deny what he hath said. For the Writing of the Acts, besides the Officers of my Commission,

mission, there shall be four Ecclesiastical Notaries on each Side, who shall succeed each other by Turns: And, for a still greater Safety, there shall be four Bishops appointed on each Side, to observe the Scriveners and Notaries: In order that the Scriveners, who shall withdraw by Turns, may cause fair Copies to be written out, of what hath been set down by Notes, without interrupting the Conference; and that the seven deputed Bishops may subscribe to the same. After the first Day of the Conference, I shall allow one Day to transcribe the Acts, and to subscribe to them; in order that the Conference may begin again on the third Day, if necessary. But till such Time as all things are determined, the written and subscribed Papers shall remain sealed with my Seal, and with the Seals of the eight Guardian Bishops. The *Maximianists* shall not be admitted at the Conference. The Bishops of the one and the other Party shall declare to me in Writing, before the Day of the Opening of the Council, that they agree to every Part of this Order; and it shall be sufficient, that those Letters be subscribed to by their Primates. By this we find that there were only thirty six Bishops to be admitted at the Conference; eighteen on each Side; seven to dispute, seven for their Counsel, and four to keep the Acts.

The *Maximianists*, who were condemned by the other *Donatists* at the Council of *Bagaia*, in the Year 394, had presented a Memorial to be admitted at the Conference; but the *Catholicks* would not do them the Honour to grant them their Request, knowing that their Design was only to find some Consolation for the Smallness of their Number in the Glory of this Dispute; and that, without the least Hopes of a Victory, they only affected the Reputation of being of that Conference, in order to make the greater Figure in the Eyes of the other *Donatists* who despised them.

IN Execution of the Order of *Marcellinus*, the *Donatists* gave their Declaration, dated on the eighth of the Calends of *June*, that is to say, on the twenty fifth of *May*, and subscribed to by their two Primates, *Januarinus* Bishop of *Casæ-nigræ*, and *Primian* Bishop of *Carthage*. They declare, that they entered *Carthage* on the eighteenth Day of *May*, and that they had so punctually obeyed the first Command of *Marcellinus*, that neither Old Age, nor the Length of the Journey, had prevented any of them from coming; and that those Bishops were only absent, who were sick. After this they desire to be all admitted at the Conference, in order to convict their Adversaries of Falsity, who upbraid them with their Numbers being small.

THE *Catholick* Bishops payed likewise their Obedience to the Commands of *Marcellinus*, by a Letter written in the Name of all, and subscribed unto by *Aurelius* Bishop of *Carthage*, and by *Silvanus* Bishop of *Summa*, Primate of *Numidia*. They declare, that they agree to whatever he hath ordered: And indeed it is likely, that whatever he did was with their Approbation. They promise likewise to exhort the People to be quiet, and not to approach the Place where the Conference was to be held. They say besides; If those with whom we are in Dispute, can convince us that the Church hath remained in the Party of *Donatus* only, we will yield up the Honour of the Episcopacy, and we are ready to choose them for our Guides. But if we shew them that the Church, which is extended throughout the

Aug. brev.
c. 4.
Sup. 19. n. 54.
Aug. 3. cont.
Jul. c. 1.

Coll. 1. c. 14.

XXIX.
The Catho-
licks Propo-
sals.
Coll. 1. c. 16.
Ap. Aug. ep.
28.

A. D. 411. Universe, could not be destroyed by the Sins of any one; we agree, that if they will be re-united to us, they shall maintain the Honour of the Episcopacy. In Order that the World may see that we do not abhor in them the Sacraments, but their Errours; each of us in the Churches where he shall have a Coadjutor, shall preside in his Turn, having his Coadjutor with him as a strange Bishop. One may preside in one Church, and another in another Church: And the one of the two happening to die, there shall then be but one at a Time, according to the ancient Custom. And this shall not be an Innovation; for this Way was practised at the Beginning, with Respect to those who were re-united by forsaking the Schism. And if the Christian People cannot suffer two Bishops together, contrary to Custom, let both withdraw. It will be enough that we our selves are conscious of being Christians faithful and obedient; it is for the Sake of the People that we are raised to the episcopal Dignity; let us then employ it in such a manner as may promote the Peace of the People. We write this to you, to the End that you may publish it to all the World.

Aug. de
gest. cum
Emer. n. 6.

As St. *Augustine* and some of his Brethren were discoursing together upon this Subject; viz. that a Man ought to continue in, or relinquish the episcopal Function, according as it may be more or less advantageous to the Peace of JESUS CHRIST; in considering the Temper and Character of their several Colleagues, they concluded, that there were but very few of them who would make such a Sacrifice to GOD. They cried, this Man will do it, that other will not; such an one is of this Opinion, that other is not. But when this Affair was published in the Council, which consisted of near three hundred Bishops, this Proposal was so well relished by all, and received with so great a Spirit of Zeal, that they all appeared ready to quit the Episcopal Office for the Sake of healing the Divisions of the Church. There were but two in the whole Assembly to whom this Proposal was not agreeable; the first a very old Man, who even expressed himself with Freedom enough; the second, one who discovered his Dislike of it only by the Air of his Countenance. But the old Man overcome by the Reproaches of all the rest of the Assembly, changed his Opinion, and the other changed his Countenance.

Coll. i. c. 17.
Ibid. c. 18.
Ap. August.
epist. 129.

MARCELLINUS published that Declaration of the *Donatists*, and Letter of the Catholics, together with his Injunctions, in Order that all the People might make a Judgement thereof; and the Catholics wrote another Letter to him, by Way of Answer to the Declaration of the *Donatists*. They therein discover their Uneasiness, in that all *Donatists* are desirous of being present at the Conference; unless, say they, that it be in Order to surprize us agreeably, by uniting themselves all at once. For as to what they say, that it is in Order to shew how numerous they are, and convict their Adversaries of Untruth; if our Adherents have sometimes said, that they were but few; they might very justly have said the same with Respect to those Places where we are much more numerous, and particularly in the proconsular Province; although they are much fewer in Number than we are, in the other Provinces of *Africa*, the consular *Numidia* excepted. At least we may truly say, that their Number is very small, when compared to all the Nations of which the

the Catholick Communion is composed. That if they were now for displaying their Numbers, might not that have been done with greater Regularity, and less Confusion by their several Signatures? Why do you therefore all insist to be present at the Conference? What Disorders and Divisions will they occasion by their Speeches? or rather what will they effect without speaking? Though the Assembly should not be clamorous, yet the bare murmuring Sound of so great a Concourse of People would be sufficient of it self to put a Stop to the Conference. For Fear therefore lest they should have a Design to raise a Mutiny, we consent that all of them shall assist at it; but upon Condition that there shall not be a greater Number on our Side than you have judged to be sufficient, to the End that if there should happen to be any Disorder, the Blame of it may be cast on those only, who shall have brought a greater Number than was necessary to debate upon an Affair, which cannot be handled but by a few Persons only. But if, in Order to heal the Divisions, the Presence of a great Number of Persons is absolutely requisite, we will all of us meet there whenever they shall judge proper.

IN the mean Time the Orthodox Bishops did not fail to exhort the People not to make the least Tumult, pursuant to what *Marcellinus* had required of them, and what they themselves had promised. There are still extant two Sermons of *St. Augustine*, preached at *Carthage* upon this Subject, a few Days before the Conference. In the first he lays down the several Advantages that result from Concord, and the Ease with which it might be obtained, since they have nothing else to do than to desire it; and in what Manner the *Donatists* are to be reclaimed by soft and gentle Methods. Let no one, said he, enter into Disputes; let no one take upon him to defend even his Faith, for Fear of giving them the Opportunity they are watching for. If any one load you with reproachful Language, bear with it, dissemble, go even further. Remember that it is a sick Person you must cure. But if you will say, I cannot bear to hear him blaspheme the Church; the Church intreats you to bear with it. He slanders my Diocesan, he loads him with Calumny, how can I be silent? Let him speak on, and hold your Peace; bear with his Reproaches without approving what he says. It will be doing Service to your Bishop, not to defend his Cause at this Juncture. What must I do in this Case? Devote your self to Prayer; do not speak against him who quarrels with you, but address your self to God for him. Say, to this Enemy of Concord, to this Wrangler, in the softest Terms; Notwithstanding your Reproaches, and the Hatred you bear me, you still are my Brother. Speak to him with Zeal, but at the same Time with Gentleness; and join with us in the Prayers we address to Heaven in these solemn Fasts, which we keep after Pentecost; and which, though we had no Occasion of fasting, we should not fail to observe. To these let us add an abundant Alms; let us practice Hospitality, this is the Season for it. And indeed so great a Confluence of Bishops drew together to *Carthage* a great Concourse of those who stood in need of Entertainment. As to the solemn Fast mentioned by *St. Augustine*, in this Place, it was that of the Ember-Week of Pentecost. It fell this Year 411 on the fourteenth of May, as *Easter-Sunday* fell on the twenty sixth of

XXX.
St. August-
tine's Ser-
mons.
Serm. 357.
al. 35. Serm.

A.D. 411. of *March*; so that the Fasts of the Ember-week began on *Wednesday* the seventeenth of *May*, and ended on *Saturday* which was the twentieth.

Serm. 358.
al. 36.

IN the second Sermon St. *Augustine* declares, that the Orthodox Bishops are ready to receive the *Donatist* Bishops in their Churches; or even to resign their Pulpits to them, as they had already specified in their Letters. He then adds; Let none of you, my Brethren, run to the Conference. Avoid even absolutely, if you can possibly help it, to go by that Place, for Fear lest you thereby give an Opportunity for Strife and Contention to those who are seeking after it. Those who do not fear God, and who make slight of our Admonition, ought at least to dread the Severity of the secular Arm. You have seen the Injunction of this illustrious Man proposed in publick. You will say to me, In what Manner are we to act? We shall perhaps give you the most advantageous Part. We will dispute in your Favour, do you pray for us; enforce your Prayers as we have already observed, by fasting and Alms-giving. Perhaps you may do us more Service than we shall do you.

XXXI.
Letters of
Proxy.
Coll. i. c. 55.

ON the thirtieth of *May* all the Catholick Bishops met together in Council, in the Church of *Carthage*, having at their Head the two Primates, *Aurelius* and *Silvanus*, and there drew up a *Procuration*, or Letter of Proxy, to empower some of those present to undertake the Cause of the Church, in Opposition to the *Donatists*. The Orthodox Bishops laid down the whole Affair in a succinct Manner in this Letter of Proxy, as they had already done in their second Letter. They divided the Matter of Right, and the Cause of the Church, from that Cause of *Cecilianus*, and the Matter of Fact; and shewed that the Catholick Church is spread up and down all the Parts of the World, according to God's Promise; that the tolerating ill People in the Church, whether it arise from Ignorance, or from a Desire of Harmony and Concord, is of no manner of Prejudice to the Good, who bear with them without consenting to their Evil; that *Cecilianus* and *Felix* of *Aptungis* who ordained him, had been quite cleared of the Accusation brought against them: In a Word, that the Conduct and Behaviour of the *Donatists*, with Regard to the *Maximianists*, confuted every thing they objected to the Catholicks, whether relating to Baptism, to persecution, or to the joining in Communion with the Wicked. The Orthodox Bishops judged it proper to explain thus their whole Cause, both in their Letter and their Letter of Proxy, because it was reported, that the *Donatists* would make use of Exceptions and Quirks, to the End that in case they were not admitted, they might have a Handle to break up the Conference; and the Orthodox were for having it appear by standing Acts or Records, that the Cause of the Church had at least been debated in a Cursory Manner; as also that the *Donatists* had refused to enter upon the Conference, for Fear it should be heard. At the Conclusion of the Letter of Proxy the Names of the eighteen Deputies are inserted, seven for the Conference; viz. *Aurelius*, *Alypius*, *Augustine*, *Vincentius*, *Fortunatus*, *Fortunatianus*, and *Possidius*; seven for the Council; viz. *Novatus*, *Florentius*, *Maurentius*, *Priscus*, *Serenianus*, *Boniface*, and *Scilliacus*; four to keep the Records; viz. *Deuterius*, *Leo*, *Asterius*, and *Restitutus*. The *Donatists* had also on the twenty fifth of *May* put into the Hands of their Deputies their Letter of Proxy,

Brevic. Coll.
3. c. 10.

Col. n. 148.

Proxy, wherein there were no more than these few Words: Into your Hands A. D. 411. we commit the Cause of the Church, and constitute you the Defenders thereof, in Opposition to those *Traditors*, by whom we are persecuted, and who by their Petitions have *summoned* us to appear before the most illustrious *Marcellinus*. We shall acquiesce in all you do for the State of the Holy Church, as we have given under our Hands.

THESE Preliminaries being ended, and the Day appointed being come, XXXII.
i. e. the first of June 411, they met in the *Therma Gargiliana*, situated in First Days
the Middle of the City of *Carthage*, in a cool, spacious, and light Hall. *Mar-* Conference,
cellinus went first into it, attended with twenty Officers, viz. *Sebastian*, Gesta Coll. 1.
Maximian, and *Peter*, *Profectores domestici*, or Emperor's Guards; *Ursus*,
Petronius, and *Libosus*, *Ducenarii*; *Boniface*, *Evasus*, and *Filetus*, *Appari-*
tors; two Scribes, four *Exceptores*, or Writers, and some others whose Of-
fices are less known to us. Besides these twenty, who were all Laymen,
there were four Ecclesiasticks, who were Notaries, or Takers-down of Notes,
whereof two were *Orthodox*, and the other two *Donatists*. Then *Ursus*, one
of the *Ducenarii*, directing himself to *Marcellinus*, said; It is now a long
Time since that your Lordship dispatched us to all the Provinces of *Africa*,
to assemble in four Month's Time the Bishops, as well *Orthodox* as *Donatists*.
The Time is expired, and they are all here present; namely those of the
Proconsular Province of the *Provincia Byzacena*, of *Numidia*, of *Maurita-*
nia, of *Sitipbis*, and *Cæsariensis*, and of the Province of *Tripoli*. If you
command it therefore, they shall come into the Court. *Marcellinus* gave
Orders for their coming in. Upon which all the *Donatist* Bishops came in;
but of those whom the *Orthodox* had sent, the eighteen Deputies only. *Mar-*
cellinus made a short Speech, wherein he acknowledged his Unworthiness to
judge such a Cause, and that he himself ought to be judged by the Bishops,
rather than to be appointed to judge their Cause. He caused the Emperor's
Rescript to be read, containing his Commission, and the two Injunctions n. 7.
which he had caused to be executed. As in the first Injunction he had of-
fered to take an Assistant, *Petilianus*, a *Donatist* Bishop, said to him; You
are not a proper Person to name a second Judge, as the first was not n. 12.
appointed by our Desire. And after the second Injunction had been read,
he said; In the first Place, I require that he who has caused me to be sum-
moned, who has drawn me from my Habitation, and has made me under- n. 13.
go the Fatigues I have met with in my Journey, first lay down his De-
mands; to the End that I may know whether I am to make any Answer,
and what it will be proper for me to say. *Marcellinus* replied; This will be n. 14, 16, 18.
better known in its proper Place, and thereupon caused them to read on the
Records or Acts. They read the Declaration which the *Donatists* had drawn
up, and the two Letters written by the *Catholicks*, the second whereof was
an Answer to that Declaration; and those several Instruments were inserted
in the verbal Process.

Marcellinus then asked, Whether the *Donatists* had pitched upon their Brev. c. 2.
Deputies in the same Manner as the *Catholicks*. The *Donatists* answered,
That the *Catholicks* had already pleaded the Cause, before they had regula-
ted the Qualities of the several Litigants. This they urged, because of the
second

second Letter which the *Catholicks* had written, wherein the whole State of the Affair was succinctly drawn up. They therefore demanded, that they should first argue on the Time, on the Letter of Proxy, on the Person, and on the Cause, before they entered upon the main Business. *Marcellinus* answered, That the Cause was entire; and again demanded, Whether they had obeyed his Injunction, by pitching upon the Number of their Deputies, by whom the whole Affair was to be treated.

XXXIII.
The Donatists civil.

Brev. c. 9.

Coll. 1. n. 55.

n. 58.

Brev. c. 11.

BUT the *Donatists* began to debate upon the Time, and said, that the Cause could not then be heard, because the Day on which it was to have been tried, was elapsed. But the four Months expressed in the Commissary's first Injunction, expired the nineteenth of *May*; and the Emperour had given Orders that the Cause should be heard within the Term of four Months; whence the *Donatists* concluded, that the Time was elapsed; and required that the *Catholicks* should be condemned, for not appearing; notwithstanding their being upon the Spot, and their having never been summoned to proceed sooner. *Marcellinus* answered, that both Parties had agreed upon the first of *June*; and that the Emperor, in Case they had not made their Appearance, had empowered him to grant two Months longer. But as he had said that an Exception founded upon Time, suited better a secular Tribunal, than an Episcopal Sentence; the *Donatists* took Occasion from thence to say, that they were not to be prosecuted by human Laws, but by the Scriptures only. Upon which the Commissaries asked both Parties what their Opinion was on this Head. The *Orthodox* besought him to have their Letter of Proxy read; assuring him, that he would therein find that they had treated this Affair conformably to the Holy Scriptures, and not according to the Formalities used in Courts of Justice. The *Donatists* were against the having it read, and cavilled some Time upon this Head; but the *Catholicks* got the better, so that the Letter of Proxy was read. When they were got no further in it than the Date, *Adeodatus*, the *Donatist* Bishop of *Milevis*, interrupted them, and cried out; Let them read, saving our Rights. *Marcellinus* said, I have already declared several times, that no Prejudice should ensue from the Reading the several Instruments. And indeed the *Donatists* had already made several Protests of the same Nature. The whole Letter of Proxy was read, and also the Hands of the Bishops, who were two hundred and sixty six in Number, that had subscribed it in Presence of the Commissary.

UPON this a Contest arose that lasted for some Time. The *Donatists* demanded, that all those who had subscribed the Letter of Proxy, should present themselves; asserting, that the *Catholicks* might, possibly, have overreached the Commissioner, by bringing of several People before him, that were not invested with the Episcopal Function; and also, that they had added several new Bishops, besides those that had possessed the antient Sees, in order to increase their Number. The *Catholicks* asserted, that their Brethren ought not to make their Appearance, being afraid lest the *Donatists*, assisted by the Crowd, should make a Mutiny; and, by that Means, break off the Conference. For it was manifest enough by their Quirks and Evasions, that they were resolved there should be none. And it was thought that they had not yet dared to make the least Disorder; because as the

Number

Number was on their Side, they only could have been charged with being the Occasion of it. However, the *Catholicks* acquiesced, and consented that all those who had signed their Letter of Proxy should be admitted in; when it was found that the *Donatists* did not think so many of them were come to *Cartbage*, they having entred it in a very modest Manner, and without making the least Noise.

UPON which the several *Catholick* Bishops, who had subscribed the Letter of Proxy, were called in; who, as they were named, advanced forward, and were known either by the *Donatists* who lived in the same Place, or in the Neighbourhood; and, in like manner, those Places were known in which there were no *Donatists*. All the *Catholicks* who had subscribed were found present, each of whom went out the Moment he had been acknowledged, the eighteen Deputies excepted. When they called *Victorianus* the *Catholick* Bishop of *Mustita*, he cried out, Here; I have against me *Felicianus* of *Mustita*, and *Donatus* of *Tura*. Then *Alypius* said; Observe the Name of *Felicianus*. Does he not join in Communion with *Primianus*? The Reason was, because this *Felicianus* had been condemned as a *Maximianist*, by the strong Party of the *Donatists*, of whom *Primianus* was the Chief. *Petilian* confounded with this Question, said to *Alypius*, Who gave you this Commission? In whose Name do you ask it? Will you act for those who stand without? *Alypius* said, Let him answer my Question. *Petilian* said, That relates to the main Business. *Marcellinus* said, Let us go on with what we have begun; this, if it be judged proper, shall be examined afterwards. So that they continued to prove the Subscriptions. XXXIV. Probate of the Subscriptions. Brev. 2. 12. Coll. n. 99. n. 122. Sup. lib. xx. n. 10. n. 126.

IN the mean time, *Hilarus* the *Exceptor*, said, We have filled our Table-Books; give Orders for other Writers to take our Places, and let Guardians, or Keepers, be set over us. These Table-Books were flat Pieces of Wood waxed over, on which they wrote in Short-Hand. *Vitalis*, Notary to the *Catholick* Church, made the same Remonstrance. *Marcellinus* gave Orders that Keepers should be set over them. On the *Orthodox* Side there were given them the Bishops *Deuterius* and *Restitutus*, two of the four who had been appointed for this Office; and on that of the *Donatists*, *Victor* and *Marinianus*. The Keepers sealed up the Table-Books, to prevent their being opened, and in order that they might not be transcribed but in their Presence, and went on to prove the Subscriptions. Coll. 1. n. 132.

THE Probate being ended, *Marcellinus* the Commissioner desired the Bishops to sit down, as he had already done; discovering how uneasy he was to see them standing, while he himself was seated. *Petilian* thanked him, using a great many Compliments, but he declared that they would continue standing, as before their Judge. They afterwards read the *Donatists* Letter of Proxy, with the Subscriptions; and, at the Request of the *Catholicks*, they made the Probate of them all, by making all the *Donatist* Bishops to come forward, in the Order they were named. The first was *Jannarius*, Bishop of *Casæ-nigræ*, who declared that he had no Adversary, i. e. no *Catholick* Bishop of the same Place. Afterwards *Primianus* of *Cartbage*, who himself was one of the Commissioners. The third was *Felix*, Bishop of *Rome*: Upon which *Aurelius*, the *Catholick* Bishop of *Cartbage*, said; Let him call himself Bishop of *Rome*, but saving the Rights of the absent

A. D. 411. absent Bishop, *i. e.* of Pope *Innocent*. *Petilian*, the *Donatist* Bishop, said ; No one is ignorant of the Reason that has brought him hither. You your self know very well, that all the Nobility of *Rome* are in this Place ; meaning that *Felix* was come thither, as several *Romans* had done, after the Invasion of *Alaric*. *Aurelius* said, We might also have sent for several Bishops from Beyond-sea, and have added their Names to our Letter of Proxy. *Marcellinus* said ; Though it be my Business only to take Cognizance of this Affair, as between the Bishops of *Africa*, I nevertheless allow him over and above, saving the Rights of the Bishop of *Rome*.

AFTER that ten had acknowledged their Subscriptions, *Marcellinus*, in order to make the greater Dispatch, was desirous that they should testify for those of all the rest ; but the *Donatists* were all for making their Appearance one after another, alledging for a Pretence, that their Number was doubted of. Among these Subscriptions, there happened to be one of a Priest who had subscribed for his Bishop. *Petilian* said, He is blind ; *Alypius* said ; Let them answer if he be present ; *Primianus* said ; Let us tell the whole Truth, he is blind and could not come, and has therefore sent his Priest. *Alypius* said ; Let it be written down, that they are for inserting the Names of those who are absent ; we might as justly write down the Names of all such *Catholic* Bishops as were prevented from coming, either by Sicknefs, or some other Cause. In this Manner several were found absent, and for whom others had subscribed in order to increase the Number. *Quodvultdeus*, Bishop of *Cessita* in *Mauritania*, being called did not appear. *Petilian* said ; He died by the Way. *Fortunatianus*, one of the *Catholic* Deputies, said ; How is it then that he has subscribed ? *Petilian* said ; Another was meant, not he. The *Catholics* imagined that they meant, another had subscribed for him ; but it was mentioned in the Subscription, that he himself had subscribed, being sick. They afterwards said, That he had subscribed at *Carthage* during his Illness, and died in his Return Home. The *Catholics* demanded that the Words *Petilian* had said might be read over again, which, said they, do not agree with that Answer. *Marcellinus* required that they should attest as in God's Presence, Whether or no he had been really present in *Carthage*, pursuant to the Tenour of the Letter of Proxy ; and *Emeritus* was at last obliged to say ; And suppose another should have signed for him ? In this Manner the Falsehood was detected.

XXXV. AFTER the Probate of the several Subscriptions, *Marcellinus* commanded his Officers to take the Number of Bishops that were on each Side. Of the *Donatists* there were found two hundred and sixty nine, including the absent for whom others had subscribed, and even him that was dead. Of the *Catholics* there were found two hundred and sixty six who had subscribed, and twenty more who signified their Approbation of the Letter of Proxy by Word of Mouth, which made in all two hundred and eighty six Bishops. *Alypius* declared, that one hundred and twenty had been hindered coming, either by Sicknefs, their advanced Age, or some necessary Affair. Upon this, *Petilian* said ; Let it be written down, that a much greater Number of ours are absent, and more Sees vacant, for the filling up of which, Bishops must be ordained. This Remonstrance contradicted the Declaration which the *Donatists* had given in before the Conference, wherein it was mentioned that
none

n. 164.

n. 165, &c.

n. 173.

n. 193, 208,

209.

n. 209.

n. 207.

Aug. Brev.

c. 14.

The Number

of Bishops.

n. 213.

n. 217.

Sup. n. 28.

Aug. Brev.

c. 14.

none but the sick had staid behind. *Fortunatianus* declared, that the *Catholicks* had also sixty four vacant Sees. So that it appears that the *Catholic Church* had at that Time, in *Africa*, four hundred and seventy Episcopal Sees, although some of them were indeed filled up by the *Donatists* only. From which we may make an Estimate of the Number of Bishops that were in all the other Parts of the World.

AFTER this, all such Persons, whose Presence was not judged necessary, withdrew; and there remained only Count *Marcellinus* and his Officers, together with the thirty six deputed Bishops, viz. eighteen on each Side. Then *Marcellinus* asking what a Clock it was, an Officer answered, The eleventh Hour; that is to say, that it was within one Hour of Night. Wherefore by the mutual Consent of both Parties, that Conference was suspended till the Day after the Morrow, i. e. to the third of June; to the End that a Day might be allowed for the transcribing of the Records. Thus ended the first Day.

THE Day appointed being come, which was the third of June, they met in the same Place; namely, the Commissioner and his Officers, and the Deputies of both Parties. The Commissioner again desired them to sit down, which the *Catholic Bishops* did; but the *Donatists* continued standing, saying, That the divine Law forbade them to sit down with such Adversaries. *Marcellinus* then declared to them, that he himself would also continue standing, upon which the *Catholic Bishops* all rose up, and he ordered his Seat to be taken away. After this he caused the Petition to be read, which the *Donatists* had presented the Day before, by which they desired that Leave might be granted them to inspect the Letter of Proxy which the *Catholicks* had drawn up, to the End that they might be enabled to come prepared to the Conference; because the Writers could not have transcribed the Records. At the Bottom of this Petition the Commissioner's Injunction was written, by which what they demanded was granted them.

HE afterwards demanded, if they were agreed to subscribe their several Depositions, as he had signified in his second Injunction. The *Catholicks* answered, That they had declared their Consent to it by their Letters; but the *Donatists* said, that it was a new and unheard of Thing; upon which the *Catholicks* demanded that their Refusal might be recorded. *Marcellinus* again demanded, Whether the *Donatists* were satisfied with those Persons who were appointed Keepers of the Records. They demanded that they might be allowed to view the Transcript of the Acts, before they were obliged to give in their Answer; which Point was a long Time debated. The Commissioner caused to be read in the Records, or Acts, of the first Day, the Consent which they themselves had given to proceed on this. But as the Records were not yet transcribed, they read them from the waxed Table-Books, where they had first been taken down in Minutes. To this the *Donatists* answered, That they did not understand the Minutes. *Marcellinus*, in order not to leave them any Pretence to suspect the Fidelity of his Officers, caused the Table-Books of the Ecclesiastical Notaries to be brought into Court. They were brought thither wrapt up in a Linnen Cloth, with a Roll of Parchment on which they had begun to transcribe them. The Linnen Cloth was sealed up; the *Catholic* and *Donatist* Keepers

XXXVI.
Second Day.
3 June 411.
Coll. 2.
Brev. Coll. 2.

A. D. 411. ers thereof acknowledged their Seals, and in spite of all the Opposition the *Donatists* made, they read the Place in Question. It was even read by a *Donatist* Notary belonging to the Church of *Sitiphis*, and the Words were found to be the same with those which the publick Officer had read.

It was represented to them, That in their Petition of the preceeding Day, they had demanded the *Catholick's* Letter of Proxy, instead of the Records which could not be transcribed. You are therefore in the Wrong, said they to them, to demand those Records at this Time. However, they still continued to demand them. They even began their old Cavils again, by saying that the Time appointed for the Conference was expired, since it ended on the nineteenth of *May*; and as they had spread such a Report among the People, the *Catholicks* represented that they themselves had carried on the Prosecution since that Time, having drawn up their Letter of Proxy on the twenty-fifth of *May*. At length their Obstinacy prevailed; and to the End that the Acts might not be stuffed with endless Disputes, the Adjournment they required was granted them. *Marcellinus* asked the Writers, How long Time they would be transcribing the Records: They answered, To the seventh of the *Ides*. They therefore put off the Conference to the Morrow, the sixth of the *Ides*, i. e. to the eighth of the same Month of *June*; and both Sides promised to get their Matters ready against that Day.

n. 64.

n. 67.

XXXVII.

Third Day.

8 June 411.

Coll. 3.

Brev. Coll. 3.

THE third and last Day of the Conference, was on the eighth of *June* 411. The Litigants being entred, the first Question the Commissioner asked was, Whether Copies of the Acts of the two preceeding Days had been given in? It was found that they had been delivered a Day sooner than had been agreed upon, i. e. the sixth of *June*, instead of the seventh. They had been put that Day into the Hands of the *Donatists*, at Nine in the Morning; and into those of the *Catholicks*, at eleven; each in their respective Churches, as appeared by their Receipts.

Brev. c. 2.

ONE would have thought, that they ought, at last, to have entered upon the main Point in Question; but the *Donatists* wrangled a long Time on the Qualities of the Litigants, pretending that the *Catholicks* were Plaintiffs, whereas the *Catholicks* asserted on the other Side, that the sole Occasion of their being there, was to undertake the Defence of the Church, against their slanderous Reproaches. To satisfy them, the Commissioner caused the Emperor's Rescript, containing his Commission, to be read again, by which it appeared that the *Catholicks* had desired the Conference; this they owned, but asserted at the same Time, that they had demanded it from no other View, than in order to defend the Church. The *Donatists* demanded that the Petition, on which the Rescript had been granted, might be read; but the Commissioner represented, that it was not customary to insert the Petitions along with those kind of Rescripts. They confined their Demands to the Requiring only a Sight of the Letter of Proxy, by Virtue of which the *Catholick* Deputies had obtained this Rescript; when the *Catholicks* perceiving that they insisted on those Demands, only to spin out the Time, and never come to the main Business, resolutely maintained, that the Letter of Proxy ought not to be shewed to them, and pressed them to come to the main Point: The Commissioner himself said, that that only

was

was the Purport of his Commission, and also urged them to begin to confer A. D. 411. on the main Article. The *Donatists* likewise cavilled also about the Word *Catholic*, pretending that that Title belonged to them, and that it did not derive its Etymology from the Church's being spread over all the Earth; but because it comprehends all the Sacraments in itself. The Commissioner declared, That he had called those *Catholicks*, to whom the Emperor had given that Name in his Commission, and that no Prejudice could ensue to the Litigants, from those Titles. The *Catholicks* asserted that the *Donatists* had first desired the Conference; and in order to prove it, they demanded c. 4. that certain Acts might be read, which had been drawn up before the *Præfectus* of the *Prætorium*. But scarce was the Date read, which was the third of the *Calends* of *February*, under the Consulate of *Arcadius* and of *Probus*, i. e. the thirtieth of *January*, 406: Scarce, I say, had they read the Date thereof, but the *Donatists* interrupted, by beginning again their old Chicane; and adding, that they had Acts of a more antient Standing than those were, which ought to be read before. The *Catholicks* replied, that if the Antiquity of the Records was the Business in Question, they ought then to begin with those which discovered the *Donatists* to have been the Aggressors, by carrying before the Emperor *Constantine*, their Articles of Impeachment against *Cecilianus*, by the Assistance of *Anulinus* the Proconsul. The *Donatists* opposed a long Time the Reading of it, with their usual Evasions. The following Complaint happened to slip from them twice, viz. That they had been insensibly brought to argue upon the main Point; as if the Conference had been intended upon any other Account. They again demanded, that the *Catholicks* should take their Choice, to employ either only the Holy Scriptures, or the publick Acts against them; to which the *Catholicks* answered; If you will resolve to debate only on the general Question relating to the Church, and lay aside the Reproaches which you cast on *Cecilianus*, and other Persons whom you call by the Name of *Traditors*, we will willingly keep to the Proofs drawn from Scripture. But it is impossible for either you or us to prove, any otherwise than by Judiciary Acts, Facts that relate to certain Men in particular. At length the Commissioner's Patience got the better of their Stubbornness; the Report *Anulinus* the Proconsul made to the Emperor *Constantine* was read, and they began in this Manner to enter upon Business, and to handle the main Point, upon a Quirk which the *Donatists* had employed to avoid coming to it, by desiring that the Quality of Plaintiff might be settled.

WHEN they had done Reading, the *Donatists* caused a Letter to be XXXVIII. read, written by them since the first Conference, by Way of Answer to the *Catholic's* Letter of Proxy. *Romulus* the Exceptor having begun to read the *Catholic's* Letter of Proxy. *Romulus* the Exceptor having begun to read it, *Emeritus* interrupted him, saying; He does not read; he does not make the Sense out. St. *Augustin* said, Let them read; let us allow them what they would not allow us. *Habetdens*, one of their Bishops, read this Letter, in which the Dispute relating to the Church was handled, and which contained several Scripture Passages; the Design of it was to shew that the Church is pure, and free from any wicked Men; and that Baptism administered out of the Church is null. They concluded with Reproaching the *Catholicks*

Coll. 3. n.
151. n. 193.
Post. Coll.
c. 24, 25.
Brev. c. 6.

Question relating to the Church.

c. 8.
Coll. 2. n. 255.
n. 258.

A. D. 412. *Catholicks* for those Persecutions, which they pretended they had made them undergo for a whole Century.

n. 261. THE *Catholicks* heard this Letter read with Patience, and without once interrupting them; and St. *Augustine* was beginning to answer it; but the *Donatists* interrupted him so many times, and made so much Noise, that n. 217, 273. the Commissioner was obliged to interpose his Authority. St. *Augustine* shewed Brev. Coll. 3. ed therefore, that as the Passages quoted on both Sides were of equal Authority, they ought to be reconciled by some Distinction, since the Word c. 9. of God cannot contradict it self. There must be a Distinction made between the two different States of the Church, viz. that of this Life, which is composed of both good and bad; and that of the Life to come, when it will be without any Alloy of Evil, and its Children no longer subject to Sin or Death. He shewed also after what Manner we are obliged in this World to separate our selves from the Wicked; namely, with the Heart, by not partaking with them in their Sins, but not always by an outward Separation. He there answered the Quirks and Evasions of the *Donatists*, who had refused to sit during the Conference, under Pretence that it is written, Psa. xxvi. 3. *I have not sat with the wicked*, and had nevertheless made no Scruple to go along with the *Catholicks*, although the Scripture adds, *and I will not go in with those who commit Iniquity*. And, as by this Distinction the *Donatists* pretended, two Churches were acknowledged; St. *Augustine* shewed, c. 10. that they are only two different States of the same Church.

XXXIX. AFTER that they had debated in this Manner on the Matter of Right, Count *Marcellinus* was for having them come to the *Matter of Fact*, and to Cecilianus's Cause. handle likewise the first Cause of the Schism. The *Catholicks* demanded c. 11. that those Instruments which they presented might be read; but the *Donatists* opposed it with all their Might, by their Shifts and Evasions. At last the Cause of *Cecilianus* was heard, and they read the two Reports which *Anulianus* had made to the Emperor *Constantine*, and afterwards the Letters of *Constantine* to the Bishops, by which they were empowered to take Cognizance of the Articles of Impeachment brought against *Cecilianus*. They c. 12. likewise read the Sentence which had been pronounced by Pope *Melchiades*, Sup. lib. x. and the other Bishops of *Gaul* and *Italy* assembled at *Rome*; but after that n. 10. the Acts of the first Day of this Council of *Rome* had been read, the *Donatists* managed their Matters so well, that they superseded the Reading of Ibid. n. 11. the second Day's Transactions, in order to have some of their Instruments read. Accordingly they read certain Letters of *Mensurius* Bishop of *Carthage* *Cecilian's* Predecessor, and of *Secundus* of *Tigisi* Primate of *Numidia*; p. 13. by which they pretended to prove, that *Mensurius* had delivered up the Scriptures under the Persecution of *Dioclesian*; but the Letters did not prove any such Thing. They afterwards read their Council, consisting of c. 14. seventy Bishops, held at *Carthage* against *Cecilianus*, in which they had Sup. lib. ix. condemned him in his Absence, as one who had been ordained by the n. 34. *Traditors*.

c. 15. THE *Catholicks* on their Side produced the Council of *Cirtba*, in Sup. lib. ix. which the above-named *Secundus* of *Tigisi* had sat as President, held under n. 13. the Persecution, in the fourth of *March* 305. Against this Council the *Donatists* made several Objections; in the first Place against the Date, pretending

pretending that Councils should have none at all. To which it was answered, That the Day and Year when the Catholick Councils were held, were always expressed. They afterwards asserted, that this was a pretended Council, since it was impossible that any Council could have been held during a Persecution. But it was proved to them by the Acts of the Martyrs, that the Faithful did at those Times hold *Collects*, or Ecclesiastical Assemblies; and consequently, that twelve Bishops might easily have met together in a private House. Now it was proved by this Council, that *Secundus* and several others, who had condemned *Cecilianus*, were themselves *Traditors*. c. 17.

HOWEVER, as the *Donatists* were for making an Advantage of their Council of *Carthage*, the Catholicks answered, That no more Prejudice ought to ensue from thence to *Cecilianus*, than *Primianus* their Bishop, who was present at the Conference, had incurred from the Council of the *Maximianists*, which *Primianus* had been condemned in his Absence by *Maximian's* Party, in the same Manner as *Cecilianus* had been formerly condemned, though absent, by the Partisans of *Majorinus*. Upon this the *Donatists* pushed home by this Example, and by the Force of Truth, said; An Affair, or a Person does not infer any Prejudice to the Rights of another Affair, or another Person; which was the very Answer the Catholicks used to make to them, in Order to shew, that although the Crimes alleged against *Cecilianus*, had been proved, yet this would have no Way affected his Successors, and the other Bishops of *Africa*; and much less the universal Church. Sup. lib. xix. n. 54.

THEY read the Council of *Rome* quite through, in which *Cecilianus* had been absolved; and the Commissioner urged the *Donatists* to make any Objections to this Council, if they were able to do it. They said that Pope *Melchades*, who had presided in it, was himself a *Traditor*; and to prove it, they caused several Acts of a very great length to be read, which nevertheless proved nothing at all. Afterwards was read the Sentence of the Emperor *Constantine*, i. e. the Letter to *Eumalinus* Vicar of *Africa*, wherein he gave a Testimony, that he had found *Cecilianus* innocent, and the *Donatists* Slanderers. *Marcellinus* urged the *Donatists* to answer this Letter of *Constantine*, and they read a Passage from *Optatus*, that proved nothing at all; but having read the Page quite through, it was found that he spake the very Reverse of their Intentions, i. e. that *Cecilianus* had been pronounced innocent, which made the whole Court fall a laughing, who had observed how very urgent they had been to have that Passage read. They also caused other Pieces to be read, of which the Catholicks made an Advantage, by employing them against them; and at last, one, which furnished them with an Opportunity of causing to be read the Acts which contained the Justification of *Felix* of *Aptungis*, who ordained *Cecilianus*. c. 18. c. 19. Sup. lib. x. n. 9. c. 20. c. 21, 22, 23.

THE *Donatists* having nothing to alledge in Opposition to these Records, repeated over and over again their empty Quirks and Evasions; when at length *Marcellinus* the Tribune, said; If you have nothing to say against them, be pleased to withdraw, to this End that the Sentences passed

XL.
End of the
Conference.
Brevic. c. 25.

A.D. 411. passed on all these Heads, may be drawn up; upon which they all withdrew. *Marcellinus* drew up the Sentence, and having commanded the Parties concerned to be called in, he caused it to be read to them. It was now Night, and this Process was concluded by Torch Light, although it began at Day-break, and was the Eighth of *June*. And indeed the Acts thereof were of a very great length, and contained five hundred and eighty seven Articles. Of these, two hundred fourscore and one are still extant; that is to say, to that Place where *St. Augustine* began to handle the general Cause of the Church. The rest, wherein several curious and important Acts were contained, are lost. However *St. Augustine* has preserved the Substance of them; and we have the compleat Contents of the whole Articles drawn up by an Officer whose Name was *Marcellus*, at the Request of *Severianus* and *Julianus*.

Præf. Marcell. THE Sentence passed by *Marcellinus* the Tribune was not published before the twenty sixth of *June*. He therein declares, That as none ought to be condemned for the Faults committed by another; the Crimes of *Cecilianus*, although they had been proved, could not have affected the universal Church; that it was proved, that *Donatus* had occasioned the Schism, and that *Cecilianus*, and *Felix* of *Aptungis* who ordained him, had been fully justified. After this Declaration he enjoins all Magistrates, all Proprietors of Lands, and Tenants, to put a Stop to the Assemblies of the *Donatists* in Cities and in all Places; and that these shall deliver up to the Catholics the several Churches he had allowed them to make Use of during the Term of his Commission: That all such *Donatists* as shall refuse to join in Communion with the Church, shall be subject to all the Penalties incurred by the Law; for which Purpose all their Bishops shall immediately go back to their respective Dwellings. And lastly, that all Lands where any *Circumcelliones* shall be received, shall be confiscated.

Aug. 11. THE Acts of the Conference were made publick, and were all read over once a Year in the Church at *Carthage*, at *Tagasta*, at *Constantina*, at *Hippo*, and several other Places; and that during the Time of Lent, a Season when the People, by Reason of their Fasting, were better enabled to hear it read. However, very few People had Patience enough to read them in their Houses, and that by Reason of their length, and the Quirks and wrangling Disputes with which the *Donatists* had affected to clog them. This obliged *St. Augustine* to make an Abridgement of them, wherein he hath comprized the Substance; and he also marked them, the better to have Recourse to the Words themselves. The *Donatists* appealed from the Sentence of *Marcellinus*, pretending that it had passed at Night, and that the Catholics had bribed him with Money; all which Circumstances were advanced at Random, and without the least Proof. In the Subscriptions of their Depositions of the third Day, they added, *without Prejudice to the Appeal*. They likewise affirmed that *Marcellinus* had not suffered them to speak all they intended; and that he had shut them up in the Place where the Conference had been held, as though it had been a Prison. But *St. Augustine* refuted these Slanders in a Treatise he wrote afterwards, and inscribed to the Lay-part of the *Donatists*: He therein set off all the Advantages which the

Retr. p. 39.
Brevic. coll.
præf. ep. 139.
al. 158. ad
Marcel. n. 3.
Gest. conc.
Emerit. n. 4.

Aug. post.
Coll. c. 12.

Possid. vita,
c. 14.

Post. Coll.
ad Donat.

the Catholicks had gained by the Conference; the Endeavour the *Donatists* had used to prevent its being held; the Shifts and Evasions they had employed to stave off the main Business; the Complaints they had twice preferred; viz. that they had been forced into it against their Wills; lastly, that important Assertion they had let slip; namely, that one Affair or a Person, does not any way prejudice, or affect another.

IN the mean Time *Marcellinus* the Tribune having made his Report to the Emperor *Honorius* of all that had passed in the Conference, and as the *Donatists* had made an Appeal to him, a Law was made at *Ravenna*, on the third of the Calends of *February*, under the ninth Consulate of *Honorius*, and the Fifth of *Theodosius*, i. e. the Thirtieth of *January* 412, which annulling all the Rescripts that the *Donatists* might have obtained, and confirming all the ancient Laws that had been made against them, condemns them to great Fines, according to their several Conditions, from the Persons of the highest Quality among them, to the meanest Plebeian; and the Slaves to corporal Punishment: And enacts further, that their Clerks shall be banished out of *Africa*; and that all the Churches shall be restored to the Catholicks. The Conference gave a mortal Blow to the Schism of the *Donatists*; and from that Time they returned in Crouds into the Bosom of the Church, that is to say, the Bishops with their whole Flocks.

IN the Eastern Part of *Africa*, that is in the *Provincia Cyrenaica*, there was at that Time an illustrious Bishop, *Synesius* the Philosopher. He was sprung from the chief Nobility of the Country, descended from the *Lacedæmonians*, who had founded the Colony; and traced his Genealogy as high as *Eurysthenes*, first King of *Sparta*, of the *Dorian* Race. *Synesius* studied Philosophy at *Alexandria*, under the learned *Hypatia*, Daughter of *Theon* the Mathematician. He had also married at *Alexandria*, and had Children there. He was deputed in the Name of *Cyrene* his Country to the Emperor *Arcadius*, about the Year 397, and spake to him with greater Freedom than ever any Greek had done before: For he censured the Luxury of the Court of *Constantinople*, and the prodigious Credit of the *Goths*, who managed every Thing in the Administration. Being returned home, he fell to his Books, and the Sport of hunting, which were the whole Employments of his Life; for he divided it between Study and Recreation, in Order to improve his Mind, and preserve his Health by bodily Exercises.

IN this Manner he led a Philosophical Life, declining as much as possible the Hurry of publick or private Affairs, when the People of *Ptolemais* the Metropolis of the *Provincia Cyrenaica*, demanded him for their Bishop, of *Theophilus* of *Alexandria*, over which Sees his Jurisdiction extended, as well as over those of *Egypt*: For although *Synesius* was not yet baptized, he was nevertheless as much the Admiration of the Christians as of the Pagans. *Synesius* being alarmed at this News, wrote to *Evoptius* his Brother, who was at *Alexandria*, in these Terms; I should be stupid, did I not entertain Sentiments of the highest Gratitude for the Inhabitants of *Ptolemais*, who esteem me more than I do my self.

VOL. III.

T

But

A. D. 411.

L. 52. C. Th. de heret.

Possid. vita. c. 13.

XLI. Ordination of Synesius. Syn. ep. 57.

De Reg. p. 16, &c.

Evagr. i. hist. c. 15. epist. 105.

But I am not to consider whether they are about making me a great Present, I must see whether or no it becomes me to accept of it. *He goes on*; A Bishop ought to be a heavenly Person; the Eyes of all are upon him; and he can hardly ever be useful to others, unless he observes a serious Frame of Mind, and is averse to every Kind of Pleasure. He ought to be of a communicative Temper in those Things that relate to God, and always ready to instruct others. He ought alone to do as much Business as all the rest put together, unless he is willing to load himself with a Multitude of Reproaches. A great Soul is therefore required to support such a Burden. He afterwards represents how far he feels himself removed from such a State of Perfection, and the Innocence of Life necessary in a Bishop in Order for his purifying of others: He then adds this Protestation, beseeching his Brother to make it publick, to the End that it may serve as his Justification before God and Men, and particularly before *Theophilus*.

I have a Wife whom I received from God, and the sacred Hand of *Theophilus*. Now I declare that I will neither separate my self from her, nor go to her in a clandestine Manner like an Adulterer; but my Wish is, that I may have a great Number of vertuous Children by her. This is one of those Circumstances, of which he who has the Power to ordain me, ought not to be ignorant; and he may likewise learn the same from *Paul* and from *Denis*, whom the People have deputed upon that Affair. This Declaration of *Synefius* shews, with what Strictness Bishops were enjoined to live in a State of Continence, since he mentions his Wife as the first Obstacle to his Ordination. To these he subjoins others relating to Doctrine. It is, says he, very difficult, not to say impossible, to raze those Truths from the Mind, which it had imbibed by strict Demonstration; and you are sensible, that there are several of these in Philosophy, which clash with this celebrated Doctrine, meaning the Christian. And indeed I shall never be brought to believe that the Soul and Body were brought forth together. I will never say, that the World will one Day be destroyed, either wholly or in part. I believe that the Resurrection, so frequently mentioned, is a hidden Mystery; and I am very far from giving into the Opinions commonly received. He afterwards mentions how difficult it would be for him to leave the Sport of hunting; but at last he submits, and refers the whole to the Judgement of *Theophilus*.

Evagr. i. 15.

Phot. Cod.

16.

Niceph. xiv.
c. 55.

V. Holsten.
Dissert. ap.
Vales. in
Evag.

THIS Protestation of *Synefius* has made some Historians affirm, that he had been baptized and ordained Bishop, though he did not believe in the Resurrection. But he does not make any such Assertion. It seems only as if he understood that some Mystery was couched under it; probably the Metempsychosis, or Transmigration of Souls of the *Platonists*, or the Resurrection in another Flesh, of the *Origenists*. But be that as it will, it is natural to believe that *Theophilus*, and the Bishops of *Egypt*, were well assured of the Tractableness of his Temper, and of his Faith, with Respect to the most essential Points, before they laid their Hands upon him; and that his extraordinary Merit, together with the Necessity of Time and

Place,

Place, had obliged them to dispense a little with the Rigour of the Rules. Ep. ii. ep 95. He was ordained Bishop about the Year 410, although with the utmost ad Olymp. Reluctance on his Side; and in a Letter written immediately after it to ep. 57 ep. his Priests, he declares, that he had struggled with all his Might to pre- 194. D. V. vent his being vested with that Character, and that, had he been left to Petav. not. his Choice, he would sooner have died. He puts all his Hopes in God, init. to whom nothing is impossible, and desires their Prayers, and those of all the People. He says moreover in another Place, That prostrate and on his Knees, he had frequently besought God to take him out of this World, rather than to raise him to the Episcopal Office, and calls upon God as a Witness to this Assertion. He had now been Bishop seven Months, and could not yet prevail with himself to reside among his Flock, but would first see whether or no that Office did not clash with Philosophy; firmly resolved, that in case they could not be reconciled, to leave his Country, and retire into Greece; for he foresaw, that after having quitted his Episcopal Function, it would be impossible for him to continue in his Country, without drawing upon himself the Curses of all the People; in this Manner he delivers himself to his Friend Olympius. Epist. 95.

IN the first Year of his Episcopacy, he consulted Theophilus of Alexandria, concerning Alexander Bishop of Bafinople in Bitbynia. Alexander, says he, who is a Cyrenian by Birth, and a Senator, devoted himself to a monastick Life, being as yet but very young; having, as he advanced in Years, made a considerable Progress therein, he was made a Deacon, and afterwards a Priest. An Affair obliged him to go to Court, and he was recommended to John of happy Memory. Suffer me to deliver myself in this manner since he is dead, and that all Disputes ought to end with his Life. These Words of Synesius are remarkable, since it is of St. Chrysostome that he speaks to Theophilus his great Enemy. He goes on; Alexander having been recommended to him, before the Division of the Churches, he was ordained by his Hands Bishop of Bafinoplie in Bitbynia; and the Division being broke out, he continued in Friendship with him who had ordained him, and adhered to his Party. Yow know better than any Man, the Circumstances of this Affair; and I have seen a very prudent Letter wrote by you to the blessed Atticus, if I mistake not, by which you endeavoured to prevail with him, to receive his Adherents. XLII. Letters written to Theophilus concerning a Friend of St. Chrysostome. Epist. 66.

THESE are the Things which Alexander has in common with all of them; here follows such as are peculiar to himself. We are now in the third Year since the Amnesty and the Reconciliation; however, instead of going immediately to Bitbynia, and resuming the Possession of his See, he resides among us, contented with a private Character. As for my self, I have not been brought up in the Practice and Study of the holy Laws, and have hitherto been able to make but a small Progress therein; it not being yet a Year since I was made a Bishop. But observing that certain old Men, for Fear of acting in Opposition to some Canon, gave him very hard Usage, I have neither censured nor imitated them in that Particular. Do you know then how I have acted? I have

not received him in the Church, nor have admitted him to the Communion of the holy Table; but at home have honoured him as a Man of a spotless Character, using him as I do those of the Country. He concludes with beseeching *Theophilus* to answer him with the Authority of the Evangelical Succession, *i. e.* of the See of the Evangelist *St. Mark*, and to tell him at once whether he ought to consider *Alexander* as a Bishop.

WE are in the dark as to the Meaning of this Amnesty, and this Reconciliation of *Theophilus* with the Adherents of *St. Chrysostome*; but it is certain on the other Side, that *Theophilus* published a cruel Edict against him; and in Order to disperse it in the West, had got *St. Jerome* to translate it into *Latin*. There is still extant a Fragment or rather Extract of it, containing nothing but injurious Reproaches, and serves only to discover the Rage of *Theophilus*. He could never be prevailed with to insert *St. Chrysostome's* Name in the sacred Diptycks, *i. e.* in the Register in which was written the Names of those Bishops who had died in the Communion of the Church, to repeat them over during the holy Sacrifice; and this his Refusal caused a great Division in the Church for about twenty Years together, as has been already observed.

Facund. lib.
vi. p. 258,
259, &c.

Theod. V.
hist. c. 34.
Sup. n. 13.

XLIII.
Affairs relat.
ing to Paul of
Erythræa.
Epist. 67.

Sup. lib. xvi.
n. 23.

THEOPHILUS knowing the Skill and Capacity of *Synesius*, used to give him from Time to Time a Commission, empowering him to decide Matters in *Pentapolis*; and *Synesius* considered the Orders which were sent him from the See of *Alexandria*, as so many divine Oracles. He went therefore to visit the Towns of *Palebisca* and of *Hydrax*, bordering on the Desert of *Libya*, notwithstanding that in those Places there were Enemies at that Time under Arms, and that it was not safe travelling thither. These Towns made at first Part of the Diocesis of *Erythræa*, but in *St. Athanasius's* Time had a Bishop of their own, one *Siderus* by Name, who had no Successor. *Theophilus* was desirous of appointing them one, and to withdraw them from the Jurisdiction of *Paul* Bishop of *Erythræa*. *Synesius* being arrived upon the Spot, assembled the People; gave them the Letter which *Theophilus* had directed to them; read to them those which had been written to himself, and persuaded them to elect a Bishop; but so great was their Affection for *Paul*, that he could never prevail with them to acquiesce with his Desires. He even employed Authority, by causing to be seized by the Ministers of the Church, those who distinguished themselves in the Croud, and made the most Noise; these he caused to be arrested as Persons who were for making a Mutiny, and who had been bribed by Money; and drove them out of the Church. He attempted several Times to quell the People; and with all his Eloquence represented to them the Dignity of the See of *Alexandria*; and that the Honour which they should either pay, or refuse him, would affect GOD himself.

THE People at the Name of *Theophilus* gave the highest Tokens of Respect, and falling prostrate as if he himself had been present, besought him with the most pitiful and lamentable Cries, not to deprive them of their Pastor. The Women lifting up their Hands, and holding out their Children, shut their Eyes, that they might not see the Episcopal Seat without their ordinary Pastor in it. *Synesius* found himself moved, and fearing lest he should

should be prevailed upon to act contrary to his Commission, he broke up the Assembly, and appointed it for the fourth Day; having first pronounced the most dreadful Curses against all such, who for Money, Favour, or any other Cause, should dare to speak against the Obedience due to the Church.

THE Day appointed being come, the People made as great a Riot as they had done before. They did not stay till they were interrogated; but broke out into Cries, and a confused Mixture of Voices. But the Deacons having at last prevailed upon them to be silent, their Noise ended with the Tears, and lamentable Groans of Men, Women, and Children. Here some were calling out for their Father, there others for their Brother, and others again for their Son; for *Paul* the Bishop was but young. As *Synesius* was going to speak, they held up a written Instrument in the Croud, and desired that it might be read. It contained an earnest Intreaty directed to himself, in which they besought him not to force the People any longer against their Inclinations; and to suspend all Proceedings of that Nature till such Time as they had sent to *Theophilus* a Decree on that Subject, together with a Deputy; and even besought *Synesius* to write in their Favour. He there was informed both by the Priests and the People, of the several Circumstances relating to the Ordination of *Siderus*; and in what manner, after his Decease, *Palebisca* and *Hydrax* were again become Part of the Jurisdiction, as they had anciently been, of *Erythræa*. They even affirmed that *Paul* had been ordained Bishop thereof, by a Decree of *Theophilus*. They did not indeed make this appear by Writing, but they called several Bishops of the Province to prove the Truth of their Assertion. *Synesius* before he returned back to *Ptolemais*, gave *Theophilus* an Account of all his Proceedings; and with the utmost Deference, submitted the whole to his Judgement. However he therein gives him to understand, that his Opinion was, Some Regard ought at least to be had to the uncommon Affection which these People bare *Paul*, and that no other Bishop should be set over them.

IN the above-mentioned Town of *Hydrax* was a rising Ground, on which the Ruins of an ancient Fortref stood, which Place bordered on the Diocesses of *Erythræa* and of *Dardanus*. *Paul* Bishop of *Erythræa* pretended that this Place was under his Jurisdiction, because of his having there consecrated a Church, which had been raised on the Ruins of one more ancient. *Dioscorus* Bishop of *Dardanus* asserted, that this Place had from Time immemorial, been under his Jurisdiction; that indeed they had been forced by Necessity to pray there, by Reason of an Incurfion of the Enemy, but that it was no more consecrated Ground upon that Account, than the Hills and Vallies were, in which it was customary to pray on such Occasions. When *Synesius*, by Order of *Theophilus*, had also taken Cognizance of this Affair, he saw clearly that this Place belonged of Right to *Dioscorus*; that the Place which was pretended to be consecrated, was a little House, the Keys of which having been carried away by *Dioscorus*, *Paul* had caused it to be opened, and had brought hither a Table which he had consecrated in a clandestine Manner. This Action appeared very heinous in his Eyes; an Action wherein the Ceremonies of Religion had been employed

Ead. ep. 211.

ployed to usurp another's Right. For my Part, says he, I look upon nothing to be either holy or sacred, but what is founded on Justice and Righteousness, for which Reason I did not pay the least Regard to his pretended Consecration. God draws near to those who act without Passion, and in such a Frame of Mind as is suitable to his Nature. But when Anger is the Principle of Action, how is it possible for the HOLY GHOST to enter into such a Soul; the HOLY GHOST, whom the Passions would drive far from thence, though it had before taken up its Residence in it? At length, *Paul* the Bishop owned his Fault, and *Dioscorus* the Bishop consented to have Matters made up, by selling him the Place in Question, at an easy Rate.

XLIV.
Other Affairs
of Cyrene.
Ead. Epist.
p. 215.

ONE *Jason* a Priest, having fallen upon another Priest, *Lamponianus* by Name, with opprobrious Language, was ill used by the latter; who having been accused by *Jason*, he confessed his Fault, and was thereupon, by way of Penance, separated from the Ecclesiastical Assemblies. He testified his Repentance by his Tears, and the People made Interest to have him pardoned. But *Synesius* stood to what he had enjoined, and referred the Authority of absolving him to the Pontifical See, i. e. to *Theophilus*. However, he gave Leave to all such Priests as should be present, to administer the Communion to *Lamponianus*, in Case his Life were in Danger. For, said he, No one shall die in Bonds if I can possibly help it. But in Case he recover his Health, he shall be subject to the same Penalties; and shall obtain the Mark of Indulgence, if you in your Goodness shall please to afford it him. We here see an Instance of the Power of Absolution reserved to the Superiour, and even by the Metropolitan himself who had inflicted the Punishment.

p. 216.

V. Cang.
Gloss. Gr. &
Latin.
V. Petav. hic.

SYNESIUS complains likewise to *Theophilus*, that certain Bishops accused others of having acted contrary to Law; not with a Design of getting them condemned; but only with a View of procuring an unjust Profit to the Governours, before whom, consequently, those Prosecutions were heard; I do not name them to you, said he, and I intreat you not to name them in your Answer, to the End that I may not incur the Hatred of my Brethren. He likewise complains of certain vagrant, or vacant Bishops, whom he calls by the Latin Word *vacantivi*. These quitting voluntarily the Sees to which they had been promoted, rambled up and down in Search of episcopal Honour, continuing in those Places where they met with most Profit. *Synesius* is of Opinion that these Deserters should be suspended from all ecclesiastical Functions; and that till such Time as they were returned into the Bosom of the Church, the most honourable Place should be refused them in all other Places; that they should not even be admitted into the Sanctuary, but that when they were in Church, they should sit among the common People. This Treatment, says he, may perhaps prevail with them to return to their respective Churches, in order that the Honour which they are hunting after, may be paid them in these Places, rather than not to meet with it at all. We here see an Instance of the Lay-communion, to which the Clergy were degraded by way of Punishment.

Epist. 5.

CERTAIN *Eunomians*, having one *Quintianus* at their Head, endeavoured to infect the Diocese of *Ptolemais* with their Errors, and to hold clandestine Assemblies there. *Synesius* gave Notice of it to his Priests, with Orders to prevent them, and drive them away: After which he adds, Let good

good Actions be performed in a laudable Manner ; let us lay aside every kind of Jealousy that may flow from a Principle of Interest ; and let us undertake all things for God. Virtue and Vice must not have the same Object. And afterwards ; God did not create Virtue in a State of Imperfection ; she does not stand in any Need of the Assistance of Vice. He will not fail of Soldiers worthy of his Church, who, after having served him without a Recompence in this sublunary World, will meet with a full Reward in Heaven. In this Manner he exhorted his Priests, to the End that their Zeal against the *Hereticks* might be free from any base and sordid Alloy ; and that they might not prosecute them for the Sake of Fleecing them, or to procure to themselves the Oblations of the People, but wholly from a Love of Religion.

ANDRONICUS of *Berenice*, a City of *Pentapolis*, having, by Money, got the Government of his Country into his Hands, acted the Part of a Tyrant, and committed several Crimes both against God and Men. He took for his Assistant therein one *Thoas*, who from a Goaler he had made Receiver of a certain Impost or Duty. The Square echoed with Groans, and a Gallery of the Palace, where Justice was used to be administered, was become a Place of Punishment. He invented new Instruments wherewith to torture Men, to squeeze the Feet, or the Fingers, the Nose, the Ears, and the Lips. The People, in their Distress, had Recourse to *Synefius*, who first admonished *Andronicus*, but to no Purpose ; he afterwards made use of Reproaches, but these served only to exasperate him. Insomuch that *Andronicus*, as a further Instance of his Contempt, caused his Orders to be set up on the Church-Doors, with terrible Threatnings against the Priests. At last, the Bishop having hastened to rescue out of his Hands a Nobleman, whom he caused to be tortured unjustly, he said ; It is in vain for thee to put thy Confidence in the Church ; no one living shall deliver himself out of the Hands of *Andronicus*, although he were to take hold of the Feet of JESUS CHRIST himself ; he repeated these blasphemous Expressions three times, notwithstanding that he professed the *Christian* Religion.

AFTER this, *Synefius* considered him as an incorrigible Person, and as a rotten Member ; and one who ought to be cut off from the Society of the faithful. Accordingly he assembled his Clergy of *Ptolemais*, and drew up a Sentence of Excommunication in these Words : Be every Temple in which God is worshipped shut against *Andronicus*, against his Followers, and against *Thoas* : Let them be shut out of every holy Place, and its Inclosure ; the Devil has no Share in Paradise. If he should even enter clandestinely into them, let him be drove out. I therefore exhort all private Persons, as well as Magistrates, never to be at the same Table, or under the same Roof with them ; and particularly the Priests, not to converse with them while living, nor to assist at their Funerals when dead. That if any one should despise this Church, because of its Smallness ; and should receive those whom she may have excommunicated, not thinking it their Duty to obey her because of her Poverty ; he ought to know that he dismembers the Church which JESUS CHRIST will have to be one and entire. And such an one, whether he be a Deacon, a Priest, or a Bishop, we will consider in the same Light with *Andronicus* ; we will not shake Hands with him, nor eat with him ; much less shall

XLV.

Excommuni-
cation of An-
dronicus,
Synes. epist.
58.

D. ep. 58.

a-P. 2. 7.

shall we communicate in the holy Mysteries with those, who shall join in Communion with *Andronicus* and *Thebas*.

Ep. 57.

To this Act a Letter was joined, directed to all the Bishops in the Name of the Church of *Ptolemais*, containing the Cause for which *Andronicus* had been excommunicated, and also his Crimes; and began with declaring that he ought neither to be looked upon as a Christian, nor to be called by that Name; but that, he, as one who was cursed of God, ought to be drove out of every Church with his whole Family. The Excommunication was likewise read in the Assembly of the People of *Ptolemais*; but first *Synefius* made a Speech, in which after having first taken Notice with how much Reluctance he had assumed the episcopal Dignity; the Hardships he laboured under in it; and particularly the Crimes of which *Andronicus* was guilty, he exhorts his People to elect another Bishop. But the whole Assembly, at his saying these Words, expressed their Disapprobation aloud; and *Synefius* seeing he could not prevail upon them to agree to his Resignation, put off the Affair to another Time. In this Speech he has the following remarkable Words, concerning the Distinction of the two Kinds of Government, namely the spiritual and the temporal.

p. 198.

I WAS desirous of shewing you by Experience, that to unite the political Power with the Priesthood, is to weave together two incompatible Substances. In antient Times there were Priests who were Judges. The *Egyptians* and *Hebrews* were, for a long Series of Years, governed by Priests. But, in my Opinion, ever since the Time that this divine Work has been treated in a human Manner, God has separated these Kinds of Life; the one he has declared sacred, and the other political; the one he has annexed to Matter, the other to himself; it is their Duty to apply themselves to Business, and ours to devote our selves to Prayer. Why are you for joining what God had put asunder, and for laying a Burthen upon our Shoulders to which we are altogether unfit? Do you stand in Need of Protection? direct your selves to him who is entrusted with the Execution of the Laws: Do you want the Assistance of Heaven? go to the Bishop? True Priesthood aims wholly at Contemplation, which is altogether inconsistent with Action and the Hurry of Affairs. And afterwards; I do not condemn those Bishops who apply themselves to Affairs; but knowing that I am scarce able to act in one of those Capacities, I admire those who are capable of both.

Ep. 71.

ANDRONICUS, terrified at the Excommunication which had been pronounced against him, discovered an Inclination to submit himself, and promised to become another Man. Every one was for having *Synefius* receive him; he alone was of a contrary Opinion, firmly persuaded that it was all Hypocrisy. He expected when he would throw off the Mask, and foretold that at the very first Opportunity he should meet with, he would return to his natural Temper. Nevertheless he acquiesced with the Opinion of the greater Number, and with those Bishops who were more experienced than himself; for he was as yet but in the first Year of his Ordination. He therefore did not send to the Bishops the Letter which he had written against him; and re-admitted him upon Condition that he should use his Fellow-creatures with more Humanity, and suffer himself to be governed by the Dictates of Reason.

Reason. However, he did not fail to act with greater Cruelty than before, A. D. 412 and to add fresh Reasons for his Excommunication, which was only suspended; of all which *Synesius* gave Notice to the Bishops, to the End that they might not suffer him to enter into their Churches. However, as *Andronicus* happened afterwards to fall into Disgrace, and to be ill treated in his Turn, *Synesius* followed, as he himself observes, the Spirit of the Church, Ep. 29. namely, to raise up those who are fallen, and to cast down those who are exalted. He therefore interceded so much in his Favour, that he almost wearied out those in Authority; he delivered him from the fatal Tribunal where he had been condemned; softened the Rigours of his Disgrace in every other Particular, and even recommended him to *Theophilus* the Bishop; all which must have happened a little after his Excommunication.

FOR *Theophilus*, Bishop of *Alexandria*, fell into a Lethargy, and died the XLVI. fifteenth of *October*, under the ninth Consulate of *Honorius*, and the fifth Death of Theophilus. of *Theodosius*, i. e. in the Year 412, after having held that See twenty seven S. Cyril Bishop of Alexandria. Years, viz. from the Year 385. It is said, that in his dying Moments he Soc. vii. c. 7. Sup. xviii. n. 36. Vitæ PP. de Compunct. lib. III. n. 5. p. 565. Gennad. Script. c. 33. Sup. xxi. n. 7. Synes. ep. 9. ap. Balsam. & to. 2. conc. p. 1797. Cass. Coll. x. c. 2. can. 1. can. 6. can. 7. uttered the following Words; How great is thy Happiness, O Abbot *Arse-
senius*, in having always had this Hour before thy Eyes! He left several Writings behind him; viz. A large Treatise against *Origen*, in which the greatest Part of his Discourses, and his very Person, were censured; affirming that he had already been condemned by the Antients. He likewise drew up a very long Treatise against the *Antropomorphites*, wherein he proved from Scripture that God is incorporeal. Besides his paschal Letters which he used to write every Year, there are still extant some canonical Epistles of his. In the first Place, an Injunction relating to the Eve of Epiphany, which fell on *Sunday*. On this Feast the *Egyptians* used to celebrate the Baptism and Nativity of JESUS CHRIST at the same Time, and fasted on the Eve thereof; but as it is not allowed to fast on *Sunday*, *Theophilus* enjoins that in this Case they may eat a few Dates, without changing the Hour of the Office, or divine Service, which shall not be celebrated before the Evening and after the *None*. In a Memorial directed to *Ammon* for the Province of *Lyco*, he decrees, that all such as have joined in Communion with the *Arian* Bishops, shall be deposed; that all Ordinations shall be performed by the Bishop, with the Consent and Approbation of the whole Clergy, in the Middle of the whole Church, and in Presence of the People; and that the Bishop shall ask aloud, If the People can also bear witness of the Person to be ordained; but that no one shall be ordained in a clandestine Manner, since the Church is in Peace, i. e. at Liberty, under the Administration of *Christian* Princes. That which shall remain of the Offerings, over and above what shall have been consumed in the holy Mysteries, must be divided among the Clerks; and as for the *Catechumens*, they shall neither eat nor drink of them; and they shall, says he, be given to the Clerks, and the faithful who live with them, only. For, a great Quantity of Bread and Wine was always offered up for the holy Sacrifice. Most of the other Canons enacted by *Theophilus*, related to private Affairs; but all of them discover how great an Authority the Bishop of *Alexandria* had all over *Egypt*, either for making the Canons to be observed, or for dispensing with them in Cases of Necessity; for approving or reforming the Conduct of the Bishops. Notwithstanding the Division which the Affair of *St. Chrysostome* had occasioned, *Theophilus* died in Communion

A.D. 412. union with the universal Church, and particularly with that of Rome; as is manifest from the Titles with which Pope Leo honoured him, and his Doctrine has at all Times been acknowledged Orthodox.

Soc. vii. c. 1. & ibi Valef. CYRIL who was his Nephew, being his Sister's Son, was elected in his room; but this was not done without some Difficulty, because many were for making Choice of *Timothy* the Archdeacon. *Abondantius*, who commanded the Forces, was for him; insomuch, that at last the People made a Mutiny; however, *Cyril* got the better, and took Possession of the See of *Alexandria*, three Days after the Death of *Theophilus*. The Victory which he had gained over the opposite Party, gave him more Authority than *Theophilus* himself had enjoyed; and from that Time the Bishops of *Alexandria* exceeded a little the Limits of the spiritual Power, and assumed some Share in the temporal Government. The first Thing *Cyril* did, was to shut up the Churches of the *Novatians*, and to seize on all their Treasures.

XLVII. NOTWITHSTANDING that a great Number of *Donatists* were converted after the Conference, yet some of them continued still obstinate, which they carried to that Length, as to declare that they would never quit their Party, not even though the Truth of the *Catholic* Doctrine, and the Falseness of their own, should be demonstrated to them. Several of their *Circumcelliones*, and Clerks, were got to *Hippo*, who having lain in Ambush, had killed a *Catholic* Priest, *Restitutus* by Name; and forced out of his House another named *Innocent*, one of whose Eyes they beat out, and also broke one of his Fingers with a Stone. They were seized by the publick Officers, and carried before Count *Marcellinus*, who had them put to the Torture; not on the Horse-rack, as was usual, with the Irons, Hooks, and with Fire, but with Rods only; and they confessed their Crime.

Epist. 133. St. AUGUSTIN fearing they would be punished in the utmost Rigour of the Law, wrote to Count *Marcellinus*, intreating him not to handle them with that Severity they had done the *Catholicks*. We might, said he (if we pleased) have disguised their Death, since we have neither impeached them, nor presented them before you; but we should be sorry to have the Sufferings of the Servants of God revenged by the Law of Retaliation. Not that we are against having the wicked restrained in the Liberty of Sinning; but what we desire, is, that without putting them to Death, or maiming them in any Manner, they may be brought from their foolish Restlessness, to a rational Tranquillity, or from their criminal Actions to some useful Labour. The Meaning of which is, that he was desirous of having them either confined in Prison, or employed in some publick Work. St. Augustine observes in this Letter, that the Bishops themselves in their Tribunals, often used to punish with Rods, in the same Manner as Masters employ them in the Punishment of their Scholars, and Fathers in that of their Children.

En. 134 al 160. n. 2. He also wrote to *Apringius* the Proconsul, who was Judge over these Criminals, and who was Brother to *Marcellinus*, and a *Christian* as well as himself. St. Augustine intreats the same thing of him, and says; Was I to interceed to deal with a Judge who was not a *Christian*, I would not address myself to him in this Manner; but I shall not forsake the Cause of the Church upon that Account; and if he would give me a Hearing, I would represent to him, that the Sufferings of the *Catholicks* ought to serve as so many Examples of Patience, which we must not fully with the Blood of our Enemies; and in Case he should not, after this, yield to my Sollicitations, I should suspect

pect that his Refusal proceeded wholly from his Hatred to Religion. He goes A. D. 412.
on: Things have been so well carried on, that the Enemies of the Church a. 4.
who endeavour to seduce and draw away the ignorant, by the pretended
Persecution of which they make their Boasts, have confessed the horrible
Crimes which they themselves have perpetrated against certain *Catholic*
Clerks. The Acts shall be read over, in order to heal those whom they
have drawn away. Will you not suffer us to cause those Acts to be read
quite through, in case they contain the bloody Execution of those unhappy
Wretches; and that there be any Room to suspect that those who have suf-
fered, were for returning Evil for Evil?

MARCELLINUS having delayed to send to St. *Augustin* the Acts of Epist. 139.
this Suit, according to his Promise, he wrote to him, desiring him to dis- al. 152.
patch them away as soon as possible; for he was for having them read in
the Church of *Hippo*, and, if possible, in all those of the Province; in or-
der to shew to all the World, that the *Donatists*, who had separated them-
selves, under a Pretence of their Unwillingness to share with certain *Catho-*
lics in their pretended Crime, did nevertheless suffer a great Multitude of
wicked Wretches, who had been judicially convicted, to continue among
them. He likewise intreats *Marcellinus* not to put these People to Death,
nor certain others who still continued their Outrages, by forcibly breaking
into the Churches. He adds, If the Proconsul should persist in his Re-
solution of putting them to Death, cause at least those Letters which
I wrote to both of you upon this Subject, to be inserted in the Acts. But
if he intends otherwise, let him at least confine the Criminals in Prison; and
we will, some way or other, obtain from the Clemency of the Emperor, that
the Sufferings of the Servants of God shall not be dishonoured with the Blood
of their Enemies. I know that the Emperor was easily prevailed upon to
pardon those *Pagans* who had killed the Clerks of *Anaunium*, whom they Sup. xx. a. 22.
now honour as Martyrs.

At the End of this Letter, he thus takes Notice of the Multitude of his XLVIII.
Occupations; If I were able to give you an Account in what Manner I S. Augustin's
spend my Time, and the various Labours in which I have been obliged to Occupations.
employ my self; you would be both surprized and afflicted in a sensible
Manner, because of the great Number of Affairs which oppress me, with-
out my being able to suspend them, and which will not permit me to la-
bour at what you so earnestly intreat me to send you; a thing I my self
so eagerly wish for, and which, because of my Inability to execute it,
afflicts me in an inexpressible Manner. For when some little Leisure is al-
lowed me by those who daily attend upon me about Business, and who are
so urgent with me, that I can neither shun them, nor ought to despise
them; I have always some other Writings to draw up, which indeed ought
to be preferred; and that because the present Juncture will not allow them
to be put off. For, the Rule of Charity is, not to consider the Greatness
of the Friendship, but the Necessity of the Affair. So that in this Manner
I have continually something or other to compose, that diverts me from
writing what would be more agreeable to my Inclinations, during the
little Recesses from that Multitude of Business, with which either the Wants
or Passions of others burthen me; insomuch that I am wholly at a Loss how
to act. The Works which he takes Notice he is writing at that Time, are;
the Books of Infant-Baptism; an Abridgement of the Acts of the Confe-
rence; the Epistle to the Lay-Part of the *Donatists*; the two long Epistles Ep. 141.
to

A. D. 412. to *Volusianus* and *Marcellinus*, and the long Epistle to *Honoratus*. *S. Augustine* mentions in several other Places in his Works, the Multitude of Business he had upon his Hands, and particularly in his Letter to *Dioscorus*, written with a View of dissuading him from the Study of vain and curious Enquiries, and to bring him back to the serious Study of *Christian Philosophy*.
 Ep. 137, 138. al.
 Ep. 140.
 Ep. 118. al.
 36. n. 1.
 n. ult.
 XLIX.
 Council of
 Circha.
 Ep. 141. al.
 152.

THE Epistle to the Laity among the *Donatists*, is that of the Council of *Cirtba* or *Zerta*, in which *Silvanus*, Primate of *Numidia*, sat as President. *St. Augustine* speaks therein in the Name of all the Bishops with whom he had assisted in it; in order to put a Stop to the false Report which the *Donatist* Bishops had spread among their People, viz. that *Marcellinus* the Tribune had been bribed with Money to condemn them. He therein gives a brief Account of all that had passed in the Conference at *Carthage*, calculated for the Use of those who either could not procure the Acts, or would not give themselves the Trouble to read them over. They have, said he, done all that they could to hinder any thing from being done; which not having been able to effect, they have so brought Matters to pass by their empty and useless Discourses, that it was a difficult Matter to read what was really done. He insists strongly on those Words which had escaped them, namely; that a Person, or an Affair, does not any way prejudice or affect another; and the rest of those things which having been advanced by them, either made against their own Cause, or was by them acknowledged to be so: he then adds; If we have bribed the Judge to pass Sentence in our Favour, what have we given to the *Donatists* themselves to say so many things, and to read so many Instruments which make against them, and for us! he exhorts them with Mildness to yield to so evident a Truth, and not resist against it any longer. This Letter is dated on the eighteenth of the *Calends of July*, under the ninth Consulate of *Honorius*, i. e. the fourteenth of *June*, Anno 412. About the same Time *St. Augustine* wrote to two Priests, *Saturninus* and *Euphrates*, who, with certain Clerks, were returned to the Communion of the Church, to exhort them to Perseverance, and to perform, each of them their ministerial Functions in the Church, according to his Office. He also wrote to the Inhabitants of *Cirtba*, to congratulate them upon their Return to the Church; and therein exhorts them, not to ascribe it to him, but to the Grace of God. This Conversion, or Re-union, seems to have been the Effect of the Council which had been held in this City.

L.
 Political Letter to *Marcellinus*.
 Epist. 138.
 al. 5.
 Epist. 136.
 al. 4.
 THE long Letter to *Marcellinus*, of which *St. Augustine* takes Notice in the foregoing, is written by way of Answer to certain Questions which he had made him; of which the most important was, in what Manner the Christian Religion can be reconciled with human Policy. For, said the *Pagans*, How is it possible to reconcile with the Maxims of Government, these that follow, viz. to return to no one Evil for Evil; to hold out the other Cheek to him who strikes you on the Face; and so forth? What Man suffers the Enemy to carry off his Possessions? Who does not strive to return Evil for Evil, according to the Right of War, to those *Barbarians* who lay waste the Provinces of the Empire? The Prejudice which Christian Princes have done the Empire, by acting in Pursuance to the Principles of their Religion, is but too glaring and evident.

Ep. 138. al.
 3. c. 2. n. 9.
 10, &c.
 To this *St. Augustine* answers; that the *Pagans* themselves, and the *Romans* have applauded the Virtue of Clemency, and the Forgiving of Injuries; that nothing can possibly be better adapted to keep up Union and Concord

cord between Citizens, which is the Bond of civil Society, and Foundation of true Policy; and that for this Reason, because those are much sooner reconciled, in reproving of whom Gentleness and Patience are made use of, than such as are brought over by Force. As for the Precept of holding out the other Cheek, and such like, they are not to be taken in a literal Sense, so as to be always practised outwardly, but according to the Disposition of the Heart. All which does not prevent the Wicked from being chastized, thereby to do them Service, notwithstanding their Unwillingness; in the same manner as a Father corrects his Child, by making him suffer. Upon the same Principle War might be carried on, in Order to take from the Wicked the Power of committing Evil with Impunity, which is the greatest of all Evils; and it is plain, that the making War is not forbid by the Scriptures, since it lays down the several Duties of a Soldier. Let such Soldiers be given us; let the People of the several Provinces, as well Husbands as Wives, Relations, Children, Masters, Slaves, Kings, Judges; those who levy the Prince's Taxes, and those who pay them; let all these, I say, be each in his Condition, such as Christianity requires; and then let them go on to say that it is inconsistent with the Happiness of a Government.

As to the Reproach that is thrown on Christian Princes; viz. that they have occasioned the Ruin of the Roman Empire, it is mere Calumny; since *Salust*, before the Light of the Gospel, complained, that Avarice, Luxury, and Debauchery, had paved the Way to the Ruin of the Republick. *Juvenal* takes Notice of the Progress those Vices had made, and how much the Romans had deviated from the Frugality, and Poverty of their Ancestors, which had been the Foundation of their Greatness; God having rewarded with Temporal Power that Virtue they had practised, although not founded on true Religion. *St. Augustine*, in Order to handle more fully this important Question, began a little after, his great Work of the City of God, inscribed to the above-mentioned *Marcellinus*.

VOLUSIANUS to whom *St. Augustine* wrote at the same Time a celebrated Epistle, was a Nobleman of Rome, Brother of *Albina*, and Uncle to the young *Melania*. He was not yet converted to Christianity, but had made a very great Progress in the Studies of Humanity and Philosophy. *St. Augustine* had exhorted him to read the holy Scriptures, and particularly the Apostles, as they might engage him to read the Prophets cited by them; and offers at the same Time to clear up any Difficulties he might possibly meet with. *Volusianus* did indeed propose several Questions to him concerning the Word being made Flesh, and the Miracles of our SAVIOUR; and concludes with saying; Ignorance in all other Bishops, *St. Augustine* excepted, is in some Measure born with, but when he is addressed, and cannot unravel any Particular, we are persuaded, that the Fault is not to be imputed to him, but to Religion it self. *Marcellinus*, who was *Volusianus*'s Friend, dispatched this Letter, and that of which I related the Answer, at the same Time. *St. Augustine* in his Answer to *Volusianus* observes, that the Word of God having assumed a Body, in Order to accommodate it self to our Ideas, assumed it in a Virgin, and took upon himself all the Frailties of human Nature, to shew that he was truly Man; that God is united to Man, therewith to form of JESUS CHRIST one single Person, in the same manner as the Soul united to the Body in every Man, make together but one single Person. But with this Difference, that it is more easy to comprehend the Union of two incorporeal Substances, such as the Divine Word with the Soul of JESUS CHRIST, than

LI.
Letter to Volusianus.

Ep. 132. al. 1.
v. not. ibi.

Ep. 135. al. 23

Ep. 136.

Ep. 137. c. 6.
7. &c.

n. 11.

n. 13. than that between two Things, of which the one is corporeal, as the Union between our Soul and Body. JESUS CHRIST is come, not only to instruct Mankind in every Kind of Truth, but also to assist them in every Essential necessary to Salvation. St. *Augustine* goes on to shew the Greatness of his Miracles, which the Pagans themselves did not deny, but opposed to them the pretended Miracles of *Apollonius*, of *Apuleius*, and other Magicians. He at last collects the several Proofs of the Christian Religion, by giving a succinct Series of the whole History of Religion, from the Call of *Abraham* down to his own Time.

LII. Letter to Ma-
cedonius.
Ep. 152.
ap. Aug.
Ep. 153.
al. 54. n. 3. St. *Augustine* did not only employ his Solicitations in Favour of the *Donatists*, but did his utmost to save all Sorts of Criminals from Punishment, according to the general Practice of all the rest of the Bishops. It was on this Subject that he wrote a long Epistle to *Macedonius* Vicar of *Africa*, who had consulted him on this Question. St. *Augustine* answers; It is not that we approve Sin, but we pity the Man at the same Time that we abhor his Crime; and as the Correction of Manners has Place in this Life only, we are forced, by the Love we bear to all Mankind, to interceed for Transgressors; for Fear least the Punishment which puts an End to their Lives, should be followed with that Punishment which has no End. And in Order to shew afterwards, that Religion it self authorizes such a Practice, of which *Macedonius* seemed to doubt, he illustrates it by the Example of the Divine Goodness, who suffers the Sun to shine both on the Just and on the Unjust; and who by punishing in this Life a very few Crimes, to the End that Mankind may not doubt of his Providence, reserves the rest to the Day of Judgement, in Order to display his Justice in it. We therefore, says he, love the Wicked, we do them good Offices, we pray for them, because GOD commands us to do so; we do all this without partaking in their Guilt any more than GOD himself, but in Order to bring them to Repentance, where we imitate GOD himself. And if he exercises Patience even towards those whom he knows will never repent, how much more ought we to commiserate those who promise to amend their Lives, notwithstanding that we are not certain they will perform what they promise? These Words seem to indicate, that the Bishops used to solicit for those only who had promised to become Converts, and to be either baptized, or repent of their Faults; and what is said before it, plainly shews, how little Regard they had to Penance, which a Criminal might have inflicted upon himself from the passing of his Sentence to the Execution of it.

Ep. 152 n. 2.
Ep. 153. n. 7. *Macedonius* had objected the Practice of the Church, which admitted once only to publick Penance This St. *Augustine* allows; but adds, that GOD is not backward in exercising his Patience towards those Sinners who relapse into their former Guilt. He goes on; If any of them should say to us, either admit me again to the same Penance, or suffer me to follow the Dictates of my Despair, and to give a Loose to my Inclinations; indulging my self in Pleasure and Debauchery, as far as my Faculties, and the Laws of Man will permit me; or in case you dissuade me from it, tell me whether it will be of any Advantage for the Life to come, to mortify my self, to perform greater Austerities than before, and to give Alms more abundantly, and to sum up all in one Word, to lead a better Life, and to have a more intense Charity; no one among us will be so foolish as to tell him, that all those Things will be of no Manner of Advantage to him: Wherefore the Church has, with great Wisdom, enacted, that

that this Penance, so humiliating in its Nature, shall never be granted but once, for Fear lest this Remedy, which is so much the more salutary the less it is exposed to Contempt, should, by proving more common, be less useful in its Effects: And yet no one is so bold as to say to GOD; why dost thou again pardon that Man, who after his first Repentance has relapsed into Sin?

ST. *Augustine* goes on afterwards to take Notice of the Quality of Sinners, which being a Character common to all Men, is also met with in Judges, Accusers, and Mediators; and obliges them all, according to the Duties of their several Employments; to have Pity on the Guilty, from a Principle of Goodness and Humanity. He then concludes; You see therefore that Religion authorizes our Solicitations; and that we may sue for the Pardon even of wicked Wretches; since they are at least Sinners who interceed for Sinners, and address themselves to Sinners for that Purpose. But we do not infer from thence that the Sovereign Power, a Power over Life or Death, the Iron Claws or Hooks, and Weapons have been instituted to no Purpose. All these things have their Rules, their Causes, their Advantages, in Order to restrain the Wicked through the Fear of Punishment, and to give the Good an Opportunity of living among them without any Danger to their Persons. But the Solicitations of the Bishops do not any Way clash with this Order of human Things, which is the Foundation of it; and which heightens the Merits of the Pardon, in Proportion to the Justice of the Punishment. It is sometimes a Cruelty to pardon, and a Mercy to inflict Punishment. For which Reason we are not to carry the Punishment so far as the taking away of Life, to the End that a Subject may be left to whom it may be useful. It is true indeed, that there are certain Persons who are invested with a Power of putting to Death; such as the Judge, the Executioner, the Traveller attacked by a Thief, and the Soldier in Time of War. And it frequently happens, that he who is the Cause or Occasion of the Death of another, is not in Fact guilty of it; for we are always to consider the Intention. Thus, though the Criminal whom we have saved from Punishment, should afterwards perpetrate greater Crimes, they are not to be imputed to us; on the contrary, they ought to ascribe to us the Good which we have in View in our Solicitations, namely, the Gentleness which sets the preaching of the Gospel in the most amiable Light, and the eternal Salvation of those whom we deliver from temporal Death.

MACEDONIUS complained further, that the Bishops sued in Favour of certain Criminals, who refused to restore what they had taken away. To this St. *Augustine* declares, that this is acting directly contrary to their Intentions; that there can be no true Repentance without Restitution, and that he who does not oblige Men to restore that which they may have unjustly usurped, is an Accomplice in his Guilt. But when the Criminal has some Way or other made away with what he had taken, or denies his having of it, he cannot be obliged to make Restitution; and as the Bishops were often imposed upon in those Cases, the Judges accused them of conniving at the Insincerity of the Transgressors. St. *Augustine* in this Place lays down excellent Rules on divers Matters of Restitution; in the Case of Judges, Witnesses, Lawyers, and inferiour Officers of Justice. *Macedonius* received this Letter of St. *Augustine* with the highest Acknowledgements; and being overcome by his Reasons, he granted a Pardon to certain Criminals whom he had recommended to his Favour.

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Ecclesiastical History.

BOOK XXIII.

WHILST the Heresy of the *Donatists* was falling, another more dangerous arose, that of the *Pelagians*; which was condemned for the first Time by a Council held at *Cartbage* in the Year 412. *Pelagius* Author of that Heresy was born in *Great Britain* of mean Parents, so that he had not at first been instructed in Literature. He embraced the Monastick Profession, and remained a simple Lay-man: Therefore he is never called any Thing more than a Monk. He lived long at *Rome*, where he was known by a great Number of People, acquired a great Reputation for his Virtue, was beloved by *St. Paulinus*, and esteemed of *St. Augustine*. He was also famous for his Doctrine, and composed several useful Works; to wit, three Books concerning the Trinity, and a Collection of Passages from Scripture upon Morality.

I.
*Beginnings of
Pelagius and
Celestius.*

Oros. apol.
c. 26.

Aug. de Gest.
Pelag.

c. 22.
Gennad. de
script. c. 42.

DURING the Abode of *Pelagius* at *Rome*, he fell into the Heresy against Grace, being instructed by a *Syrian* called *Rufinus*. For that Errour had already obtained in the *East*. It was taught by *Theodorus* Bishop of *Mopsuestia*; and it was thought to take its Rise from the Principles of *Origen*. *Rufinus* the *Syrian* being then come to *Rome* in the Time of Pope *Anastasius*, that is in the Year 400, was the first Promoter of that Doctrine; there, he being very subtle, would not venture to publish it himself, for Fear of becoming odious: But he deceived *Pelagius* the Monk, and gave him a full Instruction of his Maxims. So *Pelagius* began to dispute against Grace towards the Year 405; and in a Conversation, a Bishop having related these Words of *St. Augustine* in his Confessions; Lord give us what thou commandest, and command what thou wilt. *Pelagius* could not bear

Mercat. corrig.
ment. in lib.
sub. not. p.
30. ed. Garn.

Aug. de do-
no persever.
c. 30. n. 5.

bear to hear them, and grew so hot, that he almost quarrelled with him who recited them. Nevertheless he took a particular Care to dissemble his Errors; he set them forth in a clearer Light by his Disciples, to see in what manner they should be received, that he might approve or condemn them, according as he thought it useful for his Designs. By those Means his Doctrine spread it self very much in a small Space of Time.

Hierom. ad Cresiph. c. 4. & 6. in l. 3. Mercat. com. ad imp. c. 1. p. 6. id. Garn. Gennad. scrip. c. 44. THE chief Disciple of Pelagius was *Celestius*, who likewise gave Name to this same Heresy. He was of a noble Extraction, and born an Eunuch. After having exercised some Time the Function of a Lawyer, he entred into a Monastery, from whence he wrote three Letters to his Parents, the Contents of which were all Exhortations to Virtue. Afterwards he joined Pelagius, and began to speak against Original Sin. The Master and the Disciple were both very witty and subtle; but *Celestius* was more free and bold. They left Rome but a little while before it was taken, towards the Year 409. It is thought they went to *Sicily*, and from thence to *Africa*. Pelagius arrived at *Hippo*, in the Year 410. But his Stay being short, he had not the Opportunity of dogmatizing. From thence he came to *Carthage*, where St. *Augustine*, who had already heard of his Errors, saw him once or twice; but he was wholly taken up with the Conference of the *Donatists*; for it was in the Year 411 that Pelagius departed from *Carthage*, and went into *Palestine*, where he stayed a long Time.

De Gest. Pelag. n. 22. II. *CELESTIUS* strove to obtain the Order of Priesthood at *Carthage*; but as he openly professed his Heresy there, he was accused before the Bishop *Aurelius*, towards the Beginning of the Year 412, by the Deacon *Paulinus* of *Milan*; the same who at that Time wrote the Life of St. *Ambrose* at the Request of St. *Augustine*. *Aurelius* then assembled a Council of several Bishops, to whom *Paulinus* presented two Memorials, containing the Errors of which he accused *Celestius*, having reduced them under seven Articles: 1. That *Adam* had been made mortal; and therefore if he committed Sin, or did not, he was to die. 2. That the Sin of *Adam* was prejudicial to himself alone, and not to the Rest of Mankind. 3. That the Children new-born are in the same State, in which *Adam* was before he sinned. 4. That the Death, or Sin of *Adam*, is not the Cause of the Death of the Rest of Mankind; nor the Resurrection of JESUS CHRIST the Cause of the Resurrection of all Mankind. 5. That the Law gains the Kingdom of Heaven as well as the Gospel. 6. That even before the coming of JESUS CHRIST there has been impeccable Men, that is to say, without Sin. 7. That Children without receiving Baptism, do obtain Life Eternal.

Aug. de pec. orig. c. 3. OF the second and third Article *Celestius* alledged they were problematical Questions, which could be maintained on either Side; and that he knew several Priests who denied Original Sin. Being pressed by *Paulinus* to name them, *Rufinus* who lived at Rome with *Pammachus*, was the only one he could mention. Nevertheless he added, that he had always said that Children needed Baptism, and ought to be baptized. He also gave a small Memorial where he owned that Children stood in Need of Redemption, and consequently of Baptism. However, having been heard several Times, he confessed enough to be convinced of Heresy and Obstinacy in the Errors of which he was accused; so that he was condemned and deprived of the Ec-

clesiastical

clesiastical Communion, as it appeared by the Acts of this Council of Carthage. *Celestius* appealed from that Sentence to the Holy Apostolical See; but instead of pursuing his Appeal, he departed to *Ephesus*. His Disciples at *Carthage*, astonished at his Condemnation, dared no more attack the Faith of the Church, but by vain Discourses and Complaints which they spread amongst the People.

St. *Augustine* had not assisted at this Council of *Carthage*, neither was he very forward in writing against the *Pelagians*; but he and the other Catholic Bishops opposed them in their Sermons and private Conversations. We have several Sermons of St. *Augustine* where he treats on that Subject, and exhorts his People to be stedfast in the ancient Doctrine of the Church. He maintains particular Original Sin, and the Necessity of baptizing Children. Let every one of you, said he, speak for those that cannot speak for themselves. The Patrimony of Pupils is recommended to the Bishops; they ought to have a great Deal more Care of their Salvation. However he began to write against them in the same Year 412. For the Tribune *Marcellinus*, who was at *Carthage*, troubled with the daily Disputes he had with them, consulted St. *Augustine* by Letters, and obliged him to write to him concerning those Questions, chiefly of the Baptism of Children.

St. *Augustine* then to comply with the Request of *Marcellinus*, and to discharge the Duty of his Function, wrote two Books which he dedicated to him, intituled, Of the Merit of Sins and their Remission; otherwise, of the Baptism of Children. In the first he proves that Man is become subject to Death, not by Necessity of Nature, but by the Merit of Sin; that the Sin of *Adam* has engaged all his Race, and that Baptism is administered unto Children, for them to obtain the Remission of Original Sin. In the second Book he first shews, that Man can be without Sin in this World, by the Grace of God and his own free Will. Secondly, That none in this Life are absolutely without Sin; for there are none who have not Occasion to say; Forgive us our Sins. Thirdly, That this comes to pass because none desires it so often as they ought to do. In fine, That no Man, excepting *Jesus Christ* alone, is, has been, or shall be without Sin. A few Days after he had compleated those two Books, he recovered the Expositions of *Pelagius* upon St. *Paul*, wherein he found a new Argument which *Pelagius* proposed as the Sentiments of another against Original Sin, saying; That if the Sin of *Adam* is prejudicial to those who do not sin, the Justice of *Jesus Christ* is also serviceable to those who do not believe. This Objection which St. *Augustine* did not foresee, gave him Occasion to add to his two Books, a Letter to *Marcellinus*, or rather a third Book; where he shews how Children are reckoned among the Faithful, and profit by the Faith of those who present them to be baptized. In these Books St. *Augustine* thought proper still to conceal the Name of the new Hereticks, hoping thereby to correct them more easily: Nay, in the third Book, being obliged to mention *Pelagius*, he gave him Praises; for many boasted of his good Life. At the same Time a Friend of St. *Augustine*, named *Honoratus*, sent him from *Carthage* five Questions concerning Passages of Scripture, to which he desired an Answer. St. *Augustine* seeing this new Heresy arising, added himself a sixth Question concerning the Grace of the New Testament; on which Subject he composed a regular Treatise, comprehending the other five Questions, and the Explanation

Retract. ii. c. 23.

Serm. 170, 174, 175.

Serm. 176. c. 2.

De Gest. Pelag. c. 114. n. 25.

III. First Writings of St. Augustine against the Pelagians. Retract. ii. c. 33.

Lib. iii. de pec. mor. init.

Retract. c. 33.

Ep. 139. ad Marcell. n. 3. ii. Retract. c. 36.

Epist. 140. al. 220. ad Honor.

A. D. 412. planation of the whole twenty first Psalm, occasioned by the first of them :
This Treatise is reckoned amongst the Letters.

ii Retr. c.
37.

2 Cor. iii. 6.

THE Tribune *Marcellinus* having received the Books of the Merit of Sins, wrote to St. *Augustine*, that he was surprized that he had therein said, that Man could be without Sin, if he thought fit, with the Help of God: And that nevertheless none in this World had been, was, or should be for the Time to come, so perfect. How then, said he, can you say that a thing is possible, when there is no Example of it? To answer to that Question, St. *Augustine* wrote the Book of the Spirit and the Letter, where he explains the Passage of the Apostle; *the Letter killeth, and the Spirit giveth Life*. There he warmly disputes against the Enemies of Grace: First, shewing by several Examples, that there are Things possible which have never come to pass: Afterwards he explains wherein consists the Succour we receive from God to do well. The Law which instructs us is not sufficient, though it is good and holy: On the contrary, if we have no other Guide, it renders us more guilty, since we know our Duty, and are not able to accomplish it. We must then be supported by the Spirit, who sheds Grace into our Hearts, and makes us love and accomplish those good Actions, which are commanded us.

IV.
Laws of Honorius in behalf of the Church.
Hier. in Pelag. Dialog.
3. init. Sup. lib. xix. n. 19.
L. 53. C. Th. de hæc.

THE *Pelagians* were accused of renewing the Doctrine of *Jovinian*; and indeed they held in common with him the Doctrine of Impeccability; that is to say, that a Man once justified by Baptism, could always keep himself just, if he took Care of himself, and by Consequence live without committing any Sin. It was, perhaps, that which renewed the Zeal of the Bishops against *Jovinian* two and twenty Years after his Condemnation. For we find a Law of *Honorius* dated on the sixth of *March*, in the same Year 412, which says that the Bishops complained of the sacrilegious Assemblies which *Jovinian* held without the Walls of *Rome*. Therefore the Emperour ordains that he shall be taken, and beaten with Leathern Thongs having Lead fastened to the Ends of them, and afterwards sent into perpetual Exile with his Accomplices. *Jovinian* was sent into the Island of *Boa*, and the others were referred to the Will of *Felix* the Prefect, (to whom the Law was addressed;) provided they were alone, and in separate Islands. The Island of *Boa* is near the Coast of *Dalmatia*. The Bishops whose Complaints were the Occasion of this Law, were perhaps assembled in Council at *Rome*, and *Jovinian* was no more talked of afterwards; except that it is only said, that he continued till Death his voluptuous Course of Life.

Genn. de Script. in Paulo c. 75.

L. 40 C. Th. de episc. l. 5. C. de Sacros. eccl.

L. 41. C. Th. cod. & ibi Gotl. o. r.

THE Emperour *Honorius* confirmed the Privileges of the Churches by two other Laws made in the same Year 412. The first dated the 25th of *May*, forbidding that the Lands belonging to the Church should be subject to any sordid or extraordinary Imposts; Amending of Highways, Repairing of Bridges, to the Transportation of the publick Treasure, or Victuals for the Army, to the Carriage of the Gold collected from the Lustral Contribution of the Merchants: In fine, they were only to pay the ordinary Contribution, called Canon, or *canonica Illatio*. The other Law of the 11th of *December* imports, That all Clerks, Bishops, Priests, Deacons, and others, should not be accused but before Bishops; that the Informer, let him be of any Quality whatsoever, should be noted with Infamy, if he could not prove what he had advanced; and that the Bishops shall always examine

examine those Causes in publick, and cause Acts of them to be drawn up; A. D. 412, meaning the Causes which concern Religion, leaving to secular Judges the Id. 23. eod. Knowledge of publick Crimes; even against Ecclesiasticks. It is thought, that this Law was occasioned by the unjust Deposition of *Heros*, Bishop of *Arles*; it happened the same Year 412: He was a holy Man, Disciple of *St Martin*; and notwithstanding he was innocent, and that no Accusation appeared against him, he was drove out of the Town by the People; they chose in his Place *Patroclus*, a particular Friend of *Constantius* Master of the Militia; it being their Intention to gain his Favour in so acting. This caused a great Division amongst the Bishops of the Country. *Constantius* was of *Panesa* in *Illyricum*, and was in the Service in the Time of *Theodosius* the Great. He supported the Authority of the Empire in *Gaul*, against several Tyrants who arose in those Days; and against the *Barbarians* who poured upon them from all Sides.

THE *Goths*, with their King *Ataulphus*, entred *Gaul* after their Departure from *Italy*, in the same Year 412, in the ninth Consulship of *Honorius*, and the fifth of *Theodosius*. The Year following, 413, under the Consulship of *Lucian* and *Heracian*, the *Burgundians* established themselves in that Part of *Gaul* bordering on the *Rhône*; this is the Account that is given of their Conversion. They were for the most part Carpenters, and lived by their Labour. Fatigued by the continual IncurSIONS of the *Huns*, and not knowing how to defend themselves, they resolved to implore the Protection of some God; and considering what powerful Succours the God of the *Romans* gave to those who served him: After having deliberated on the Affair in a publick Assembly, they resolved to believe in JESUS CHRIST; they went to a Town of *Gaul*, and desired the Bishop to administer Baptism to them: He prepared them for it the Space of seven Days, during which Time they fasted, and were instructed: The eighth Day he baptized them, and sent them back. They marched boldly against the *Huns*, and were not deceived in their Hopes: For the King of the *Huns*, called *Optar*, or *Oftar*, dying in the Night, of Indigestion, the *Burgundians* fell upon their Army, destitute for Want of their Chief, and overcame them, notwithstanding the Inequality of their Numbers; they being but three thousand Men against ten. From that Time they were all fervent *Catholick Christians*. They paid Obedience to the Clerks they had received amongst them, living with great Mildness and Innocence, and treated the *Gauls*, not as their Subjects, but like Brothers. The *Vandals* had entred *Spain* in the Year 409, in the eighth Consulship of *Honorius*, and the third of *Theodosius*. The *Alani* and the *Suevi* likewise got Possession of Part of it; and in this manner also they divided the Country. The *Alani* took *Lusitania*, and the Province of *Carthage*; the *Vandals*, *Bætica*; and the *Suevi* had *Gallicia*. In those Devastations, some Bishops fled from *Spain*, having lost their People; Part of which were dispers'd by Flight, others had been killed or consumed by the Miseries they suffered in the besieged Towns, or led into Captivity. Nevertheless a much greater Number of Bishops stood it out, having some Remains of their Flock left, though exposed with them to continual Perils.

A COUNCIL is supposed to be held at this Time at *Braga*, or *Braccara* in *Lusitania*. The Bishop *Pancratian* being President, spoke in the following Manner; You see, Brethren, what Havock is made in every Part of *Spain*

V.

Irruptions of the Barbarians.

Sozom. ii.

c. 12, 13, 14.

15. Olymp.

ap. Phot. eod.

Prosop. Chr.

an. 413.

Calliod. Chr.

Prosop. ann.

414.

Socra. vii.

c. 30.

Prosop. ann.

410.

Calliod. Car.

Oros. vii. c.

40. Isidor.

Uvand. ann.

416. Aug. ep.

228, n. 5. al.

180. ad Honor.

VI.

Council of

Braga, to. 2.

Conc. p. 1508.

Spain

A. D. 412. *Spain* by the *Barbarians*; they ruin the Churches, they put to Death the Servants of God, they profane the Memory of Saints, their Bones, their Sepulchres, the Burying-places, all is in their Power towards the *Pyrenees*, except *Celtiberia* and *Carpetania*. And seeing this Evil ready to fall on our Heads, I have caused you to assemble, that every one in particular may provide for himself, and we all together may repair the Desolation of the Church. Brethren, Let our Care be for the Salvation of Souls; fearing that the Greatness of these Miseries should lead them into the Way of Sinners, and cause them to renounce their Faith; and to that Effect, let us set before the Eyes of our Flocks, an Example of our Constancy, in suffering for JESUS CHRIST Part of the many Torments he has suffered for us. And because some of the *Alani*, *Suevi*, and *Vandals*, are Idolaters, and others of them *Arians*; it is my Opinion, if you approve of it, that we declare our Faith against those Errours, for the greater Safety.

ALL the Bishops having approved the Proposition, *Pancratian* began to declare, in few Words, the Belief of the *Catholick Church*: And to each Article the Bishops answered; That is our Belief. *Pancratian* added; Now ordain what must be done with the Relicks of the Saints. *Elypand* of *Conimbra* said; We cannot save them all in the same Manner: Let every one act as the Occasion requires. The *Barbarians* are amongst us; they closely besiege *Lisbon*; they hold *Merida* and *Astorga*; in a little Time they will be upon us. Let then every one go to his Abode; let him comfort the faithful, concealing decently the Bodies of the Saints, and send us an Account of the Caves and Places where they have been put, for fear that by Length of Time they should be forgotten. All the Bishops having approved of the Expedient, *Pancratian* added; Go ye all in Peace, except our Brother *Potamius*, because of the Destruction of his Church at *Aminium*, which the *Barbarians* ravage. *Potamius* answered; Let me also go and comfort my Flock, and suffer with them for JESUS CHRIST: For I have not received the Office of a Bishop to be in Prosperity, but to labour. *Pancratian* replied; You have very well spoken; your Design is just, I approve of your Departure, God be with you. All the Bishops said; God maintain you in that good Resolution; we all approve of it: Let us depart with the Peace of JESUS CHRIST. This is what is related of that Council, with the Subscriptions of ten Bishops, viz. *Pancratian* of *Braga*, *Gelasius* of *Merida*, *Elipand* of *Conimbra*, *Pamarius* of *Igedita* or *Idana*, *Arisbert* of *Porto*, *Deusdedit* of *Lugo*, *Pontamius* or rather *Potamius* of *Aminium* or *Agueda*, *Tiburtius* of *Lamego*, *Agathius* of *Iria*, *Peter* of *Numantia* or *Camota*. *Arisbert* wrote towards the same Time to *Samerius*, Archdeacon of *Braga*, in these Terms; I pity you, Brother, I pity our Bishop, and *Pancratian* our Chief; I pity you for your Exile: May God look on our Misery with the Eyes of his Mercy. *Conimbra* is taken; the Servants of God are fallen by the Edge of the Sword: *Elipand* is carried away Captive: *Lisbon* has redeemed its Liberty with Gold: *Igedita* is besieged: Nothing but Misery, Groaning, and Anguish, are to be seen. You have seen what the *Suevi* have done in *Gallicia*; Judge what the *Alani* are doing in *Lusitania*. I send you the Decrees of the Faith you ask for; for I have carried my Writings with me. I expect every Day to meet with the same Fate. I will send you all, if I discover the Place where you are hid: The Lord have Mercy upon us.

THIS Inundation of the *Barbarians*, and chiefly the Taking of *Rome* by A. D. 412. the *Goths*, gave Occasion to the *Pagans* to renew with more Animosity their Calumnies and Complaints against the *Christian* Religion; attributing to it, according to antient Custom, all the Misfortunes which happened in this World. Since, said they, that this Impiety has appeared, the *Roman* Power has daily decayed. The Gods Protectors and Founders of this Empire, withdrew their Succour, in Proportion as their Service was neglected: But when their Worship so wholly ceased, as that their Temples were shut up, and the Sacrifices, the Auguries, and other Ways of rendring them propitious, forbidden by severe Laws, and under rigorous Penalties, they forsook us; and *Rome*, formerly victorious, is now become a Prey to barbarous Nations.

THE Christians are also involved in the same Calamities they have brought upon us, their GOD has not distinguished them; they have been plundered, massacred, led into Captivity; their Wives and Virgins have not been spared any more than ours. Such were the Reproaches of the Pagans.

THE Tribune *Marcellinus* writing to St. *Augustine*, desired he would compose some Books on that Subject, which will, said he, be extremely serviceable to the Church, especially at this Time. St. *Augustine* thought at first that an Epistle would be sufficient, and wrote him a large Letter upon the Art of Government; of which I have related the Substance. But afterwards he saw that so vast and important a Subject required a greater Work; and accordingly made a Book, the biggest he has ever composed; which comprehends all the Controversy against the Pagans. He had already treated some of those Points as Occasion required; as in the Exposition of the six Questions directed to *Deogratias* Priest of *Carthage*, towards the Year 408.

THE Title of this Work is of the City of GOD, the Intent being to defend the Society of the Children of GOD, or otherwise the Church, against the Society of the Children of the World. The whole Work is divided into twenty two Books; the first ten are employed in refuting the Pagans; five against those who believe that the Worship of the Gods was necessary for obtaining the temporal Prosperity of this World; five against those who maintained, that Men served the Gods, to the End that they might be happy in another World. The last twelve Books establish the Truth of the Christian Religion and are divided into three Parts; four shew the Origin of the two Cities or Societies, four for their Progress, and four to demonstrate their different Ends. St. *Augustine* was near thirteen Years in composing that great Work, being obliged from Time to Time to interrupt it for several others he could not put off. He began it in the Year 413, a little before the Death of *Marcellinus*, to whom he directs his Discourse in the first and second Book only, and finished it towards the Year 426, before his Retractions. He shews in that Work his great Erudition and profound Knowledge of human Learning and History; the Subject requiring it.

At first he sets forth the Injustice of the Pagans, who accused the Christian Religion of the Sacking of *Rome*, when at the same Time they saved themselves under the Protection of this same Religion, in the Churches of the Apostles and Martyrs, which the *Goths* had respected. He mentions, as a particular Effect of Providence, the Defeat of *Radagaisus*, another King of the *Goths*, but a Pagan; for if he had taken *Rome*, none had been spared,

nor

VII
Reproaches of
the Pagans.
Aug. ii. Retr.
c. 43. Sup.
lib. v. n. 9.
Tertul. apol.
c. 40.

Ap. Aug. ep.
136. n. 2.
Ep 138. n. 10.
Sup. xxii.
a. 31.

Ep. 102. al. 4.
ii. Retract.
c. 30.

VIII.
St. August-
ine's City of
GOD.

i. Civ. c. 12.
34. 35.
Sup lib. xxii.
n. 21
V. Civ. c. 23.
Sup. lib. xxii.
c. 15.

- A. D. 412. nor any Respect shewen to the holy Places, the Pagans would have attributed this Victory to the false Gods, to whom they offered daily Sacrifices.
- i. Civit. c. 8. GOD was willing *Rome* should be punished, but not destroyed. He says, that in this World Good and Evil are common to the Just and Wicked; for if all our Sins were punished in this World, we should have no Fear of the Day of Judgement. If some of our Sins were not manifestly punished in this World, we should not believe in Providence. If GOD did not evidently grant some Blessings to those who ask for them, it would be said it was not in his Power. If he gave them to all those that do ask, he would be served only upon Account of those Blessings. The Difference is only in the Usage which is made by the Good and Wicked, of those Evils and Blessings they receive in this World. Good Men always commit many Faults on Earth deserving temporal Punishment, were it only their Weakness in bearing with the Wicked, and neglecting to correct them: But all those Things are turned to Good, and true Christians do not consider as Evils the Loss of temporal Riches, Torments or Death, or being left unburied, or Captivity, or the Violences offered to Women and Virgins, since Sin only is an Evil, and there is no Sin involuntary. Here St. *Augustine* opposeth the Errour of the Pagans, who thought it lawful, and even worthy of Praise, to kill one's self in Order to avoid Grief, or Pain, or Infamy; which shews how much the Patience of the Christian Martyrs and Virgins, is above the Courage of *Cato* and *Lucretia*, so much boasted of by the *Romans*. In this Manner did the Christians comfort themselves under the Evils GOD permitted them to suffer, to try or correct them: But there was no Consolation for the Pagans, who served their Gods but for temporal Prosperities; that is, to live safely in Luxury and Affluence of Pleasures, which had drawn upon them the Corruption of their Manners, and by Consequence the Weakening and Ruin of the Empire. Their Corruption was such, that those who saved themselves from the Sacking of *Rome*, were seen every Day at the Theatres in *Carthage*, whilst the Cities of the East publickly mourned the taking of *Rome*.
- IX. To show the Injustice of imputing the Evils of the Empire to the Christian Religion; he demonstrates that those Miseries were of a long standing, and that the Worshipers of the Heathen Gods were never protected from them. He begins with Morality; Your Gods, said he, never gave you any good Precepts concerning Morality; on the contrary, you have had Examples from them of all Sorts of Infamy and Vice. He enlarges upon their publick Diversions and Spectacles, which all made Part of their Religion, and the *Romans* found it so odious, that they noted with Infamy those that represented them, when at the same Time the *Greeks* honoured them, it being more suitable to the Principles of their Religion. Accordingly the Historians, and particularly *Sallust*, testified that the Manners of the *Romans* were very much corrupted immediately after the Fall of *Carthage*, and above an Age before the coming of JESUS CHRIST; and *Cicero*, in his Treatise of the Republick, written sixty Years before JESUS CHRIST, looked upon the State of *Rome* as being already ruined, by the decay of their ancient Morals. Here St. *Augustine* opposes to the leud and profane Worship of the Heathen Gods, the Decency and Usefulness of Ecclesiastical Assemblies, where Men were separated from Women, and where they heard Instructions concerning Morality, taken from the Holy Scripture, and proposed with Authority to all Mankind.

He

HE comes afterwards to sensible and bodily Evils; and easily shews, in running over History since the taking of *Troy*, that the Gods have not delivered their Worshipers from them. He chiefly insists on the Calamities of the second *Punick War*; on the Seditions of the *Gracchi*, and the Civil Wars of *Marius* and *Sylla*; and shews that the Cruelty of the latter exceeded much that of the *Goths*. From whence he concludes, that those last Calamities are very wrongfully imputed to *Jesus Christ*: Neither is there any manner of Reason, said he, to attribute to the Heathen Gods the Increase and Duration of the Empire, as a Recompence of the *Romans* Piety. First, That Increase is not a Happiness; since that most part of Conquests are unjust; and great Empires acquired and maintained unjustly, are only great Robberies: Besides, other great Empires have come to an end; as that of the *Assyrians*, for instance: The Gods then have not been concerned in them, or their Protection is neither sure nor perpetual. Finally, the *Jews*, who never ador'd but one God, have had their Times of Prosperity. Neither is the Greatness of Empires an Effect of Destiny, or of the Influence of the Stars; and the Predictions of the Astrologers are vain and impertinent: That Greatness is a pure Effect of GOD's Providence, who governs the greatest Things as well as the smallest. His Design was to recompence by those temporal Prosperities, the human Virtues of the antient *Romans*, their Frugality, their Contempt for Riches, their Moderation, their Courage; although it was but a pure Effect of the Love of Glory that curb'd the other Vices, it being but a Vice it self. Thus they have receiv'd their Recompence in this World, having had the Glory and Dominion they desir'd. But that one might not think it necessary in order to reign, to serve the Heathen Gods, GOD gave a long and happy Reign to *Constantine*: And to the end that Emperors should not be Christians for temporal Prosperities, he snatch'd away *Jovian* sooner than *Julian*: He permitted the Death of *Gratian* by a Tyrant, and granted a happy Reign to the Virtue of *Theodosius*.

III. *Civit.*
c. 2, 3, &c.
c. 19.
c. 24.
c. 27.
c. 29.
c. 30.
IV. *Civit.*
c. 3.
c. 4, 5.
c. 6, 7.
c. 34.
Lib. 5. c. 1, 8.
c. 2, 3, 4, &c.
c. 11.
c. 12, 13, &c.

ST. AUGUSTINE withstands afterwards those who pretended to serve the Gods, in order to obtain Happiness in another World. In the first Place, that Opinion was not suitable to the popular Religion, and to that Crowd of little and obscure Divinities, which they serv'd but for particular Ends. The greater Gods themselves had no Power but upon some Part of Nature, according to the mysterious Explanations of the Learned; and the more they pry'd into all those Superstitions, the less Appearance did they find of any reasonable Foundation.

Lib. VI:
Lib. VII:

BUT there were Philosophers, who acknowledging a sovereign Deity, pretended he had under him several Intelligences that must be serv'd, to arrive at the Happiness of the other World. These were the *Platonicks*, of whom I have said something on occasion of the Emperor *Julian*; and as it was the last Resource of Idolatry, St. *Augustine* applies himself with great Exactness to refute them. He acknowledges at first, that the Doctrine of *Plato* is not only superior to poetical Fables, and popular Superstitions, but also to the Opinions of all other Philosophers; and that it approaches the nearest to the true Religion. But he proves at large against those who profess'd themselves *Platonicks*, that is to say, the Disciples of *Plotinus*, *Jamblichus*, *Porphyrus*, and *Apuleius*, that only the sovereign GOD is to be ador'd, and not any of those inferior Intelligences they place under him; let them be Gods, or Demons, or Angels, or Good, or Bad; and that there is but one only Media-

Sup. Lib. XV.
n. 46.
Civit. Lib.
VIII. IX. X.
c. 4, 5, 6, &c.

X. c. 3.
c. 6. in fine.

VIII. c. 27.
XXII. c. 10.

X.
Defence of the
Christian
Faith, Lib.

XI. Lib. XII.

XI. c. 23.

XII. c. 21,

22, &c.

Lib. XIII.

XIV. XV.

XVI. XVII.

XVIII.

c. 30, 49.

p. 15.

XIX.

c. 1, 2, 3.

c. 20, 27.

XX.

c. 7, 8, 9, &c.

XXI.

tor between GOD and Man, who is JESUS CHRIST: That Worship and Sacrifice is due to GOD only; and that the true Sacrifice is that of the Heart, whereby we join the Sacrifice of ourselves to the Sacrifice of JESUS CHRIST, which the Church, adds, he also celebrates by the Sacrament of the Altar, known by the Faithful; where she is taught, that she offereth herself in the Thing offered. It is not the same as to the Martyrs; we appoint for them neither Temples, nor Priests, nor Sacrifices, because they are not our Gods, but their GOD is ours. It is true that we honour their Memory, looking on them as Saints and Men of GOD, who have resisted till Death for the true Religion. But who has ever seen a Priest belonging to the Faithful, standing before an Altar, which was even placed over the holy Body of a Martyr, say in his Prayers, I offer you this Sacrifice, to you *Peter*, or *Paul*, or *Cyprian*? We offer it to GOD, who has made Men and Martyrs, and who has honour'd them in Heaven with the Society of his holy Angels; to render him Thanks for their Victories, and to excite us by his Help to imitate them.

AFTER having refuted *Paganism*, St. *Augustine* comes to the second part of his Design, which is to establish the Christian Religion, by answering the chief Difficulties of the *Pagans*; especially concerning the Creation of the World and Angels, and the Origin of Evil; where he marks and refutes the Error of *Origen*, who says that the corporeal World was only made to unite Souls. He explains the Creation of Man, his first State, his Fall, and the Consequences of his Sin extended to all his Race. Afterwards he goes on to shew the Progress of the two Cities or Societies of the Children of GOD and of the Wicked. He marks the Prophecies, chiefly those touching CHRIST, and demonstrates that the Writings of the Prophets are older than the Histories, or even the Fables of the *Pagans*. He does not fail to extol the Accomplishment of the most considerable Prediction; that is, the Conversion of the Nations, and the preaching of the Gospel, established through all the World in so little a Time, notwithstanding so many Oppositions: And he shews the Good that God produceth from the Persecutions which the Church inwardly suffers by Hereticks and bad Christians.

THE last part of the Work treats of the different Ends of the two Cities. St. *Augustine* relates and refutes divers Opinions of the Philosophers concerning the chief End to be proposed in Life; that is, concerning the supreme Good. He shews we must not seek it in our selves, nor in this Life; of which he describes the inevitable Miseries, even to the most virtuous: And he concludes that we can't be happy in this World, but by the Hope of Eternal Life, which is our End. The Day of Judgment shall be our Entrance into it; and it is necessary: that the Justice of GOD may appear, which is hidden in this World. For often do we see the Wicked prosper, and good Men suffer: Sometimes also do we see good Men succeed, and the Wicked punish'd, insomuch that we see no Rule for it. On the Occasion of the two Resurrections, and of the Reign of a thousand Years, mentioned in the *Apocalypse*, St. *Augustine* refutes the Opinion of the *Millenarians*, who understood it was a temporal Reign. He rejects also the Opinion of those who would have it that

Nero

Nero was the Antichrist. Severus Sulpicius attributes a like Opinion to St. Martin; and St. Jerome reckons Severus amongst the Millenarians. He says, There was a great Number of them in his Time; and that they accused those who were not of their Opinion, of denying with Origen the Resurrection of the Body. The Punishment of the wicked shall be an everlasting Fire. Upon which St. Augustine resolves the Objections of the Infidels, touching the effect of Fire upon Bodies and Spirits, and upon everlasting Pains. He reports and refutes on that Point divers Errors of the Christians themselves. Some thought that in the Day of Judgment God would pardon all Men by the Intercession of the Saints: Others, those who had been baptized in the Catholick Church, and had persever'd in the Faith: In fine, others, those who had bestowed Alms.

2, 3, 4, &c.

11, 12. -- 17.
23.

c. 18.

c. 20.

c. 21.

c. 21.

St. AUGUSTINE had refuted the Error of those who thought that Faith alone with Baptism, suffic'd for Salvation; and it is the Subject of the Treatise of Faith and Works, compos'd towards the beginning of the Year 413. Some Laymen who delighted in the Study of the Scripture, sent him some Writings, which so distinguish'd Faith from good Works, that they thought one could obtain eternal Life by Faith alone, without Works. They saw that Persons who had left their Wives or Husbands were not admitted to Baptism after a second Marriage. They pitied them, and not being able to deny those Marriages were Adulteries, they chose to say that all Sinners ought to be admitted to Baptism, provided they embrac'd the Faith, altho' they did not leave their Sin; saying, it was Time enough after their Baptism to instruct them in Morality, and exhort them to Conversion; but that should they continue in their Sin all their Life, they pretended that if they kept the Faith, they would nevertheless be saved, after they had been purified by Fire. And thus they understood that Passage of St. Paul: He that upon the Foundation, which is JESUS CHRIST, hath built with Stubble or Hay, shall be sav'd so as by Fire.

II. Retr. n. 38.

De fide & op.
to. 6.

I Cor. iii. 11.

St. AUGUSTINE proves then three Truths against them. First, That it is not proper to admit indifferently to Baptism all those who make a Profession of Believing; and that notwithstanding one must tolerate the Wicked in the Church, they must not be admitted therein, when they are known for such. Secondly, That one must not be contented to teach the Faith to those who are preparing for Baptism; but one must also teach them the Christian Morality. Thirdly, That those that are baptized will not arrive to Eternal Life by Faith alone, if they do not effectually convert themselves and do good Works. He sheweth in this Work, with what care they who demanded Baptism, were prepar'd before Baptism was administred to them. He denotes also how a bad Interpretation of the Scriptures had produced opposite Errors.

c. 6.

c. 4.

To return to the City of God, St. Augustine there resolves the Objections of the Infidels, upon the Resurrection and the Qualities of glorified Bodies. He proves that the Resurrection is possible by that of JESUS CHRIST, and he proves the Resurrection of JESUS CHRIST, because the whole World has believed it by the preaching of the Apostles. There are, said he, three Things incredible: That JESUS CHRIST is risen, and ascended into Heaven with his Flesh; that the World have believed a Thing so incredible; that a small Number of ignorant and detpicable Men have persuaded all the World to be-

XX. 1.

c. 4. 11, 12,

13. 25, 26,

27, &c.

c. 5.

lieve it, even the Learned. Our Adversaries will not believe the first of these Truths; they see the Second, and can't tell how it happen'd, but by the Third. In effect, those ignorant and despicable Men that said they had seen JESUS CHRIST ascend into Heaven, did not only tell it, but accompanied their Discourses by evident Miracles, and that in a very understanding Age, in which it was not easy to impose such Wonders upon Mens Belief. Why then does it come to pass that we see no more Miracles? Because, reply'd St. *Augustine*, that they are not so necessary, and that the Faith of the whole World is a standing Miracle. However, there are some performed still, but they are seldom known but in the Places where they happen. And upon this Occasion he recites two and twenty Miracles of his particular Knowledge, as having either seen them himself, or learnt them from Witnesses worthy of Credit, most part wrought by the Intercession of the Martyrs, and in the Presence of their Relicks, and he declares that he omits without Comparison a greater Number. Finally, he describes the Felicity of the blessed in Heaven, and treats of the Manner in which GOD can be seen, either by the Body, or by the Spirit; besides what he had before written to *Paulina* and to *Fortunatian* against the *Antropomorphites*.

XI. THE Tribune *Marcellinus*, to whom the first Books of that great Work were directed, remained at *Carthage*, after the Conference of the *Donatists*. The Count *Heraclian*, Governor of *Africa*, being made Consul with *Lucian*, or *Lucius*, in the Year 413. thought he could make himself Master of the Empire. He came into *Italy* with a Fleet of three thousand seven Hundred Ships; and having made a Descent near *Rome*, he was put to flight by the Count *Marinus*, and returned to *Carthage* with one only Ship, where he was kill'd presently after: *Marinus* followed close, and put to Death several other Persons accus'd of having part in the Conspiracy of *Heraclian*; and the Tribune *Marcellinus* was involved in that Misfortune, by the Instigation of the *Donatists*, who were exasperated at the Sentence he had pass'd against them. St. *Augustine* was then at *Carthage*; and upon the Words of *Marinus* and of *Cecilian*, another Person of Note, he was in hopes, with other Bishops, he should save *Marcellinus's* Life, and his Brother's *Apringius*, who had been taken with him. As they were together in Prison, *Apringius* said one Day to *Marcellinus*, If I suffer this for my Sins, you whom I know to be so fervent and zealous a Christian, how have you deserved it? tho' my Life, said *Marcellinus* should be such as you say, do you think that GOD has shewn me a small Favour to punish my Sins in this World, and not refer them to a future Judgment? St. *Augustine* was really in fear that he had committed some secret Sin of Impurity, which required a long Penance; and finding himself alone in the Prison with him, he question'd him about it. *Marcellinus* blush'd, and smiling modestly, took with both Hands, the right Hand of St. *Augustine*, he said: I take to witness this Hand which offers the Sacraments, that I never have had any Commerce with any Woman but my Wife, neither before or after my Marriage. St. *Augustine* testifies, that *Marcellinus* was possessed of all the other Virtues; Uprightness, Integrity in his Judgments, Fidelity to his Friends, Patience towards every one: Sincerity in Religion, great Care to instruct himself therein; Contempt of earthly Things, and the Hope of everlasting Happiness. Had it not been for his Wife, he had quitted all the Engagements of temporal Affairs, to resign himself

self entirely to God. Finally, at a Time when it was least expected, the Eve of the Festival of St. Cyprian, which was the twelfth of September, *Marinus* order'd the two Brothers to be suddenly taken out of Prison, and caus'd them to be beheaded. St. *Augustine* was so shocked at this Action, that he privately retir'd from *Carthage*, fearing he should be oblig'd to intercede with *Marinus* for several other Persons of Note, who had taken Sanctuary in the Church. The Memory of the Tribune *Marcellinus* is celebrated the 6th of April, as of a Martyr put to Death by the Hereticks, for defending the Faith.

To hinder the *Donatists* from taking Advantages from their Deaths, the Emperor *Honorius* made a very severe Law against them the Year following, 414. the 22d of June, and another the 29th of August following; expressly importing, that what the Tribune *Marcellinus* had acted against them, and was written in the publick Acts, should remain in Force. It is thought it was the same Reason which renew'd the 25th of August 315. the Law address'd to *Heraclian* in 410, which condemned them to Death and Banishment.

THE Law of the 22d of June 414, declar'd them incapable of contracting, or making their Wills, branded them with Infamy; adjudged to the Catholic Church their Places of Assembly; condemn'd their Bishops and Clerks to Exile, with Confiscation of their Wealth; and to the same Punishment those who conceal'd them. This Law impos'd on all the *Donatists* large Fines, according to their Condition: On the Proconsuls and others, Persons of the First Rank, two Hundred Weight of Silver for each Time they should have assisted in the Assemblies; and on others in Proportion, even on the Meanest, who were fin'd the third Part of what they got by their Industry, with corporal Punishment.

ABOUT the Time of the Death of *Marcellinus*, St. *Augustine* receiv'd a great Consolation, by the Consecration of the Virgin *Demetrias*, Daughter of *Olibrius*, Consul in 395. She fled to *Carthage*, after the taking of *Rome*, with her Mother *Juliana*, and *Proba* her Grandmother, by her Father's Side; they suffered very much by the Avarice and Injustice of *Heraclian*. They had resolv'd to marry her in *Africa* to some of the illustrious *Romans*, who had retir'd there, tho' they had been better pleas'd to see her embrace Virginity; but they did not think to find in her so great a Perfection. However *Demetrias* took secretly that holy Resolution, In the midst of many Eunuchs, and Maids who serv'd her, amongst the Pleasures of a great House, she began to put Fastings in Practice, to cloathe her self meanly, and to lye upon the Earth, covered only with a Hair-cloth. She did this in secret, only a few Virgins belonging to the Family knowing any thing of it. She fell on her Knees, and with Tears besought her Saviour to fulfil her Desire, and to move the Hearts of her Mother and Grandmother.

AT last the Day appointed, for the Marriage being at hand, as they were already preparing the Nuptial Chamber, she one Night took her Resolution, encouraged by the Example of St. *Agnes*; and the next Day, laying aside all her Ornaments and Jewels, she cloathed her self in an ordinary Tunick, with a Gown of the same kind, and in this Apparel went and threw her self at the Feet of her Grandmother *Proba*, but could express her self only by her Tears. *Proba* and *Juliana* were extreamly surpris'd, and being in Suspense betwixt Fear and Joy, they knew not what to think. But perceiving the Cause, they both rais'd up *Demetrias*, and pressing her tenderly in their Arms, they con-

L. 54. C. Th. de heret. l. 55. cod.

L. 55. cod. Ep. ibi. Gothofr.

XII. St. *Demetrias* embraces a State of Virginity. Sup. xix. n. 60. Hier. ep. 8. ad *Demet.* c. 3. Sup. xxii. n. 22.

c. 4.
c. 1.
Epist. 183 l.
ad Jul. al. 143.
n. 1.
Ep. 150. al.
179.
Hier. ep. 8.
c. 8.
c. 9.

foled her, and expressed their Satisfaction at her having taken so pious a Resolution. All the Family was likewise exceedingly overjoy'd; several of her Friends, as also her Slaves, followed her Example, and devoted themselves to GOD. All the Churches of *Africa* were pleased at this News, which spread it self throughout all the Islands which are situate between *Africa* and *Italy*: *Rome* it self received some Consolation from it in its Distress; and the Report of it was even carried into the East. *Proba* and *Juliana* did not lessen their Daughter's Fortune, but gave the Portion to the Poor, which they had designed to give to her Husband. She received the Veil from the Hands of the Bishop, with the usual Prayers and Ceremonies. St. *Augustine* was the more pleased at her Profession, because his Exhortations had been very powerful towards the promoting of it. For he had seen *Demetrias* during his Residence at *Carthage*, in the Time of the Conference with the *Donatists*. And indeed *Proba* and *Juliana* were both mindful of writing to him, to acquaint him with her being professed, and at the same time sent him a small Present, as it was usual. They wrote likewise to St. *Jerom*, and earnestly prayed him to give their Daughter some Instructions for the Conduct of her Life. In order to comply with their Request, he set aside his Commentary upon *Ezekiel*, which he was then finishing, and wrote a long Epistle to *Demetrias*, containing all the Duties of a Christian Virgin; wherein he exhorteth her, notwithstanding her vast Riches, to work daily with her Hands. He likewise cautioned her to be aware of the *Origenists*, and to continue stedfast in the Faith of Pope *Innocent*.

XIII.
Pelagius, writ-
teth to St. De-
metrias. Ap.
to. 2. Aug. ep.
17. al. 141.
ap. Hier. ep.
1 to 9.
a. 1.
c. 3.
c. 4.
c. 5.
c. 6.
c. 7, 8.

PELAGIUS, who was then in *Palestine*, wrote also a very long Epistle to St. *Demetrias*, or rather a Book, which we have, and was one of the first Writings wherein his Heresy began to shew itself. He first saith that the World cannot accuse him of Rashness, since he only writeth to comply with the Letters and Entreaties of his Mother: Then entering into the Subject, he saith, that whenever he giveth Instructions of Morality, he beginneth by shewing the Strength of human Nature, in order to encourage People to Perfection by the Hopes of acquiring it. He addeth, that the Dignity of our Nature consisteth chiefly in the Freewill which GOD hath given to Man, in order, that being capable both of Good and Evil, he might naturally act the one and the other, and turn his Will either to the one or to the other. He proposeth the Example of the Philosophers, in whom he acknowledgeth several Virtues; and saith, From whence, I pray you, have Men, who were so distant from GOD, acquired so many Things which are agreable to God? From whence have they received those good Things, if it be not from the Bounty of Nature? If Men without GOD can shew how GOD hath made them, consider what Christians may do, whose Nature and Life hath been much improved, and are even assisted by the Divine Grace.

HE enlargeth upon the Law of Nature, which he proveth by the Effects of a good and evil Conscience; then he enumerateth the Saints who lived under that Law only, from *Abel* down to *Joseph* and *Job*. Who hath discovered, saith he, the hidden Riches of Nature, and shewed in that same Nature what we are all able to do. He insisteth upon the Strength of Freewill, in order that we may ascribe Sin to the Will only, and not to any Vice of Nature. He saith, that it was equally by an Effect of Freewill,

will, that *Adam* was expelled Paradise, and *Enoch* taken from the World: A. D. 409. That nothing causeth in us the Difficulty of acting well, but the long Habit of Vice, which hath corrupted us from our Infancy, and passeth, as it were, into our Nature: Then he concludeth, saying, that if there have been Saints before the Law, and the Coming of our Saviour, we ought to believe that we may yet be much more perfect; we who are strengthened by the Grace of *JESUS CHRIST*, purified by his Blood, and stirred up to Perfection by his Example. He afterwards cometh to the Particulars of the Conduct of a Virgin, and layeth down very fine Precepts: But in extolling the Advantages of good Will, he speaketh these remarkable Words to *Demetrias*: You possess here those Things whereby you may be justly preferred above other Persons; for Nobility and temporal Riches come from your Parents, and not from yourself; but you only can procure to yourself spiritual Riches. In this it is therefore that you are truly commendable and worthy of being preferred before others, in what can only be of you and in you. By these Words *Pelagius* more plainly discovereth his Error. He then exclaimeth against those who find a Difficulty in some of *GOD'S* Commandments: No Body, saith he, knoweth better the Measure of our Strength, than he who hath given it unto us. He is too just to have commanded any Thing that is impossible, and too good to condemn Man for the Evil which he could not avoid. He moreover saith, They who by a long Habit of Sin, have in some manner smothered the Goodness of their Nature, may be re-instated by Repentance; and having wrought a Change in their Will, may root out one Habit by the other. And again on a Passage of *St. James*, he sheweth how we must resist the Devil; that if we are obedient to God, and do his Will in order to merit his Grace: Namely, we may thereby more easily resist the wicked Spirit by the Assistance of the *HOLY GHOST*. *Pelagius* nevertheless recommendeth Prayer in many Places of this Work.

IN the mean while his Errors were spread throughout *Africa*; they who upheld them, pretended that it was the Doctrine of the Eastern Churches, and threatned those who would not receive it, with being condemned by the Judgment of those Churches. This obliged *St. Augustine*, who was then at *Carthage*, to preach a Sermon upon this Subject, by the Command of the Bishop *Aurelius*, in the great Basilica, on the twenty-fifth of *June*, in the Year 413, which was the Day of the Commemoration of *St. Gudenta* the Martyr. He had preached the Day before, which was the Feast of *St. John Baptist*, and had begun to speak concerning the Baptism of Children; but not being able to treat this Subject at large on that Day, he took it up again on the next Day; and preferred the Instruction of the People, before the Praises of the Saint.

IN this Sermon he opposeth the *Pelagians*, without naming them. They allow, saith he, that Children must be baptized in order to intitle them to the Kingdom of Heaven; yet they hold that without Baptism they may enjoy Everlasting Life, because they have no Sin of their own, nor any Original Sin. This is a new Doctrine, saith he, that there should be an Everlasting Life out of the Kingdom of Heaven. The Scriptures do not mention any Middle Place between the Right and the Left, the Kingdom of *GOD*, and Everlasting Fire; whosoever is excluded the Kingdom, is condemned to the Fire. This Salvation which they promise unto Children

c. 9, 10.

c. 11.

c. 16.

c. 17, in fin.

c. 25.

XIV.

A Sermon of
St. Augustine
against the
Pelagians.
Aug. de Gest.
Pel. c. 1. n. 25.

Serm. 294. al.
14. de Verb.
apost.

c. 8.

c. 3.

Matt. xiv.
33, &c.
1 Cor. vi. 9,
&c.

A. D. 410. dren out of the Kingdom of Heaven, is arbitrary: Other People, who are more compassionate, may grant them the Kingdom of Heaven with as much Reason: For if there be no Original Sin, they deserve no Punishment; and the being deprived of the Kingdom of God, is always a Punishment as being an Exile. The *Pelagians* grounded this Distinction, between the Life and the Kingdom, upon these Words of the Gospel; *Except a Man be born again of Water and of the Spirit, he cannot enter into the Kingdom of God.* But it is said afterwards, that *whosoever believeth in Jesus Christ should not perish, but have everlasting Life.* In baptizing an Infant, you answer for him, that he believeth in JESUS CHRIST; he therefore would perish without that Faith, and would not have Everlasting Life. In this manner St. *Augustine* proveth Original Sin by the Practice of Baptism. For tho' the Arguments of the *Pelagians* aimed at destroying the Benefit of Baptism of Infants, yet they dared not to deny it, being overpower'd by the Authority of the Church.

St. AUGUSTINE likewise proved Original Sin, by the Words of St. Paul, who saith, *That by one Man, Sin enter'd into the World, in whom all Men have sinned.* To which they replied, That *Adam* having sinned first, his Sin had passed unto all Men, thro' the Imitation of his ill Example: But in this Sense, the Sin should rather proceed from the Devil who sinned before Man, and who is called the Father of the Wicked; and the Righteous would sooner belong to *Abel*, who gave them the first Example of Virtue, than to JESUS CHRIST, who came so long after him. But, said they, if they who are born of a Sinner, are Sinners, why then are not those who are born of a baptized Believer righteous also, as he is? Because, replieth St. *Augustine*, that the Faithful doth not beget, as being regenerated according to the Spirit, but as being begotten according to the Flesh; and that no Body can be regenerated, unless he had been born before. And therefore the Son of the circumcised Man is not born circumcised. They alledged these Words of St. Paul, *Else were your Children unclean, but now they are holy.* In whatever Sense you conceive it, saith St. *Augustine*, Baptism is no wise here concerned, nor doth that Holiness dispense from it; otherwise there would be no Necessity to baptise the Husband of a believing Wife; for the *Apostle* saith also in the same place, that the *unbelieving Husband shall be sanctified by her.*

At the Conclusion of this Sermon, he saith, I intreat you to hear me patiently, I shall only read to you. I now quote St. *Cyprian*, who was formerly Bishop of this See; pray give Ear to what was his Belief, concerning the Baptism of Infants; or rather how he hath shown what the Church hath always believed relating to it: For these People are not satisfy'd with delivering impious Novelties, they also accuse us of Novelty. He then read the Passage of the Epistle to *Fidus*, wherein, amongst other Things, are these Words; If the greatest of Sinners, when they turn to the Faith, receive the Remission of their Sins and Baptism; how much less ought we to refuse it to an Infant, who is just born and hath not sinned? unless it be by being born of *Adam*, according to the Flesh, and that by his primitive Birth, he hath contracted the Infection of the old Death? he ought to be admitted with the greater Freedom, to the Remission of Sins, because they are not his own, but the Sins of another, which are forgiven him. Let us therefore endeavour, saith St. *Augustine*, to persuade our Brethren, not to call us Hereticks, because we do not give them that Name, tho' we might do it.

They

They go too far, we can hardly bear it; let them not abuse the Patience of the Church. We may indulge those who are mistaken in other Questions, which are not as yet well explained, or confirmed by the full Authority of the Church, but not those who are endeavouring to strike at the very Foundation of it.

THERE was a great Number of *Pelagians* in *Sicily*, particularly at *Syracusa*; which gave Occasion to one *Hilarius* to write to *St. Augustin*, by the Means of some *Africans* who were returning from *Syracusa* to *Hippo*, and to consult him upon the six following Propositions. I. That Man may live without Sin. II. That he may keep the Commandments of God with Ease, if he will. III. That an Infant who dieth without Baptism, cannot justly perish, because he is born without Sin. IV. That a rich Man living in the midst of his Riches, cannot enter into the Kingdom of God, if he selleth not all his Wealth; and that if he maketh Use of it, in order to fulfill the Commandments, it is of no Service to him. V. That a Man must not swear at all. VI. That the Church, whereof it is written, that it hath neither Wrinkle nor Spot, is that wherein we are at this Time, and that it may be without Sin. The fourth and fifth of these Propositions, were the Effect of the Pride of the *Pelagians*, who condemned all kind of Oaths, and all Enjoyment of Riches, under the Pretence of being free from all Sin, and in order to attain to Perfection even in this Life. *St. Augustin* answereth the first Question, as he had done in the second Book upon the Demerits of Sins; shewing by the Scriptures, that no body is without Sin in this Life, tho' we may go out of it without Sin. Concerning the second Question, he saith; that it is an intolerable Error to hold, that Freewill is sufficient to fulfill the Commandments of God, without the Help of Grace, and the Gift of the Holy Ghost. Freewill, saith he, may perform good Works, if it be assisted by God, which is done by humble Supplications and Labour. But if it be deprived of the divine Assistance, whatever Knowledge it hath of the Law to recommend it, no solid Uprightness will attend it, and all will be but a boasting Pride: These Truths he proveth by the Scriptures. Upon the third Question, he confirmeth original Sin, as he had already done in the Sermon at *Carthage*, insisting upon the Parallel of *Adam*, and *Jesus Christ*, shewing that even the Saints of the Old Testament were saved only through their Faith in *Jesus Christ*. He speaketh here of the Condemnation of *Celestius* at *Carthage*; and saith, that the Followers of that Sect, were more in Number than it was believed; but that the Church indulged them, in order to heal them in its Bosom, if it were possible, rather than cut them off as incurable Members.

UPON the fourth Question he sheweth that rich Persons may be saved, by the Example of *Abraham*, *Isaac*, and *Jacob*; with whom shall be placed, according to the Gospel, those who shall come from the East and West into the Kingdom of Heaven. He distinguisheth the Counsels from the Precepts, and sheweth in what consisteth the Renunciation of all Things, which is the Soul of Christianity. Upon the fifth Question he saith, that it is not absolutely forbidden to swear, but that we ought to avoid it as much as possible: Not that it is a Crime to swear the Truth, but because it is a very great Sin to swear falsely, which a Man, who is used to swear, is more apt to fall into. As to the last Question upon the Purity of the Church, *St.*

Augustin treateth that Point in a few Words, saying, that the Church indulgeth in this World, not only the imperfect Christians, but even Sinners, giving to understand thereby that it is not entirely free from Spot and Wrinkle.

SOME Time after, St. *Augustin* wrote a Book upon Nature and Grace, for two other Disciples of *Pelagius*, *Timasus* and *James*, who were both young Men of eminent Birth, and well instructed in human Learning. By his Exhortations they had renounced all their worldly Pretensions, in order to devote themselves to the Service of God; but they had likewise zealously adhered to his corrupt Doctrine, as to which St. *Augustin* undeceived them. They had sent him a Book written by *Pelagius*, wherein he used all the Force of his Reason to defend Nature against Grace, praying him earnestly to answer it. St. *Augustin* suspended his other Employments to peruse this Book with Attention, and answered it by another, which he directed to *Timasus* and *James*, giving this Title to it, viz. Of Nature and Grace, because he defended the Grace of *Jesus Christ*, without blaming Nature in it self; but shewed, that being corrupted and weakened by Sin, it is under the Necessity of being delivered and governed by Grace. He composed this Work in the Year 415, for which *Timasus* and *James* returned him Thanks, and were sorry they could not communicate it to *Pelagius*, who was then departed from them.

De Gest.
Pelag. c. 25.

XVI.
An Answer
to the Consul-
tation of O-
rosius.

Aug. ep. 166.
al. 102.
ad Evod.
n. 13.

Ep. 166. al.
28. ad Hier.
n. 2.
II. Retr.
c. 44.

Consult. Oros.
ep. Aug. To.
8. p. 667.
Sup. lib. XVII.
n. 56.

Sup. lib.
XXIII. n. 16.
Hier. ep. 59.
ad Avit.

ABOUT this Time a young Priest, whose Name was *Paulus Orosius*, hearing the Reputation of St. *Augustin*, came from Spain, and from the Borders of the Ocean, out of a pure Desire to see him, and to be instructed by him in the Holy Scriptures. *Orosius* had a lively Genius, a good Delivery, and was very zealous in refuting the Errors which had overspread his Countrey. He was even deputed for that Purpose by two Bishops, *Eutropius* and *Paul*, and presented to St. *Augustin* a Memorial containing these Errors. In the first Place those of *Priscillian*, who said with the *Manichees*, that the Soul was a Part of the divine Substance, conveyed into the Body to be punished according to its Deserts; and acknowledged the Trinity by Name only, as did *Sabellius*. A certain Person named *Avitus*, who was gone to *Jerusalem*, in order to avoid the Confusion which he had drawn upon himself by upholding these Errors, brought over with him into Spain the Doctrine of *Origen*, which amended them in Part. It is believed that this *Avitus* is the same to whom St. *Jerom* sent his Translation of the Principles of *Origen*, towards the Year 409. with a Letter, wherein he noted down the Errors: But if this be the same Person, he did not make good the Use of this Precaution. Be that how it will, the Doctrine of *Origen*, which *Avitus* brought into Spain, contained the true Belief of the Trinity, the Creation, and Goodness of the Works of God, but it also contained some Errors: Which were, that the Angels, the Devils, and Souls were of the same Substance, and that they had received these different Orders, according to their Merit. That the corporeal World was made the last of all, in order to purify the Souls who had transgressed before. That the everlasting Fire was nothing but the Remorse of our Conscience; called everlasting, because it would endure a long Time; so that in the End all Souls would be purified, even the Devil himself. That the Son of God had a Body from Eternity, but more or less refined, according to the Creatures whom he had preached to, Angels, Powers,

Powers, and likewise Men. That the Creatures which were subject to Corruption, against their own Will, were the Sun, the Moon, and Stars, who were rational Powers. This *Avitus*, with another *Avitus*, who was also a *Spaniard*; and a *Grecian*, whose Name was *Basil*, taught this same Doctrine as *Origen's*.

ST. *Augustin* answered this Consultation of *Orosius* by a small Writing, ^{n. 8.} wherein he referreth him to his Works against the Heresy of *Manes*, whereof that of *Priscillian* was but a small Branch. He sheweth, that it is an Article of Faith to believe that the Soul is a Work of God, and made out of nothing, like unto the rest of his Works. That the everlasting Fire is a ^{n. 9.} true Fire, and truly everlasting. That the World was not made to punish the Spirits, but by the Goodness of God. That there is no Reason to be- ^{n. 11.} lieve, that the Stars are animated; and that we ought not to make too deep an Enquiry into the Nature of the celestial Bodies or Spirits. Hereupon he saith; I stedfastly believe that there are Thrones, Dominations, Principali- ^{n. 13.} ties, and Powers, and that they differ from each other; but that you may despise me, whom you think so great a Doctor, I know not what they are, nor in what they are different.

ST. *Jerom* being consulted by the Tribune *Marcellinus*, concerning the Question of the Origin of Souls, he referred him to St. *Augustin*, who could re- ^{XVII. Letters to St. Jerom by Orosius.} solve him by Word of Mouth, being at that Time with him in *Africa*. But St. *Augustin* himself was very much perplexed with this Question; and as it was ^{Ap. Aug. ep. 165. al. 27.} one of those in which *Orosius* was desirous to be instructed, he advised him to go into *Palestine*, in order to consult with St. *Jerom*, praying him that he ^{Aug. ep. 166. al. 28.} would come again into *Africa* at his Return. *Orosius* undertook the Voyage, ^{n. 1. 2.} and St. *Augustin* would not omit so favourable an Opportunity of writing to St. *Jerom* having wished for it a long Time. He therefore wrote two ^{II. Retr. c. 4.} long Epistles to him, or rather Books, upon two Questions which were then of great Importance relating to the *Pelagians*: The first was upon the Origin of the Soul; and the second concerning this Passage of St. *James*: ^{Jam. ii. 10.} For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all.

In the first Book, St. *Augustin* beginneth to lay down what is certain, ^{Ep. 166. c. 2.} relating to the Nature of the Soul; that it is immortal, and not a Part of the Godhead; that it is incorporeal; and, in short, that it is fallen into Sin by its own Fault, and its own Will, and cannot be delivered from Sin, but by the Grace of *Jesus Christ*. This is, saith he, what I stedfastly hold ^{n. 6.} concerning the Soul. What I require to know, is where it contracted that Sin, which is the Cause of the Condemnation even of Infants, who die before Baptism. In the Books concerning free Will which I wrote against the *Manichees*, I quoted four Opinions relating to the Origin of the Soul: Whether all Souls proceed from that of the first Man; whether there are new Souls made daily for every Man; or whether, these Souls existing in some Place, God sendeth them into the Bodies; or whether they enter ^{n. 8.} into them of themselves. Your Opinion is the second, which is, that God maketh a Soul for every Man who is born, as it appeareth by your Letter to *Marcellinus*. I wish also that it were my Opinion, but I find great Difficulties therein.

n. 10. n. 16.
27. &c.

n. 25.

n. 27.

n. 28.

HE afterwards explaineth those Difficulties which proceed from original Sin, and from the Torments which Children suffer, not only in this World, but chiefly in the other, if they die without Baptism; and which do not seem to be just, if they are new Souls created on Purpose for each Body. We cannot see that they are guilty of any Sin at those Years, and God cannot condemn a Soul, wherein he seeth no Sin. For, saith he, that those Souls shall be condemned, if they depart thus from the Body, is acknowledged by the Holy Scriptures, and also by the Church. I will therefore join in the Opinion of the Creation of new Souls, if it is not contrary to that everlasting Article of our Faith; but should it be contrary to it, be not of that Opinion your self. Those Men, saith he afterwards, think to extricate themselves better out of this Difficulty, who say that there are Souls appointed for each Body, according to their Deserts in a former Life. But that Souls should have sinned in another Life, from whence they are cast into fleshly Prisons, I cannot believe it, nor can I bear to hear it. And he continueth: Altho' I now desire, and beg earnestly of God, that he will help me out of my Ignorance by your Means, nevertheless if I cannot obtain it, I will pray unto him to give me Patience: since we believe in him, upon Condition never to murmur against him, tho' he doth not lead us into the perfect Knowledge of some particular Things. I am ignorant of many other Matters, of more even than I can enumerate; and I would be contented with my Ignorance in this Point, were it not that I fear least some unthinking People, should let themselves be drawn away by these Opinions, and consequently be led astray from the Purity of the Faith. It was in this Manner that St. *Augustin* expressed himself when he was sixty Years old, and was acknowledged to be one of the greatest Doctors of the Church.

Ep. 167. al.
28.

IN the second Book, he consulteth St. *Jerom* upon the Question of the Equality of Sins, and the Connexion of Virtues. He first declareth, that he looketh on that Question to be of more Importance than the other; because it doth not concern the State of a former Life, but the Manner wherein we ought to act in this. He not only proposeth Doubts in this as well as in the other, but likewise resolveth the Question, leaving nevertheless the Decision thereof to the Judgment of St. *Jerom*. The Stoicks were of Opinion, that all Faults were equal, and that the Man who had not attained to the Perfection of Wisdom, was not Master of any; like him who is under Water, and cannot breath unless he cometh quite out of it.

Jam. ii. 2, 3.
&c.

ii. 10.

Ep. 167. n. 4.
n. 8.

n. 12.

n. 13.

n. 15.

THE *Pelagians* adhered to this Opinion, and seemed to be favoured by the Apostle St. *James*, who esteemeth it a great Sin to place a poor Man below a rich Man; and saith, that whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all. St. *Augustin* observeth, that according to all the Philosophers, all Virtues are entirely united; that we cannot be Masters of one perfect Virtue, unless we possess them all; but that it is not the same with Vices, because there are some which are quite contrary to each other. He sheweth, that we may possess one Virtue without having all the rest, at least in the same Degree, since the most righteous Men are not without Sin in this Life; that therefore neither Virtue nor Wisdom consist in one indivisible Point, but that we may make a Progress in them, like to a Man who walketh out of Darkness in order to come into the Light.

He concludeth that Virtue is that Charity, whereof some have more, some less, and others none at all. It never is so perfect in this Life, but it may encrease; and consequently it always leaveth Room for some failing. It containeth the whole Law, and so whosoever offendeth in one Point, is guilty of all; yet more or less, according to the Quality of the Sin. Therefore we have the more Sins in us, when we have the less Charity; and as soon as there will be nothing left in us of our Infirmary, then we shall be perfect in Charity.

IN the first of these two Letters, St. *Augustin* declareth that he is very well assured of the Faith of St. *Jerom*, concerning Grace; and quoteth his Treatise against *Jovinian*, with his Commentary upon *Jonas*. Which sheweth that he had not as yet seen what St. *Jerom* had written against the *Pelagians* themselves. And indeed it was about the same Time, that is to say, towards the Year 414. that he wrote to *Ctesipho*, who had consulted him upon this Subject; telling him that those Errors had already seduced many People in the East, and refuting them without naming the Authors. He ascribeth the Origin of them to the *Stoick* and *Pythagorean* Philosophers, who held that it was in our Power not only to subdue the Passions, but even entirely to extinguish them. The *Pelagians* likewise maintained, that Man, making the right Use of his free Will, could attain to live without Sin; and nevertheless they dared not to use the Greek Word *Ἀναμάρτυτος*, which signifieth without Sin, because the Eastern Christians would not have admitted it. St. *Jerom* accuseth also the *Pelagians* of having taken that Error from the *Manichees* and *Priscillianists*, who said that their elect and perfect Men, were free from Sin; and on the other Hand from the *Origenists*, and from the Disciples of *Jovinian*. He promiseth to refute them in a larger Work.

AND this he accomplished in a Dialogue between a Catholick, whom he calleth *Atticus*, and a *Pelagian*, to whom he giveth the Name of *Critobulus*. He composed this Work in the Year 415. in order to comply with the Entreaties of the Brethren, and divided it into three Books. He therein refuteth more at large the same Errors concerning free Will, and the Possibility of being exempt from Sin; and answereth several Articles of the Treatise of *Pelagius* upon the Chapters, or otherwise upon the Passages or Eulogies. He saith, by the Way, that the Bishops, Priests and Deacons used to wear white Garments in the Administration of the Sacrifice. At the End, he mentioneth something concerning original Sin, and maketh use of the Passage of St. *Cyprian*. In every Part of this Work he produceth the same Proofs which St. *Augustin* had already given, and, at last, quoteth him in the following Terms: The holy and eloquent Bishop *Augustin*, hath wrote long since two Books to *Marcellinus*, concerning the Baptism of Infants, in Opposition to your Heresy; and a third Book against those who say, like you, that a Man may be free from Sin if he will; and since that, he wrote a fourth Book to *Hilarius*. I am informed that he is now composing other Works against you by Name, but as yet they are not come to my Hand. I therefore intend not to proceed any farther, for I should only repeat the same Things to no Purpose, or if I should say any Thing new, that excellent Genius hath surpassed me in saying better. Such was the Sincerity and Humility of St. *Jerom* in a very advanced Age.

OROSUS

XVIII.
Writings of
St. Jerom
against the
Pelagians.
Ep. 166. n. 6.

Lib. I. ad tit.
73.
Lib. III. c. 6.

A. D. 415.

XIX.

A Conference
at Jerusalem.
Oros. apolog.

OROSIUS found him employed in this Work, when he arrived in *Palestine*, so resolved to live retired with him at *Betlehem*, in order to be instructed in Religion by him. He thought he might remain there concealed and unknown, when he was invited to *Jerusalem* by the Priests of that Church, at the latter end of the Month of *June*, in the Year 415. Being arrived there, he assisted at the Assembly of the Priests, whereof Bishop *John* was President, who gave him a Seat amongst them. And they immediately prayed him, that if he knew any Thing of what had passed in *Africa* concerning the Heresy of *Pelagius* and *Celestius*, he would plainly and faithfully declare it. He related to them in a few Words, how *Celestius* had been summoned to appear before several Bishops assembled at *Carthage*, who had heard and condemned him, after which he departed from *Africa*; and that St. *Augustin* had undertaken to answer at large a Book of *Pelagius*, at the Request of even the Disciples of *Pelagius*, who had sent it to him. These were *James* and *Timasus*. *Orosius* added, I have besides in my Possession a Letter of that Bishop, which he sent over lately into *Sicily*, wherein he giveth an Account of several Questions of the Hereticks. They ordered him to read it, which he accordingly did: It was a Letter from St. *Augustin* to *Hilarius*.

HEREUPON *John*, Bishop of *Jerusalem*, desired that *Pelagius* might be called in. To which the Assembly consented, as much out of Respect to the Bishop, as for the Benefit of the Proceedings, believing that he would be better convinced being present. As soon as *Pelagius* was entered, the Priests with one Voice asked him, if he acknowledged he had taught that Doctrine, to which the Bishop *Augustin* had answered. He replied: What have I to do with *Augustin*? They all cried out, that he deserved not only to be expelled that Assembly, but likewise from the whole Church, for speaking with so much Disrespect of a Bishop, whom God had made Choice of, to procure the Unity of all *Africa*. But the Bishop *John* caused *Pelagius* to be seated in the midst of the Catholick Priests, tho' he was but a private Lay-man, and accused of Heresy, and then said: I am *Augustin*, which was to make them understand that he would represent him. *Orosius* replied to him; If you act the Part of *Augustin*, follow his Opinion. The Bishop *John* said to the whole Assembly: What hath been read, is it against any other Person, or do you speak of *Pelagius*? Declare what you have to say against him. They all gave a Sign to *Orosius*, and he said: *Pelagius* hath told me that he taught, that a Man might be free from Sin, and could easily keep the Commandments of God, if he would. *Pelagius* replied: I cannot deny but that I did say it, and that I do so still. *Orosius* continued: This is what the Council of *Africa* hath detested in *Celestius*, and what the Bishop *Augustin* hath rejected with Horror in his Writings, as you have heard it. This is what the blessed *Jerom*, whose Words are esteemed throughout the West, as the Dew falling from the Heavens, hath condemned in the Letter which he lately wrote to *Ctesipho*; and he now actually refuteth the same in a Book which he is writing in the Form of a Dialogue.

THE Bishop *John*, without taking any Notice of all this, would have obliged *Orosius* and the others, to declare themselves before him, the Accusers of *Pelagius*; but they refused it, saying that this Doctrine had already been sufficiently condemned by the Bishops. The Dispute continued a long while; and

and as *Pelagius* was accused of saying, that a Man may be free from Sin if he will, the Bishop *John* examined him, and he replied: I did not say that a Man may be free from Sin thro' his own Nature; but I said, that he who will endeavour not to sin, hath received that Power of God. Some of them murmured at this Answer, and said, that *Pelagius* held that a Man might be perfect without the Grace of God. But the Bishop *John* took them up, and said: The Apostle himself acknowledgeth that he laboureth much, not according to his own Strength, but according to the Grace of God. As the Assistants continued still to murmur, *Pelagius* said: I believe it likewise, I pronounce Anathema to him who will say, that, without the Assistance of God, a Man can make a Progress in all the Virtues. The Bishop said; If he should say that a Man hath that Power, without the Assistance of God, he would deserve to be condemned. What say ye all? Do you deny the Assistance of God? *Orosius* replied; Anathema to him that denieth it. *Orosius* spake *Latin*, and the Bishop *John* spoke *Greek*, so that they only understood each other by the Means of an Interpreter; and the Man who was appointed for that Purpose was a Person unknown to *Orosius*, who performed his Part very ill on this Occasion, as several Persons who were present at this Conference had often convinced him. *Orosius* therefore having so indifferent an Interpreter, and a Judge who was in no Wise favourable, said aloud: The Heretick is a *Latin*, we are also *Latins*, and we must refer this Heresy to *Latin* Judges, as being better acquainted with it. The Bishop *John* would take upon himself to decide the Matter without Accusers, tho' he himself is suspected. The Conference lasted some Time longer, and it was resolved according to the Proposal of *Orosius*, that there should be a Deputation sent, with Letters to *Innocent*, Bishop of *Rome*; and that whatever he would decide, should be agreed to. Nevertheless the Bishop *John* silenced *Pelagius*, as likewise his Adversaries, forbidding any one to treat him as a convicted Person. This Opinion was approved by all: They returned Thanks, and pronounced Peace to each other; and in order to confirm the same, they all prayed together before they parted.

ABOUT forty seven Days after, *Orosius* assisting at the Dedication of the Church of *Jerusalem*, which was celebrated on the thirteenth of September, on the first Day of the Feast, the Bishop *John*, whom he attended out of Respect as it was his Custom, said to him: Why do you come with me, you who have blasphemed? *Orosius* replied: What have I said that can be called Blasphemy? The Bishop answered; I heard you say, that even with the Assistance of God, a Man cannot be without Sin. *Orosius* called the Persons who were present, to witness that he never had uttered such an Expression, and added: How could the Bishop, who is a *Grecian*, and knoweth no *Latin*, understand me, who speak nothing but *Latin*, and why did he not admonish me at the very Time in a fatherly Manner? *Orosius* resolved to improve that Opportunity, which Providence laid in his Way, in order to quell the Insolence of the Hereticks, who abused the Patience with which the Church tolerated them, and were not satisfied with spreading their Errors in *Jerusalem*, but even challenged the Catholics to enter into Disputes, accusing them of being faint-hearted. To this End he wrote an Apology against the Calumnies of *John* of *Jerusalem*; and whereas *St. Jerom* and *St. Augustin* were content with only disproving the Er-

A. D. 415;
Aug. de Gest.
Pelag. c. 30.
n. 54.
c. 15. n. 37.

Oros. apolog.

sup. lib. XI;
n. 54.

A. D. 415. *roſs* of the Hereticks without naming their Names, *Oroſius* nameth *Pelagius* and *Celeſtius*, and attacketh them openly. He concludeth with this Pro-
 testation. I call *Jeſus Chriſt* to witneſs, that I abhor the Hereſy, and not
 the Heretick; I ſhun him becauſe of his Hereſy; let him deteſt and con-
 demn it, and we will hold him as a Brother. Thus the Reſolution taken at
 the Conference at *Jeruſalem*, was rendered fruitleſs by the Accuſation of the
 Biſhop *John*, and the Apology of *Oroſius*.

XX. *The Council of Dioſpolis.* IN the Month of *December* in the ſame Year 415. a Council of fourteen
 Biſhops met in *Paleſtine*, viz. *Eulogius*, who is thought to be Biſhop of
Caeſarea, *John* of *Jeruſalem*, *Ammonian*, *Porphyrius* of *Gaza*, *Eutimius* of *Se-
 baſtia* another *Porphyrius*, *Fidus* of *Joppa*, *Zoninus*, *Zoboenus* of *Eleutheropo-
 lis*, *Nymphidius*, *Chromacius*, *Jovinus* of *Aſcalon*, *Eleutherius* of *Jerico*, and
Clemacius. They met about the twentieth of *December* at *Dioſpolis*, known
 in the holy Scripture by the Name of *Lydda*. The Subject of this Coun-
 cil was an Examination of a Writing published by two Biſhops of *Gaul*, who
 were expelled from their Sees: *Heros* of *Arles*, a Diſciple of *St. Martin*,
Aug. de Geſt. Pel. whom we have mentioned, and *Lazarus* of *Ax*. Theſe two Biſhops be-
 ing offended at the Doctrine of *Pelagius*, made an Abridgement of the
 Errors which they had collected from his and *Celeſtius's* Books; adding
 thereunto the Articles upon which *Celeſtius* was condemned by the Council
Aug. de Geſt. Pel. c. 3. c. 1. of *Carthage*, and thoſe which *Hilarius* had ſent to *St. Auguſtin* from *Sicily*. They
 preſented this Writing, written in *Latin*, to *Eulogius*, who preſided in that
 Council; but they could not attend there themſelves on the Day appoint-
 ed, becauſe one of them was ſeized with a ſevere Sickneſs. *Pelagius* on the
 other Hand repaired thither, in order to juſtify himſelf, which he might ea-
 ſily do, having no Accuſers to appear againſt him; for *Oroſius* was depart-
 ed; and it is ſuſpected that *John*, Biſhop of *Jeruſalem*, had contrived it
 ſo, that *Pelagius* might take that Time.

De Geſt. c. 25. ep. 146. **PELAGIUS**, in order to inſinuate himſelf into a good Opinion with the
 Biſhops of the Council, boated of his being united in an intimate Friend-
 ſhip with ſeveral holy Biſhops, and produced divers of their Letters, where-
 of ſome were read; amongſt others a ſhort Letter of *St. Auguſtin's*, who
 in Reality expreſſed much Friendſhip to him, but exhorted him implicitly
De Geſt. c. 26. to acknowledge the Neceſſity of Grace. This Letter was written about two
 Years before, at the Time when *St. Auguſtin*, who had been informed of
 his Errors, was in ſome Hopes of reclaiming him. At laſt they reſolved
 to read the Writing of the Biſhops *Heros* and *Lazarus*, and as the Biſhops,
 who were the Judges in this Council, did not underſtand *Latin*, they cauſed
 it to be explained to them by an Interpreter, whereas *Pelagius* gave his
 Answers in *Greek*.

De Geſt. c. 1. Hier Dial. c. 1. **THE** firſt Article of Accuſation againſt him, was that he had wrote in
 one of his Books, viz. the Book of Chapters; That a Man could not be
 without Sin, unleſs he had Knowledge of the Law. Having read this,
 the Council ſaid. Did you publiſh this, *Pelagius*? He replied, I did ſay it,
 but not in the Senſe they take it. I did not ſay, that he who hath the
 Knowledge of the Law could not ſin, but that he is aſſiſted by the Know-
Iſa. viii. 20. Ser. 70. ledge of the Law to avoid Sin, as it is written; he hath given unto
 them the Help of the Law. The Council ſaid; what *Pelagius* hath declar-
 ed, doth not deviate from the Doctrine of the Church. Then they
 added, let another Article be read. Hereupon was read what *Pelagius*
 had

had written in the same Book, viz. That all Men are guided by their own Will. *Pelagius* replied; I did likewise say it, with Respect to Free-will; God assisteth us in the Choice of what is good, and the Man that sinneth is in Fault, because Free-will is given unto him. The Bishops said; neither doth this deviate from the Doctrine of the Church. A. D. 415.
Aug. Gest.
c. 2. n. 6.

HERE was read a Passage in the Book of *Pelagius*, where he saith, that at the Day of Judgment, unjust Men and Sinners should not be forgiven, but should burn in everlasting Fire. His Accusers had taken Notice of these Words, because he did not distinguish those Sinners who should be saved thro' the Merits of *Jesus Christ*, from those who were to be condemned. But as there was no Body there who could oblige him to explain himself, he only replied, that he had said this according to the Gospel, where it is said; *That Sinners shall go away into everlasting Punishment, but the Righteous into Life eternal*: Then he addeth, that if any one believeth otherwise, he is an *Origenist*. The Council said; This also doth not deviate from the Doctrine of the Church. They moreover made an Objection against him, for having written, that Evil did not even enter into the Thoughts of the Righteous. He answered; I did not speak it in this Manner, for I said that a Christian ought to study not to think of Evil, which the Bishops approved. It was likewise read, that he had written, that the Kingdom of Heaven was promised, even in the Old Testament. And indeed he made no Difference in this Case between the Old and New Law. But having no Adversaries to oppose him, he replied; This also may be proved by the Scripture. But the Hereticks deny it in Contempt to the Old Testament. Here he meant the *Manichees*. As for my Part, continued he, I said this with the Authority of the Scripture, because it is written in the Prophet *Daniel*; *but the Saints of the most High shall take the Kingdom*. The Council said; Nor doth this deviate from the Faith of the Church. c. 3. n. 9.
Mat. xxv. 46.
c. 4. n. 12.
c. 5.
Dan. vii. 18.

It was then objected, that *Pelagius* had written in the same Book; that a Man might be without Sin if he would, and that, writing to a Widow, he had said to her: Piety ought to find a Place with you, which is not to be found elsewhere; and other flattering Expressions of this Kind. And in another Book directed to the same Person, shewing how the Saints ought to pray, he said: That Man prayeth with a good Conscience, who can say; Thou knowest, Lord, how pure are these Hands which I lift up unto thee, and these Lips with which I call unto thee for Mercy. To this *Pelagius* replied: I did say that a Man may be without Sin, and may keep the Commandments of God, if he will; for God hath given him Power so to do. But I did not say that there was any Person who had never sinned from his Infancy to his old Age; I only said, that being turned away from his Sins, he might keep without Sin by his own Labour, and by the Grace of God, without being nevertheless unchangeable for the Time to come. What they have added besides, is not in my Books, nor have I ever said any Thing like it. The Council said; Since you deny the Writing of it, do you anathematize those who hold it? *Pelagius* replied; I do anathematize them as impertinent Men, and not as Hereticks, since it is not a received Opinion. Then the Bishops said: Whereas *Pelagius* hath anathematized with his own Mouth this doubtful and impertinent Discourse, answering,

A. D. 415. swering, as it becometh, that a Man with the Help of God and Grace, may be without Sin; let him answer also to the other Articles.

XXI. *The Continuation of the same Council. De Gest. c. 11.* THESE Propositions were afterwards objected against *Pelagius*, being taken from the Doctrine of *Celestius* his Disciple. They were, that *Adam* was created a mortal Man, so that he must have died, whether he had sinned or not. That the Sin of *Adam* was only hurtful to himself, and not to Mankind: That the Law sendeth a Man into the Kingdom as well as the Gospel: That before the coming of Christ, there were Men without Sin: That new born Infants are in the same State which *Adam* was in before his Fall: That all Mankind doth not die by the Death of *Adam*, or for his Sin, nor come to Life again by the Resurrection of *Jesus Christ*. In objecting these Propositions, it was said that they had been heard and condemned at the Council of *Carthage*. There was likewise an Objection made against the Propositions that were sent from *Sicily* to *St. Augustin*, which he answered in his Book to *Hilarius*, viz. That a Man may be without Sin, if he will: That Infants without Baptism are entitled to Life everlasting: That unless rich People after Baptism, forsake all Things, what ever Good they seem to act, is of no Service to them, and they cannot enjoy the Kingdom of God. *Pelagius* answered to these Objections; That as to a Man's being without Sin, that had already been argued; and as to those who were without Sin before the coming of our Lord, I say also that before his coming there were Men who lived a just and righteous Life, as the holy Scriptures teach us. As to the rest, my Adversaries themselves acknowledge that I did not say it; and I am not obliged to answer it: Nevertheless for the Satisfaction of this Holy Council, I do anathematize those who do maintain, or ever have maintained it. After this Reply, the Council said; *Pelagius*, who is here present, hath well and sufficiently answered these Articles, by anathematizing what ever was not his own.

Gest. c. 12. HERE it was objected that *Pelagius* said, that the Church was without Spot or Wrinkle. He replied; I did say it, because the Church is purified by Baptism, and that it is the Will of the Lord that it so remain. *G. 13.* The Council said: We likewise approve the same. Then there were Objections made against some Propositions in the Book of *Celestius*, taking the Sense rather of every Article, than the Words. The first was; That we do more than what is required of us by the Law and by the Gospel. To which *Pelagius* replied; They have mentioned this as being our own, but we said it, according to the Words of *St. Paul* concerning Virginity; *I have no Command from the Lord*. The Council said; This is likewise received by the Church. *G. 14.*

AFTER this, other Objections were made against *Pelagius*, concerning some capital Articles of *Celestius*, viz. That the Grace of God and his Assistance is not given to us for every particular Action, but that it consisteth in Free-will, or in the Law, and in the Doctrine. And moreover, that the Grace of God is given according to our Deserts; because, that were he to grant it unto Sinners, it would seem unjust. From whence he concluded: Therefore Grace it self dependeth on my Will, either to be worthy, or unworthy of it. For if we act all Things thro' Grace, when we are overcome by Sin, we our selves are not overcome, but the Grace of God, who absolutely resolved to assist us, yet it was not in his Power.

Then again; If it be the Grace of God that helpeth us to overcome Sin, A. D. 415. it is therefore his Fault when we are overcome; because he either absolutely could, or would not preserve us from it. To this *Pelagius* replied: If this be the Opinion of *Celestius*, it is the Business of those who say it, to enquire into it; as for my Part I never held that Doctrine, but do anathematize him who holdeth it. The Council said; The Holy Council receiveth you, since you condemn these wicked Sayings.

THIS other Proposition of *Celestius* was likewise objected to *Pelagius*, c. 14. n. 32; viz. That every Man may possess all Virtues and Graces by which, said they, the Diversity of Graces taught by the Apostle, is destroyed. *Pelagius* replied; We did say it, but they maliciously and ignorantly take Notice of it; for we do not destroy the Diversity of Graces, but we say that God giveth all the Graces to him who is worthy of receiving them, as he gave them to the Apostle *St. Paul*. The Council said; You then have understood consequently, and in the Sense of the Church, the Gift of Graces which the Apostle speaketh of. 1. Cor. xii. 29.

OBJECTIONS were made against these Articles of the Book of *Celestius*, c. 18. viz. That those who are absolutely without Sin, can only be called the Children of God. From whence it followeth, that even *St. Paul* was not a Child of God, in as much as he saith, that he is not as yet perfect. That Forgetfulness and Ignorance are not subject to Sin, because they are not voluntary, but necessary. That there is no Free-will, if it be in Need of the Assistance of God; because it dependeth on the Will of every Man to act, or not to act. That our Victory proceedeth not from the Assistance of God, but from Free-will, which *Celestius* expressed in the following Manner: The Victory is our own, because we took up Arms through our Free-will; as on the contrary, it is our own Fault when we are overcome, if we neglected voluntarily to arm our selves. He quoted these Words of *St. Peter*: *We partake of the divine Nature*; from whence he concluded, 2. Pet. i. 4; that if the Soul cannot be free from Sin, God likewise is subject to Sin; since the Soul, which is a Part of him, is subject to Sin. *Celestius* said besides; That Forgiveness is not granted unto those who repent, according to the Grace and Mercy of God, but according to the Merits and Works of those who, through Repentance, render themselves worthy of Mercy. Philip. iii. 12.

THESE Things being read, the Council said: What saith the Monk *Pelagius*, who is here present to these Articles? For the Holy Council, and the Holy Catholick Church, condemneth this Doctrine. *Pelagius* answered: I repeat it again, these Propositions by the very Testimony of my Adversaries, are not mine, and therefore it is not my Business to answer them. What I have owned to be mine, I maintain is good; what I have said not to be mine, I reject, according to the Judgment of the holy Church, in pronouncing Anathema to him, whosoever he be, that speaketh against the Doctrine of the holy Catholick Church. For I believe in the Trinity of one only Substance, and in all other Things, according to the Doctrine of the Church; if any one believeth otherwise, may he be anathematized. The Council said: Since we are satisfied with the Declaration of the Monk *Pelagius*, who is here present, and approveth of the holy Doctrine, and condemneth whatsoever is contrary to the Belief of the Church; we declare him in the Communion of the Catholick Church. Thus ended the Council. c. 19.

A. D. 415.

The Revelation of the Priest Lucian.

XXII.

The Revelation of the Priest Lucian.

Martel. Chr.

an. 415.

n. 2. Epist.

Luc. n. 8.

Chryfip. ap.

Phoc. c. 17.

n. 3.

cil of *Dioffpolis*. *Pelagius* was discharged, because he appeared to be a Catholicick; but his Doctrine was condemned by the Council, and he himself was obliged to condemn it. It is true indeed, that he only did it by his Words; for he never changed his Opinion, and deceived the Bishops.

JOHN of *Jerusalem* was at this Council, when he received the News of the Discovery of the Relicks of *St. Stephen*. Within twenty Miles of *Jerusalem* was a little Town named *Caphargamala*, that is to say, the Borough of *Gamaliel*. It was governed by a Priest, whose Name was *Lucian*, a holy and devout Man. On a Friday, the third of the Nones of December, under the tenth Consulship of *Homorius*, and the sixth of *Theodosius*, at the third Hour of the Night; that is to say, on the third Day of December, in the Year 415. at nine of the Clock at Night, *Lucian* was sleeping in his Bed in the *Baptistery*, where he commonly lay, in order to watch the sacred Vases of the Church. Being half awake, he saw a tall old Man of a good Aspect, with a long white Beard, cloathed in a white Garment, adorned with small Plates of Gold with Crosses within, and holding a golden Rod in his Hand. This Person approached *Lucian*, and standing at his right Hand, he touched him with his Golden Rod, saying; *Lucian, Lucian, Lucian*. Then he said to him in *Greek*; Go to *Jerusalem*, and say to Bishop *John*: How long shall we be confined? Open speedily our Tomb, where lie our neglected Relicks, in order that God may, through our Means, open unto the World the Gates of his Clemency. I am not in so great a Pain for my self, as for the Saints who are with me. *Lucian* answered: Who art thou, Lord, and who are those that are with thee? He replied: I am *Gamaliel*, who instructed the Apostle *St. Paul* in the Law; and with me on the East Side of the Tomb lyeth my Lord *Stephen*, who was stoned by the *Jews*, without the North Gate. He there remained one Day and one Night, according to the Orders of the impious Priests, that his Body might be devoured by the Beasts; but it was not touched either by Beasts, or Birds. I sent in the Night Time to the Faithful, whom I knew at *Jerusalem*; I exhorted, and supplied them with the necessary Expence, then persuaded them to bring away his Body secretly in my Chariot, and place it here in my House. There I celebrated his Funeral during the Space of forty Days, and afterwards caused it to be laid in my Tomb at the East. *Nicodemus* also lyeth there in another Coffin, he who came by Night unto our Saviour *Jesus*, and was baptized by his Disciples. Which coming to the Knowledge of the *Jews*, they deprived him of his Dignity, excommunicated and banished him from *Jerusalem*. I received him into my House in the Country, there I fed and maintained him to the End of his Life, then buried him honourably near *Stephen*. I likewise buried there my Son *Abibas*, who died before me at the Age of twenty Years, after having received with me the Baptism of *Jesus Christ*. He is in the third Coffin which stands higher up, where I was also placed after my Death. My Wife *Etbna*, and my eldest Son *Selemias*, not being willing to embrace the Faith of *Jesus Christ*, were buried in another Ground of their Mother, called *Capharsemalia*. *Lucian* asked him; Where shall we find you? *Gamaliel* replied; in the Suburb, which is named *Dela Gabri*.

LUCIAN being awake, made the following Prayer: Lord *Jesus*, if this Vision cometh from thee, grant that I may see it again a second, and a third Time. He then began to fast on Bread and Water till the Friday following. *Gamaliel* appeared again to him in the same Form as before, and said: Why hast not thou been to acquaint the holy Bishop *John*? *Lucian* replied: I feared, Lord, least, in going to him after the first Vision, I might pass for an Impostor. *Gamaliel* said: Obey, obey, obey. Then added; because thou hast asked me where are our Relicks, take Notice of what thou shalt now see. And immediately he brought four Baskets, three of Gold, and one of Silver. The Golden Baskets were full of Roses, two of them were filled with white Roses, and the third with red Roses; the Silver Basket was filled with Saffron of an excellent Odour. *Lucian* asked what these were. *Gamaliel* said; These are our Relicks. The red Roses, represent *Stephen*, who lyeth at the going in of the Sepulchre. The second Basket is *Nicodemus*, who is near the Door. The Silver Basket is my Son *Abibas*, who hath departed this Life without Stain; his Basket is joined to mine. Having spoken these Words, he disappeared.

LUCIAN being awake, gave Thanks unto God, and continued his Fasting. In the third Week, on the same Day, and at the same Hour, *Gamaliel* appeared again to him, and threatening him, he upbraided him with his Neglectfulness. Seest thou not, said he, the Drought which afflicteth the World? Dost thou not consider that there are in the Desert many Saints better than thou art, to whom we have preferred thee, in order that thou mayest make us known? For this Reason have we brought thee from another Town, that thou mightest be Priest of this Place. *Lucian* being now terrified, promised him that he would not defer it any longer. After this he had another Vision. He thought himself at *Jerusalem*, and that he was relating his Vision to Bishop *John*, who said to him: If it be so, I must take the great Ox, which is fit both for the Chariot and the Plough, and I will leave unto you the Remainder, with the Lands. It is much better that this be in a large City, the others will be sufficient for you.

AFTER this last Vision, *Lucian* repaired to *Jerusalem*, and gave an Account of what had passed to Bishop *John*, excepting the last Part that concerned the great Ox; which, in his Thoughts signified St. *Stephen*, whose Relicks the Bishop would require of him, in order to place them in the Church of *Sion*, which is meant by the great Chariot. He therefore had a Mind to see whether or no the Bishop would speak to him of it. The Bishop *John* wept for Joy, and having praised God, he said: If it be as you say, my beloved Son, I must bring from thence the ever blessed *Stephen*, who was the first Martyr and first Deacon; then he added: Go and search under a Heap of Stones which lye in the Field, and if you find the Relicks, give me Notice. *Lucian* replied, I have already walked in that Field, and in the Middle of it I saw a Heap of small Stones; I thought they might be there. The Bishop answered: Go, as I said to you before, and if you find them, do you stay there to watch the Place, and send me Notice by a Deacon, that I may repair thither. *Lucian* being returned to his Borough, summoned all the Inhabitants by a publick Cryer, to meet on the next Day in the Morning, in order to search the Heap of Stones.

XXIII.
The finding of
the Relicks of
St. Stephen.
c. 6.

A. D. 415.

ON the next Day, as he was going to see the Place dug up, he met a Monk, by Name *Migecius*, who was relating to the Brethren a Vision which he had seen that same Night. *Lucian* called him, and asked what he had seen. *Migecius* was a Man of a pure and simple Life. *Gamaliel* had appeared to him in the same Manner as he had done to *Lucian*, who perceived it by all the Tokens he gave him, and had ordered him to say to *Lucian*: You labour in vain at that Heap of Stones: We are no more there. We were laid there at the Time of our Burial, according to the antient Custom, and that Heap of Stones was a Mark of Mourning. Search for us in that Place which, in the Syriac Tongue, is called *Debatalia*. And, indeed, continued *Migecius*, in relating his Vision, I happened to be walking in that Field, where I saw a neglected Monument, very much decayed, wherein were three Coffins adorned with Gold: In one of them, which was placed higher than the two others, were laid two Men, an old Man, and a young one, and one Man in each of the other Coffins. He that was in the upper Coffin, said to me: Go, and tell the Priest *Lucian*, that this Place did belong to us; if thou wilt find the great and just Man, he lieth towards the East. *Lucian* hearing this Narration of the Monk *Migecius*, praised God for having another Witness of his Revelation.

n. 8

HAVING therefore dug up in vain the Heap of Stones, they went to the Monument, mentioned by *Migecius*, and after digging up the Earth, they found three Coffins or Chests, with a Stone, whereon were written these Words in very large Characters, viz. *Cbeliel*, *Nasnam*, *Gamaliel*, *Abiba*. The two first were the Names of *Stephen* and *Nicodemus*, translated into Syriack. *Lucian* immediately sent to acquaint Bishop *John* with this, who was then at the Council of *Diospolis*. *John* took along with him two other Bishops, who were there present, viz. *Eutonius* of *Sebaste*, and *Eleutherius* of *Jerico*, and went to the Place where the Relicks were found. As soon as they opened the Coffin of St. *Stephen*, the Earth shook, and there came out of the Coffin so agreeable an Odour, that no Body ever remembered to have smelled any like it. There was a vast Multitude of People assembled in that Place, amongst whom were many Persons afflicted with divers Distempers. Seventy three were immediately recovered on the Place by that Odour. Some were delivered of Evil Spirits, others of the Bloody Flux; some of the Evil, and of other Tumours; of Fistula's, Fevers, of the Falling Sickness, the Head-ach, and Pains in the Bowels. They kissed the Holy Relicks, then shut them up: And singing Psalms and Hymns, they carried the Relicks of St. *Stephen* to the Church of *Sion*, where he had been ordained Deacon; but there was a small Part of them left at *Capbar-gamala*. The Body of St. *Stephen* was reduced into Dust, excepting the Bones which were entirely whole, and in their natural Form. This Translation was performed on the seventh of the Calends of *January*, that is to say, on the twenty sixth of *December*, which is the Day whereon the Church hath ever since honoured the Memory of St. *Stephen*. Nevertheless that Discovery is commemorated on the third Day of *August*, for which we cannot easily give a Reason. At the same Time whilst this Translation was performing, there fell a great deal of Rain that was very comfortable to the Country, which had been afflicted with a great Drought.

n. 9.

LUCIAN

LUCIAN the Priest gave Part of St. Stephen's Relicks which he had reserved, to *Avitus* a Spanish Priest, who had been some Time in *Palestine*; and, at his Request, he wrote a plain and faithful Account of the Manner in which he had found these holy Bodies. *Avitus* translated it into *Latin*, and sent it by *Orosius*, with some of the Relicks of St. Stephen, that is to say, some of the Dust of his Flesh and Nerves, and a few solid Bones. He sent these Relicks, with the Account of them, to *Palconius*, Bishop of *Braga* in *Lusitania*; with a Letter directed to him, to his Clergy, and to his People, to comfort them in their Calamities, occasioned by the Incurfions of the *Barbarians*. We have his Letter to this Day, with his Translation of the Account given by *Lucian*.

A. D. 415.

ABOUT this Time there were several Discoveries of Relicks made in the East. The Relicks of the Prophet *Zachariab* were found in *Palestine*, in a little Town called from his Name, *Capharzacharia*, belonging to the Territory of *Eleutheropolis*. This holy Prophet appeared to a Slave whose Name was *Calemerius*, who had the overseeing of those Lands for his Master; and shewing him a particular Garden, he said to him: Dig here within two Cubits of the Hedge which lies on the Road to the Town of *Bittberebis*; you will find a double Chest, one of Wood inclosed in one of Lead, with a glass Vessel near it full of Water, and two Serpents of a moderate Bigness, which are tame, and without Venom. According to the Command of the Prophet, *Calemerius* went to the Place mentioned, and discovered the sacred Shrine, by the Marks here mentioned. There the Prophet was seen clothed in a white Garment, being a Priest, as it is believed. Under his Feet, without the Shrine, was laid a Child in royal Apparel; for he had a Crown of Gold on his Head, his Feet were dressed with golden Ornaments, and his Cloaths were very rich. As the learned Men were in Pain to know who this Child could be; *Zachariab*, superior of the Monastery of *Gerara*, said, that he had read an old *Hebrew* Book, which did not belong to the holy Scriptures, wherein it was said, that when King *Joas* put to Death the Prophet *Zachariab*, a Son of his, for whom he had a tender Affection, died suddenly seven Days after. The King looked upon this as a divine Punishment, and caused his Son to be buried at the Feet of the Prophet, as an Atonement. This Explanation supposeth that the Prophet *Zachariab*, whose Relicks were found, was the Son of *Joiada*, and not the Son of *Barachia*, whose Prophecy we have. The Body of the Prophet was perfectly intire, after lying under Ground so many Ages. He was shaved very close; had a streight Nose, a Beard moderately big, a small Head, his Eyes somewhat sunk in, with very thick Eye-brows. These are the very Words of *Sozomenus*, whose History endeth here; that is to say, what we have left of it. He afterwards gave us an Account of the finding of the Relicks of St. Stephen, and continued his Narration to the Year 439. and to the seventeenth Consulship of *Theodosius* the Younger, under whose Government he wrote. St. Cyril, Bishop of *Alexandria*, caused likewise the Relicks of the blessed Martyrs *Cyrus* and *John* to be transmitted to *Manutha* near *Canopus*, in order totally to defeat the Power of the Devils.

XXIV. The Relicks of St. Zachariab. Soz. IX. c. ult.

2. Paralip. xxiv. 22.

Soz. IX. c. 16.

Id. pref. p.

321. B.

Acta Cyri. &

Jo. ep. Sur.

31. Jan.

XXV.

The Jews expelled from

Alexandria.

Socr. VII. c.

shop, 13.

AT this Time he expelled the Jews from *Alexandria* upon this Occasion. One Day, as *Orestes*, Governor of this City, was holding a Court of Policy in the Theater, several Christians, who were well affected to the Bi-

A. D. 415.

shop, drew near to hear him give his Orders of Government: Amongst others, there stood a certain Man whose Name was *Hierax*, who kept some little Schools, and was a zealous Auditor of the Bishop, and a most active Man in promoting Applauses to his Sermons. The *Jews*, who were always Enemies to the Christians, and at that Time were provoked on the Account of some of the Dancers, seeing *Hierax* in the Theater, suddenly cryed out aloud, that he only came thither in order to excite a Sedition. *Orestes* had been a long Time offended at the Power of the Bishops, which lessened that of the Governours: Therefore believing that St. *Cyril* had a Design to oppose his Ordinances, caused *Hierax* to be seized, and scourged publicly in the Theater. St. *Cyril* hearing this, sent for the chief Men amongst the *Jews*, and threatened them with severe Punishments, unless they gave over their Proceeding in this Manner against the Christians; but this only exasperated the common People the more. They resolved to attack the Christians by Night, and having made a Signal amongst themselves with Rings of Palm-tree Leaves, they cried throughout the City, that the Church of *Alexandria* was on Fire. The Christians repaired thither from all Parts, and the *Jews* fell upon them, and killed a great Number of them. On the next Day, the Authors of this Massacre were discovered, and St. *Cyril* went with a great Body of People to the *Jews* Synagogue, and having taken Possession of it, he expelled them from the City, and delivered up their Houses to be plundered. In this Manner the *Jews* were expelled from *Alexandria*, where they had lived ever since the Time of *Alexander* the Great, who was Founder of that City. *Orestes* took this Proceeding very ill, and looked upon it as a great Misfortune, that such a City should lose at once so vast a Number of Inhabitants. He made his Report to the Emperor, to whom St. *Cyril* likewise wrote concerning the Crimes of the *Jews*.

c. 14.

NEVERTHELESS being solicited by the People, he sent to *Orestes* to propose a Reconciliation, and conjured him to agree to it, even by the Books of the Gospels; but *Orestes* would not hear of it. At that Time the Monks of Mount *Nitria*, who had zealously espoused the Interest of the Bishop *Theophilus* against *Dioscorus*, and the great Brothers, left their Monasteries, and came to *Alexandria*, to the Number of five Hundred. They watched the Governor *Orestes* as he was going abroad in his Chariot, and, coming up to him, they called him Pagan, and Idolater, with other injurious Names. *Orestes* suspecting that *Cyril* had laid a Trap for him, cried out aloud, that he was a Christian, and that he had been baptized by the Bishop *Atticus* at *Constantinople*: But the Monks would not hear him, and one of them whose Name was *Ammonius*, struck him on the Head with a Stone, which covered him with Blood. His Officers being terrified at the Shower of Stones that flew about them, ran away; but the People came to the Assistance of *Orestes*, and put the Monks to the Rout. *Ammonius* was taken and carried to the Governor, who brought him to his Tryal, and tortured him to Death. St. *Cyril* sent for his Body and laid it in a Church, changing his Name into that of *Thaumasus*, that is to say, admirable, and would have had him acknowledged for a Martyr: But the wisest amongst the Christians did not approve of this Proceeding, and soon after St. *Cyril* himself let the Affair drop, and there was no more said about it.

BUT

BUT the People were not satisfied with this. They pretended that an illustrious Lady, whose Name was *Hypatia*, prevented the Prefect *Orestes* from being reconciled to the Bishop. She was Daughter to the Philosopher *Theon*, and was so learned, that she excelled all the Philosophers of her Time. She had succeeded to the Platonick School, and taught in Publick, so that People came to her from all Parts; and we have several Letters from *Synefius* to her, wherein he acknowledgeth himself to be her Disciple. Her Learning was attended with a great deal of Modesty, which gained her much Respect and Authority with the Magistrates. She used often to see *Orestes*, which gave Occasion to the People to suspect that she incensed him against St. *Cyril*. Therefore a Set of violent Men, headed by one of the Readers whose Name was *Peter*, watched her one Day, as she was going home to her House, and having pulled her out of her Chair, they dragged her to the Church called the *Casarea*; and after they had stripped off her Cloaths, they killed her with the Blows of broken Pots, tore her to Pieces, and burned her Limbs at a Place called *Cinaron*. This Action, saith *Socrates* the Historian, brought a great Reproach upon *Cyril*, as likewise on the Church of *Alexandria*; for those kind of Violences are very distant from Christianity. Then he saith; this happened in the fourth Year of the Episcopacy of *Cyril*, under the tenth Consulship of *Honorius*, and the sixth of *Theodosius*, in the Month of *March*, during the Time of Fasting, that is to say in Lent, in the Year 415.

It is believed that these Disorders of *Alexandria* were the Occasion of a Law of *Theodosius*, of the Month of *October*, in the Year 416, for the suppressing of the Attempts of the *Parabolani*. Thus were called the Clerks of the lowest Order, who were appointed to attend the Sick, particularly in the Time of contagious Distempers, from whence this Name was given to them; because it signifieth in *Greek*, People who expose themselves. The City of *Alexandria* sent a Deputation to *Constantinople* to complain of this Proceeding. The Emperor made a Law, that all the Clerks in General should have no Share in the publick Affairs, and chiefly the *Parabolani*, who should not exceed five Hundred in Number, both amongst the Poor, and the Companies of Tradesmen: That their Names should be delivered in to the Prefect of *Alexandria*, who should put others into the Places of those who died: That they should not assist at any publick Shows, nor approach the Place where the Council was held, or appear in the Courts of Judicature, unless it were upon their own Affairs, or by a *Syndic*. But this Law was partly repealed eighteen Months after, on the third of *February*, in the Year 418. The Number of the *Parabolani* was increased to six Hundred, and the Choice and Management of them was committed to the Bishop of *Alexandria*.

PORPHYRIUS, Bishop of *Antioch*, died, and was succeeded by *Alexander*, who had passed his Life in the Exercises of a monastical Profession, living in Poverty, and in the Practices of Virtue; thereby adding great Weight to his Eloquence. He reunited, by his powerful Exhortations, the Party of the *Eustathians*, who had been separated so long from the other Catholics, under the Bishops *Paulinus* and *Evagrius*; and celebrated that Reunion by a Feast, the like of which had never been seen before. For being attended by all those of his Communion, both Clerks and

A. D. 415.

c. 15.

L. 42. Th. de

episc.

L. 43. C. Th.

de episc.

XXVI.

The End of
the Schism of
Antioch.

Theod. V. 3

Hist. c. 35.

A. D. 414. Laymen; he went to the Place where the *Eustathians* held their Meeting, and finding them singing, he joined the Voices of his People with theirs, and thus they walked together in Procession up to the great Church, thro' the *Forum* to the River *Orontes*. The *Jews*, the *Arians*, and the small Number of *Pagans* that remained there, were greatly mortified at this happy Reunion. *Alexander* received into his Clergy, all those whom *Paulinus* and *Evagrius* had ordained, continuing every one of them in their Rank. And thus ended the Schism of *Antioch*, which had lasted eighty five Years, from the Time of the Banishment of St. *Eustathius*, that is to say from about the Year 329. and consequently it ended in the Year 414.

Innoc. ep. 14. ad Bonifac. Theod. III. Hist. c. 5. & ibi Valef. Sup. lib. XI. n. 43. Theod. V. c. 35. Innoc. ep. 17. ad Alex. St. *Alexander* likewise was the first who restored the Name of St. *John Chrysostom*, in the ecclesiastical Registers. He acknowledged *Elpidus* of *Lacedæmon*, and *Pappus*, for Bishops, who had always adhered to the Party of *John*, and restored them to their Churches, without any Examination. He afterwards sent a Deputation to Pope *Innocent*, in order to acquaint him with these happy Tidings, and to desire his Communion. The Priest *Cassian*, a Disciple of St. *John Chrysostom*, being then at *Rome*, solicited his Answer; and *Innocent* having examined the Writings which *Alexander* had sent to him, and the Report of the Deputies, approved his Conduct in all Things; and wrote a Letter to him, which was subscribed by twenty Bishops of *Italy*, and therefore may very well pass for a synodical Letter. He likewise wrote in particular to *Alexander*, expressing his Friendship for him, and how pleased he was with his Deputation. He also sent him three Deputies, *Paul* a Priest, *Nicholas* a Deacon, and *Peter* a Sub-deacon; and intreated him to write often to him, in order to retrieve what was passed. *Innocent* communicated this News to the Priest *Bonifacius*, who resided, by his Orders, at the Emperor's Court at *Constantinople*, and who was afterwards Bishop of *Rome*. *Acasius*, Bishop of *Berbæa*, one of the Principals of the Party that opposed St. *Chrysostom*, was likewise reconciled on this Occasion, and wrote to the Bishop of *Rome*; approving what ever *Alexander* had done, both in receiving the Clerks of *Paulinus* and *Evagrius*, and in restoring the Bishops *Elpidius* and *Pappus*. St. *Innocent* referred him to *Alexander*, for an Enquiry into the Sincerity of his Reunion, which his past Behaviour had rendered doubtful; and agreed to receive him to his Communion, as soon as he declared his Opinion by Word of Mouth to *Alexander*.

Epist. 15.

Epist. 14.

Epist. 19.

PEACE and Communion being restored between the Churches of *Rome* and *Antioch*, St. *Innocent* wrote a decretal Letter to *Alexander*, concerning some Points of Discipline, upon which he had consulted him, in order to remedy the Disorders which were introduced into the East by Heresy and Schisms. The first Article is concerning the Authority of the Church of *Antioch*, which, according to the *Nicene Council*, extended not only over one Province, but over a whole Diocese. Which was allowed it, saith the Pope, not so much for the Grandure of the City, as because it was the first See of the Chief of the Apostles; and it would not even yield to *Rome*, were it not that it only enjoyed him occasionally whom *Rome* possessed to the End of his Life. Therefore as you ordain the Metropolitans by a singular Authority, I am of Opinion that you ought not to suffer any Bishops to be ordained without your Leave. You are to send your Letters

Epist. 18. ap Dionys. c. 45.

Can. 6. Nic. Sup. lib. XI. n. 20.

ters for the authorising of the Ordination of those who are remote; and as for those who are near, you may send for them, if you think proper, in order to receive the Imposition of your Hands. The Bishops of Cyprus, who, to avoid the Tyranny of the *Arians*, have taken upon themselves, to perform their Ordinations, without consulting any one, must return to the Observation of the Canons; that is to say, to the Dependency of the Bishop of *Antioch*. The Church doth not follow all the Changes of a temporal Government. Therefore a Province divided into two Parts, ought not to have two Metropolis's, but must submit to the antient Custom. The Clerks of *Arians*, or of other Hereticks, who return to the Church, ought not to be admitted into any sacerdotal Function, or ecclesiastical Ministry. For though their Baptism is valid, it doth not confer Grace on them; and therefore their Lay-men are received only by the Imposition of Hands, in order to give them the Holy Ghost. St. *Innocent*, the Pope, enjoineth *Alexander* of *Antioch* to communicate these Decisions to the rest of the Bishops, by reading his Letter to them, which he desireth may be done, if possible, in a Council.

St. *Alexander* of *Antioch*, being arrived at *Constantinople*, recommended expressly the Memory of St. *John Chrysostom*, and stirred up the People to compel the Bishop *Atticus* to place his Name in the Diptycks, but he could not succeed in it. *Atticus* would not agree to it for a long Time: And St. *Innocent*, Bishop of *Rome*, refused likewise to grant him his Communion, notwithstanding the urgent Desires of *Maximian*, a Bishop of *Macedonia*, who had been a Friend to St. *John Chrysostom*. St. *Alexander* did not hold the See of *Antioch* very long, and was succeeded by *Theodotus*, who was a Man of a mighty sober Life, and of a wonderful Meekness. He let himself be persuaded to reunite to the Church the Remainder of the *Apollinarists*, several of whom nevertheless professed openly enough their Errors. The People likewise obliged him to place the Name of St. *John Chrysostom* in the Diptycks; but *Theodotus* fearing that *Atticus* of *Constantinople* should take it amiss, desired *Acacius* of *Bebræa*, to write to him about it, praying him to forgive him what he had done through Necessity. *Acacius* wrote likewise to St. *Cyril*, acquainting him that the Bishop of *Antioch* had been compelled to receive the Name of *John*, that he was scrupulous, but that he had done it to protect himself against Violence. The Priest who carried *Theodotus's* Letter to *Constantinople*, made the Cause of his Voyage known to the People, as also the Contents of the Letter, which had like to have occasioned great Disorders. *Atticus* was alarmed at this, and went to the Emperor, in order to procure some Means of pacifying the People, and keeping the Peace. The Emperor's Answer was, that where so great a Blessing was concerned as that of Union, there was no great Harm in recording the Name of a dead Man. *Atticus* was forced to submit to this Authority, as well as to the Inclination of the People, and caused the Name of St. *John Chrysostom* to be set down in the Ecclesiastical Register.

He likewise wrote immediately to St. *Cyril* of *Alexandria*, in order to justify his Behaviour, exhorting him to follow his Example. There are Cases, saith he, wherein we must prefer the Good of Peace, to the Strictness of Rules; though we ought not to indulge the People in their Will of Government as in a Commonwealth. Nevertheless I do not think that I

A. D. 415.

c. 1.

XXVII.

The Memory
of St. John
Chrysostom
restored.Epist. ap. Cyr.
To. 5. p. 202.
D.Innoc. ep. 10.
Theodor. V.
Hist. c. 38.Cyrill. epist.
ad Attic. To.
5. par 2.
p. 207. 6.

A. D. 455. have any Wise offended against the Canons: For the blessed *John* is not only named amongst the deceased Bishops, but likewise amongst the Laymen and Women. And there is a great Difference between the Living and the Dead, since they are even set down in different Books. The honourable Funeral of *Saul* was of no Prejudice to *David*: *Eudoxius* the *Arian* doth not injure the Apostles, though buried under the same Altar: *Paulinus* and *Evagrius*, who were the Authors of the Schism of *Antioch*, were registered in the sacred Diptycks, long since after their Death. We have the Answer of St. *Cyril*, wherein he blameth *Atticus* for having placed the Name of *John* in the Rank of the Bishops, as an Attempt against the Canons. He was obliged to speak in this Manner, because he looked upon the Council which had deposed *John*, as a lawful one. You have been a long while, saith he, in the Chair of *Constantinople*, and no body refused to assemble with you. Therefore who are those, whose Reunion can oblige you to exclude from the Church of *Egypt*, either *Libya* or *Pentapolis*? These were the Provinces which depended on *Egypt*, and where St. *John Chrysostom* was declared lawfully condemned. Let us therefore, saith he, leave *Arfaces* in the next Rank after *Nestarius* of blessed Memory. St. *Isidorus* of *Pelusium* wrote likewise to St. *Cyril* with Strength and Authority upon this Subject, exhorting him not to follow the Passion of his Uncle, and not to maintain an eternal Division in the Church, under the Pretence of Piety. At last St. *Cyril* submitted, and the Church of *Alexandria*, from the Year 419. was in Communion with the *Roman* Church.

XXVIII. *PELAGIUS* continued all this while in the East, and had powerful Protectors there; amongst others, *Theodorus* of *Mopsuestia*, whom some People have even esteemed as the Author of his Heresy. *Theodorus*, in order to maintain it, wrote five Books, against those who said that Men sinned by Nature, and not by their Will; that is to say, against the Catholick Belief of Original Sin. He saith, that the Author of that Heresy came from the West, and liveth in the East. He calleth him *Haram*, but it appeareth that it is St. *Jerom*: For besides the Doctrine in Question, he accuseth him of having forged a fifth Gospel, saying, that he had found it in the Library of *Eusebius* of *Palestine*. This is the Gospel of St. *Matthew*, according to the *Nazarens*, which St. *Jerom* quoteth often, even in his Dialogues against the *Pelagians*. *Theodorus* likewise accuseth him of having rejected the Version of the Seventy, and the other ancient Versions, to set up a new one, tho' he had learned *Hebrew* but of late, and had been taught by some of the most contemptible amongst the *Jews*.

HE saith, that this Man having composed Discourses relating to the new Heresy which he had invented, he had sent them into his native Country, that is to say, into the West, where he had seduced divers Persons, and even whole Churches. These are the Errors which he attributeth to him. In the first Place, that Men sin by Nature; not by that Nature wherein *Adam* was first created, because it was good, and was the Work of God; but by that which was allotted him after his Sin, which is bad and mortal. That therefore Men are become wicked, and have Sin in their Nature, and not in their Choice. II. That even new born Children, are not free from Sin; because that, since the Fall of *Adam*, Nature is subject to Sin, which is extended over his whole Race, whereof we have this

this Proof, saith *Theodorus*: *I was conceived in Sin*, and such like Passages: *A. D. 415.*
 Baptism and the Communion of the Body of our Saviour for the Remission *Psalm. i. 7.*
 of our Sins, since they are even given to Children. III. That there is never a Righteous Man in the World. IV. That even *Jesus Christ* our God, was not free from Sin, since he took upon him that Nature which was infected with it: Though nevertheless, they say, that the Incarnation was not really performed, but only in Appearance. V. That Marriage, and all other Things which tend to propagate Mankind, are the Works of the corrupt Nature which *Adam* fell into by his Sin. These are the Errors which *Theodorus* of *Mopsuestia* did ascribe to the new Hereticks of the West; but in Reality, they are nothing but the Doctrine of the Catholick Church, as it was disfigured by the *Pelagians*, in order to make it appear odious.

OROSIUS returned from *Palestine* towards the Spring of the Year 416. and brought some of *St. Stephen's* Relicks with him. He likewise was Bearer *XXIX.*
 of *St. Jerom's* Answer to *St. Augustin*, concerning his Questions upon the *Writings of Pelagius.*
 Origin of the Soul, and the Equality of Sin. *St. Jerom* professeth much *Ap. Aug. ep. 172. al. 30.*
 Esteem and Affection for *St. Augustin*, but excuseth himself for not answering his Questions at that Juncture, because of the Difficulty of the Times, and fearing, least if they should not be of the same Opinion, the Hereticks might take that Opportunity to cast their malicious Aspersions on them. It is likely that with this Letter *Orosius* brought the Dialogues of *St. Jerom*, because *St. Augustin* soon after quoted them in a Letter which he wrote to *Ep. 180. al. 260. n. 5.*
Oceanus. He also brought Letters with him from *Heros* and *Lazarus*, against *Pelagius* and *Celestius*. They mentioned that *Pelagius* continued at *Jerusalem*, *Ep. 175. al. 50. init.*
 and had deceived some People there; but that those who were better able *Ep. 176. n. 4.*
 to dive into his Thoughts, resisted him strenuously, and chiefly *St. Jerom*. For indeed *Pelagius* was become very vain since the Council of *Diospolis*, and made no small Advantage of the Absolution which he had received. Yet he did not dare to shew the Proceedings, because People would have seen that he had been forced to disown his Errors: On the contrary, he prevented the Publication of them as long as he could, and was content with only *Innoc. ep. 183. ap. Aug. al. 96. n. 3.*
 spreading abroad a Letter which he wrote to a Priest of his Acquaintance, *De Gest.*
 wherein he said that fourteen Bishops, that is to say, the Council of *Diospolis*, had approved the Opinion which he maintained, viz. That a Man may be *Pel. c. 30.*
 without Sin, and may easily keep the Commandments of God, if he will. But he did not say that he had added these Words in the Council, viz. With the Grace of God; and he addeth in his Letter, the Word easily, which he dared not to pronounce in the Council; far from that, he said that a Man ought to labour and strive.

He wrote even a short Apology, wherein he defended himself by the *De Gest. c. 1.*
 Authority of that Council, saying, that he had therein answered the *Ep. 179. n. 7. al. 252.*
 Objections of the Bishops of *Gaul*, and had been fully justified; he sent that Apology to *St. Augustin*, by a Deacon whose Name was *Carus*. But *c. 32. de Gest.*
St. Augustin suspected the Truth of it, and that *Pelagius* was only absolved, because he had pretended to be a Catholick; but having no Proofs then to *Epist. 186. al. 106. c. 19. n. 34.*
 convict him, he did not write upon that Subject. About this Time *Pelagius* composed his four Books upon Free-will against *St. Jerom*, wherein he boasted of that Council. In the third Book, he explaineth the Grounds of *De pecc. orig. c. 14. Aug. de grat. say Chr. c. 4.*
 his Opinion, distinguishing the Power, the Will, and the Being, that is to

A. D. 415. say, the Action; and thereby People might see what *Pelagius* aimed at, every Time he talked of the Grace, or the Assistance of God.

XXX. *Onosius* presented the Letters of *Heros* and *Lazarus* to the Council, which was held, according to Custom, at *Carthage* by the Bishops of the pro-consular Province, in the Year 416. who were sixty eight in Number: The Chief of them were *Aurelius* of *Carthage*, who was the President, *Vincent* of *Culusa*, *Theasius* of *Memoresa*. The Letters of *Heros* and *Lazarus* being read in this Council, the Acts of the Council of *Carthage* were likewise read, where *Celestius* had been condemned about five Years before. After having read them, the Bishops were of Opinion, that the Authors of this Error, that is to say, *Pelagius* and *Celestius*, ought to be anathematized, if they did not very plainly anathematize their Errors; to the End, that the Sentence which was pronounced against them being publick, it might reclaim those whom they had deceived; or might deceive for the Time to come, if it did not reclaim the Authors themselves; for there were a vast Number of People, who by Force of Argument and Controversy deluded the Weak, and perplexed those who were more stedfast in the Faith.

Ep. 177. n. 3. THE Council thought fit likewise to communicate their Judgment to *St. Innocent*, the Pope, in order to join the Apostolical Authority to it: And particularly, because the Bishops of *Africa* were informed that *Pelagius* had several People of his Party at *Rome*, where he had resided along while; some were persuaded that he held that Doctrine, but the major Part did not believe it to be such as it was represented, chiefly by Reason of the Council of *Diospolis*, wherein they pretended that he had been absolved. Therefore the Bishops of the Council of *Carthage* wrote a synodical Letter to the Pope, to which they annexed the Letters of *Heros* and *Lazarus*, with the Acts of the last Council, which contained that of the Year 412. In these Letters they mentioned the principal Errors of *Pelagius*, which they refute concisely by the Authority of the Scripture; then they conclude in the following Manner; although *Pelagius* and *Celestius* disown the Doctrine and the Writings produced against them without its being possible to convict them of a Falshood, nevertheless we must anathematize in general him whosoever teacheth, that human Nature is sufficient to prevent a Man from sinning, and to impower him to obey the Commandments of God; shewing himself an Enemy to his Grace, which is so plainly declared by the Prayers of the Saints; and whosoever denieth, that by the Baptism of *Jesus Christ*, Infants are delivered from Perdition, and obtain everlasting Salvation.

Ep. 178. al. 94. ad Hilar. ABOUT the same Time a Council was held at *Milevum*, composed of the Bishops of *Numidia*, to the Number of sixty one; whereof the Principal were *Silvanus* of *Zumma*, Primate, *Aurelius* of *Macommades*, *Alypius*, *St. Augustin*, *Severus* of *Milevum*, *Fortunatus* of *Cirtba*, *Possidius* of *Calama*. These Bishops being informed of the Proceedings of the Council of *Carthage*, wrote by their Example, to *St. Innocent*, the Pope, desiring likewise that he would condemn that Heresy, which took away the Benefit of Prayer from People, arrived at the Age of Reason, and Baptism from Infants.

Ep. 177. al. 95. BESIDES these synodical Letters, *St. Augustin* wrote one to *St. Innocent*, the Pope, in the Name of five Bishops, he being one of the Number:

ber. The others were *Aurelius* of *Cartbage*, *Alypius*, *Evodius*, and *Possidius*. A. D. 415.
It was in the Nature of a familiar Letter, wherein they explained the whole
Affair of *Pelagius* more at large, and begged that *Innocent* would summon
him to come to *Rome*, to be strictly examined, and to know what Kind of
Grace he confessed; or to treat with him concerning this Affair by Let-
ters, to the End that if he acknowledged the Grace which the Church
teacheth, he might be absolved without Difficulty. With this Letter n. 3.
the Bishops sent *Pelagius's* Book to the Pope, which *Timasus* and n. 6. ep. 177.
James had sent to St. *Augustin*, and the Answer which he had made
to it.

In this Book of *Pelagius*, they had marked the Places, where it appear- Ep. 177. n. 6;
ed that he acknowledged no other Grace, than that Nature wherein God
hath created us. The Letter added; If he disowneth this Book or these
Passages, we do not doubt but that he will anathematize them, and frankly
confess that Grace which belongeth to Christians. And afterwards, when his n. 15.
Friends will see that Book anathematized, not only by the Authority of the
Catholick Bishops, and particularly by your Holiness, but also by himself;
we do not believe that they will dare to speak any more against the Grace
of God. St. *Augustin* likewise sent the Letter to the Pope, which he
had wrote to *Pelagius* upon his Apology, delivered to him by the Dea-
con *Canes*; praying the Pope St. *Innocent* to forward it to him, in order that
he might be the more willing to read it. These three Letters, viz. that of
the Councils of *Cartbage* and *Milevum*, and the Letter of the five Bishops
were sent to *Rome* by a Bishop whose Name was *Julius*.

ABOUT the same Time St. *Augustin* hearing that *John* Bishop of XXXI.
Jerusalem had a great Affection for *Pelagius*, he wrote to him to be aware Letters to
of him; and sent him the same Book which he had received of *Timasus* and John of Jeru-
James, with his Answer to it; praying Bishop *John* to oblige *Pelagius* to salem.
explain himself upon the Necessity of Prayer, and original Sin. I pray Ep. 179. at.
you likewise, saith he, to send us the Ecclesiastical Acts, whereby it is report- 152.
ed, that he was justified. I entreat you to do this in the Name of several n. 7.
Bishops, who are in the same Pain that I am in Relation to this Subject.
St. *Innocent*, the Pope, wrote also to *John* of *Jerusalem*, concerning Aug. de Gest.
the Violences which were acted in *Palestine* by a Set of *Pelagians*, who at Pelag. in fin.
tacked St. *Jerom*, and other pious Persons of both Sexes, who were under
his Care. Some of them were killed, amongst others a Deacon; they
burned and plundered the Monasteries. St. *Jerom* himself escaped with
Difficulty to a fortified Place. The Virgins St. *Eustochium*, and St.
Paula her Niece, were plundered and pursued, and made their Escape
with much Difficulty, after having seen their Servants massacred before
their Faces. These Ladies likewise complained to the Pope St. *Innocent*,
as had done St. *Jerom*, nevertheless without naming any one. This was Innoc. ep. 32.
therefore the Subject of his Letter to *John* of *Jerusalem*, wherein he saith co. 2. conc.
that the Author of these Violences was not unknown, but that *John* ought
to prevent them by his Endeavours, or at least, after the Mischief was done,
to comfort and relieve those who were afflicted; and he adviseth him to
procure some Remedy to them, unless he himself should be answerable for
them, according to the Laws of the Church. He also wrote a consolatory Innoc. ep. 33.
Letter to St. *Jerom*, wherein he saith, that if he will send Accusations to
him against any certain Persons, he will appoint Judges, or a more speedy Re-
medy

A. D. 416.

Sup. lib.

XVIII. n. 36.

Theod. V.

Hist. c. 38.

XXXII.

Decretals of

St. Innocent

to Decentius.

Innoc. ep. 1.

c. 1.

c. 2.

c. 3.

Mabill. Dif-

fert. de ferm.

Id. Comment.

in Ord. Rom.

c. 6. n. 1, 2.

c. 4.

c. 5.

c. 6.

medy shall be applyed. This Letter is remarkable for shewing the Authority of the Pope throughout the whole Church. It is thought that these Letters did not find *John of Jerusalem* alive, when they were brought into *Palestine*. For he died on the tenth Day of *January*, in the Year 417. He had succeeded *St. Cyril*, and had held the See of *Jerusalem* upwards of thirty Years. He was succeeded by *Praylus*, whose Manners were conformable to his Name, which, in *Greek*, signifieth Meek. He possessed that See during the Space of about thirteen Years.

THE Pope *St. Innocent* wrote in the same Year 416. which was the last of his Pontificate, a famous decretal Letter to *Decentius*, Bishop of *Eugubium* in *Umbria*. He first complaineth of the Contempt that was shewn to the Traditions which the *Roman* Church had received of the Apostle *St. Peter*; chiefly considering, saith he, that it is well known that there were no Churches instituted by any one, either in *Italy*, *Gaul*, *Spain*, *Africa*, *Sicily*, or in the adjacent Islands, unless by those whom the Apostle *St. Peter*, or his Successors, had appointed Bishops. Then he saith; you have, without doubt, been often at *Rome*; you have assisted at the Assemblies of our Church, and you have seen the Customs which it doth observe, either in the Consecration of the Mysteries, or in the other secret Performances, which is sufficient for your Instruction. We may see here how the Bishops were taught the Administration of the Sacraments by Examples, and by a living Tradition. Afterwards descending to Particulars, the Pope declares, that the Blessing is not to be pronounced, till after the Consecration of the Mysteries, to shew that the People were consenting to it, and that the Service is ended. That the Names of those who have made their Oblations, shall not be repeated, till such Time as the Priest shall have recommended them to God in his Prayer, by which the *Memento* in the Canon is to be understood; that the Leaven must not be sent to the Country Churches. It is thought that this Leaven was a Part of the Eucharist, which was reserved after the Sacrifice, in order to mix it with the next succeeding one, as a sacred Leaven, and a sensible Token, that it is still the same Oblation of the same Body of *Jesus Christ*. This the Pope used to send every Sunday up and down the several Titles in *Rome*, i. e. to those Churches of the City, whose Priests could not assemble that Day with him, because of the People committed to their Care. They therefore received from the Hands of the *Acolyte*, the Leaven which had been consecrated by the Pope as the Mark of Communion; but it was not sent to the Priests of such *Cameteries*, as were at a great Distance, to the End that the Sacraments might not be carried too far off; and these Priests of the *Cameteries* were authorized to consecrate them. All our Churches, saith the Pope, are within the City, i. e. that his Diocese extended no farther; and indeed we find Bishops in the little Cities that lay nearest to *Rome*, such as *Osia*, *Præneste*, and *Tibur*. Every Saturday, as well as Friday, is to be kept as a Fast, and on these two Days the Mysteries are not to be celebrated, in Commemoration of the Sorrow in which the Apostles spent them. This was the Practice of the Church of *Rome*; in all the rest it was customary never to fast on any Saturday in the Year, the Eve of *Easter* excepted. Those who after Baptism shall be possessed with a Devil, may receive the Imposition of Hands from a Priest, or any other Clerk, provided an Or-

der from the Bishops has been first obtained for that Purpose. Penitents A. D. 416.
 are never to be admitted to Absolution, except on Holy Thursday, un-
 less in a Case of Necessity. The Bishop only has Power to give to Chil- c. 7.
 dren the sacred Seal, i. e. the Sacrament of Confirmation. This we c. 2.
 are taught, says the Pope, not only by the Practice of the Churches,
 but also by the holy Scripture in the *Acts*, in the Persons of St. Peter Acts viii. 14.
 and St. John. Priests may indeed administer to those who are baptized
 Unction with Chrism, provided it has been consecrated by the Bishop;
 but they are not allowed to anoint the Forehead with it, this being the
 Prerogative of the Bishops only, when they give the Holy Ghost. Priests
 may be allowed to anoint the Sick, agreeably to what is said in the Epistle c. 7.
 of St. James, and that for this Reason; because the various Employments James v. 14.
 of the Bishops will not allow them Time to go and visit all the Sick; but
 the Oil with which this Anointing is made, ought to be consecrated by the
 Bishop. It is not given to Penitents, because of its being a Sacrament.
 Thus we see the two Sacraments of Confirmation and extreme Unction
 well established in this Decretal, on the Foundations of Tradition, and the
 Scriptures. The Pope concludes; When you shall come hither, I may
 tell you all the rest, which I was not allowed to write. He had already c. 1.
 said, (speaking of the holy Sacrifice) after all the several Things which I
 am not allowed to reveal; and speaking of Confirmation, I cannot express c. 2.
 the Words, for Fear least I should seem to betray the Mysteries, instead
 of answering a Question. So inviolably were the Mysteries kept secret at c. 3.
 that Time.

THIS Decretal is dated the fourteenth of the Calends of April, under XXXIII.
 Consulate of Theodosius and of Palladius, i. e. the nineteenth of March, 416. Other Decre-
 We have likewise divers other Decretals of Pope St. Innocent, to several Bi- Epist. 4.
 shops of Italy, but we are ignorant as to the Time in which they were
 written: One to Felix, Bishop of Nocera, concerning Ordinations; c. 1.
 wherein he declares, that the Mutilation of a Finger, or some other Part
 of the Body, does not make any one irregular, except when it is
 voluntary; and not when it happens by any Accident, as by working in
 the Country. That among the Laity, those were *Irregulars*, who after c. 3.
 their Baptism had bore Arms, pleaded Causes, or been in the publick Ad- V. Epist. Siric.
 ministration; and those who were called *Curiales*, for Fear least they should ad Himer. c.
 be recalled to serve in Cities. Those who had kept a Concubine: All Sup. XVIII.
 Bigamists, among whom are comprized those who have married Wi- a. 34.
 dows. c. 4.

IN two other Epistles, the one to Maximus and Severus, Bishops in the Ep. 5. 6.
 Province of the *Brutii*, which is *Calabria*; the other to Agapetus, Macedoni-
 us, and Marianus, Bishops in *Apulia*; the Pope enjoins those Bishops to send
 for all such Clerks before them, as had been impeached to him by some
 particular Persons, and to depose them, in Case the Charge is made good
 against them. But Florentius, Bishop of *Tibur*, being accused of making Epist. 8.
 certain Encroachments on the Territory of his Neighbour, the Pope invites
 him to come to Rome after Easter, in order that his Pretensions might be
 judged in that Place; the Meaning of which is, that he summons this Bi-
 shop, who was his Neighbour, to appear before his Council, and refers the
 Clerks, who lived further off, to their respective Bishops. In another De-

A. D. 417. *cretal* he determines, that a second Marriage being contracted during the Captivity of a former Wife, ought to be declared null at her Return from it. There are three Decretals, directed to the Bishops of *Macedonia*, occasioned by certain Ordinations made by *Bonofus*, condemned under Pope *Siricius*, about *anno* 390. Pope St. *Innocent* received a synodical Letter from upwards of twenty three Bishops of *Macedonia*, of whom *Rufus* and *Eusebius* were the first, who asked his Advice on various Matters of Discipline relating to Ordinations, and those of the Hereticks in particular. Pope St. *Innocent* in his Answer, first lays it down as a Maxim, that the Ordinations of Hereticks are invalid, that is to say, that they ought to be ineffectual; and that those whom they shall have ordained upon their Return to the Church, shall be considered no otherwise than as Lay-men, like all other publick Sinners, and that because Ordination does not obliterate criminal Actions. He proves this Maxim by the Conduct of *Amyfius* of *Theffalonica*, and that of the Bishops his Contemporaries, who had not received those whom *Bonofus* had ordained, but by Way of Dispensation, and to avoid Scandal, which plainly proves that the contrary was practised by the antient Apostolical Rule.

It was pretended that *Bonofus* had ordained several Persons in Opposition to their Inclinations. To which the Pope answers, that this may indeed be believed of those, who after this Ordination, had immediately withdrawn from his Communion, to return to the Church. But as to those who did not return before a Year, or a Month, we may judge, that those having thought themselves unworthy of being admitted to lawful Ordination, had addressed themselves to him who ordained the first Comer, hoping thereby to preserve their Places in the Catholick Church. Besides, a Distinction must be made between those who have not performed any Function, and others who have consecrated and distributed the Mysteries, and celebrated the Masses as usual. The Pope concludes, that because a Thing has been granted, by Reason of the unhappy Circumstance of the Times, we are not to conclude that it must therefore be allowed of when the Church is in Peace; and lays down this weighty Maxim, *viz.* That when a whole People have involved themselves in Sin, many Faults are overlooked, because of the Impossibility to punish all such as are guilty. This Decretal is dated the thirteenth of *December*, under the Consulate of *Constantius*, *i. e.* in the Year 414. Pope St. *Innocent* being at *Ravenna*, to transact some Affairs for the People of *Rome*, had a Deputation sent him from certain Persons, who pretended they had been ordained by *Bonofus* before his Condemnation; and he wrote to *Marcianus*, Bishop of *Naissum*, to receive him, in Case their Suggestion should be found true. But as for the Followers of *Bonofus*, who were also called *Photinians*, because of their denying, like him, the Divinity of our Saviour; Pope St. *Innocent* wrote to *Lawrence*, Bishop of *Segna*, with Orders to drive them away, in the same Manner as *Mark* their Leader had been driven out of *Rome*; and to prevent their seducing and drawing away Peasants and ignorant People.

XXXIV. ANNO 416. under the Consulate of *Palladius*, on the second Day of *June*, Pope *Innocent* wrote to *Aurelius* Bishop of *Carthage*, a severe Epistle relating to Ordinations. He there complains, that the Church is treated with great Indignity in *Africa*; and that the Bishops are elected with so little Care, and in

in so negligent a Manner, that the Complaints made upon that Account A. D. 417. are in every body's Mouth, and even taken Notice of in the Governor's Letters. That such Clerks as have from their Infancy been brought up in Study, and the Service of the Church, have been rejected, to make Room for others, who on a sudden have been raised to the sacerdotal Function, notwithstanding they had their Hands full of Business, and that their Manners were altogether secular. He intreats *Aurelius* to cause his Epistle to be read in all the Churches of *Africa*, and also those of the Prefects, which he dispatches to him. This Disorder might be owing to the small Number of Clerks, of which *Aurelius* himself complained in full Council, as has been already observed. Pope St. *Innocent* having received the synodical Letters sent to him from the Council of *Milevum*, and the familiar Epistle of the five Bishops, answered them by different Letters, all three dated the same Day; namely, the sixth of the Calends of *February*, after the seventh Consulate of *Theodosius*, and of *Junius Quartus Palladius*; or otherwise under the Consulate of *Honorius*, and of *Constantius*, i. e. the twenty seventh of *January*, Anno 417. And *Julius* the Bishop, who had brought the Letters from the *Africans*, carried also the Answers to them. The two first, written by Way of Answer to the two synodical Epistles, are pretty near in the same Tenor. The Pope begins with applauding the Bishops of *Africa*, for their having, in Conformity with the antient Practice, consulted the holy See, on whose Authority and Dignity he does not fail to expatiate. He briefly states the Doctrine of the Catholick Church with Respect to Grace, and condemns *Pelagius*, *Celestius*, and their Followers, declaring them to be cut off from the Communion of the Church, with a Proviso however, of re-admitting them into it, in Case they renounce their Errors.

In the third Epistle, which is in Answer to the five Bishops, Pope *Innocent* says, that he can neither affirm nor deny, that there are some *Pelagians* at *Rome*; because that if there are really any, they take Care to conceal themselves, and are not easily discovered in so great a Multitude of People. He goes on to speak of *Pelagius*; we can never persuade our selves that he has been justified, notwithstanding that some Lay-men have brought certain Acts, by Virtue of which, he, as they pretend, has been absolved. But we are in Doubt as to the Authentickness of these Acts, as they were not communicated to us by the Council, and that we have not received one single Letter from those who assisted in it. For could *Pelagius* have been sure of his Justification, he would certainly not have failed to oblige his Judges to send us an Account of it. And in the very Acts themselves, he has not drawn up his Justification in a clear and distinct Method; but on the contrary, has employed nothing but Evasions, and done all he could to puzzle the Cause: For which Reason we can neither approve nor censure this Sentence. That in Case *Pelagius* pretends he has no Cause to be under any Apprehensions, it is not our Business to send for him, but rather his to make haste, and get himself absolved. For if he still continues to entertain the same Sentiments, let him receive never so many Letters, he will never venture to submit himself to the Judgment we shall pronounce against him; and if he ought to be sent for, this ought rather to be done by those who are nearer. We have gone quite through the Book, said to be written by him, and which you sent us, and have met with a great many Propositions therein, against the Grace of

A. D. 417. God; a great many blasphemous Things, nothing that pleased us in it, and scarce any Thing but what displeased us, and ought to be rejected by all Men. This is the Judgment which Pope St. *Innocent* gave of the Doctrine of *Pelagius*.

XXXV. THIS holy Pope died a little after, namely on the twelfth of *Innocentius*. *March* in the same Year 417. after having sat about fifteen Years in the pontifical Chair. He dedicated a Church in the Name of St. *Gervasius*, and St. *Protasius*, for the Building of which, *Vestina*, an illustrious Woman, had bequeathed a Sum of Money; *Urficinus* and *Leopardus*, Priests, and *Libianus* the Deacon, taking Care to see it executed. They brought into it a great Number of silver Vessels, and among the rest a Tower, wherein the holy Eucharist was deposited, and a gilded Dove. For the *Baptistery*, a silver Stag which poured out Water; a Vessel for the holy Chrism, and another for the Oil made Use of in Exorcisms. The Weight of all the silver Vessels belonging to this Church, amounts to four Hundred and forty eight *Roman Pounds*, making about five Hundred and ninety Marks. There were also thirty six large Copper Candlesticks, weighing nine Hundred and sixty Pounds, not to mention a great Number of silver Candlesticks, which shews that the Churches were finely illuminated, for the Celebration of divine Service in the Night. The Revenue of this Church, rising from Houses in *Rome*, and Lands in *Italy*, amounted to seven Hundred and eighty six Pence of Gold, which makes in our Money, six Thousand two Hundred and eighty eight Livres. Pope St. *Innocent* was buried in the Cemetery of *Priscilla*, and was succeeded by *Zozimus*, a Greek by Birth, who sat one Year and nine Months in the pontifical Chair.

In this Year 417, Easter, according to just Computation, fell on the tenth of the Calends of *May*. i. e. the twenty second of *April*. Nevertheless some People in the West made a Mistake therein, and celebrated Easter on the eighth of the Calends of *April*, i. e. the twenty fifth of *March*; however, the Error was discovered, and the true Calculation confirmed by a Miracle. In *Sicily* on the Top of very high Mountains, and in the midst of shady Forests, stood a little Village, that went by the Name of *Meltines*, having in it a very small Church, being a very poor and indifferent Fabrick; the baptismal Fonts therein filled of themselves annually, the Night of Easter Sunday, at the Hour of solemn Baptism, though there was neither Canal, Pipe, or Water near them; and after that the few Persons who went thither to be baptized, had gone through the Ceremony, the Water ran off, in the same Manner as it had come on, without having any Place wherein to empty it self. This Year therefore, after the Lessons appointed for the Service of the Night of Easter Sunday had been read, the Priest being prepared to baptize according to his usual Custom, waited in vain till Night for the coming in of the Water, upon which those who were come to be baptized, went back to their several Habitations. But in the Night, between Saturday and Sunday, the twenty second of *April*, the sacred Fonts were filled with Water at the proper Hour, which plainly shewed, that those of the West were mistaken in their Calculation. *Paschasius*, Bishop of *Lilybeum*, related this Miracle twenty six Years after, on the Testimony of a Deacon, *Libanius* by Name. Several other Miracles are related of the same Nature, viz. of baptismal Fonts that filled of themselves.

Prat. Spirit.
c. 214. 213.
Greg. Tur.
De glor. Mart.
c. 24.
Cassiod. VIII.
var. 53.

ABOUT

ABOUT this Time St. *Augustin* finished his Books on the Trinity, which he had begun about the Year 400. He had laid aside that Work when he found that the first Books thereof had been stole from him, before he had finished and corrected them; for he was resolved to publish them all at the same Time, because they were connected together by a Chain of Knowledge which ran through the Whole. However he was prevailed with to complete and correct his Work, not so well indeed as he would have done, but as well as he could be allowed to do upon that Occasion, in order not to vary too much from what had been already published against his Desire. The Motive of his taking it in Hand, was to answer several Questions which certain People propounded to him, who not satisfied with being instructed in mere Faith, were for having the Mysteries demonstrated to them; and to supply what was wanting on this Head in the Writings of the *Latins*, for the Use of those who did not understand the *Greek* Authors. But judging that these Books would be understood but by a small Number of Persons, he often laid them aside, in order to go upon Works that might be of more general Use, and which consequently required a greater Dispatch.

THE Treatise on the Trinity is divided into fifteen Books, of which the first seven are wholly taken up in explaining those Particulars, which have been revealed to us touching this Mystery, agreeable to the Scriptures and Tradition. He establishes chiefly the Equality of the divine Persons, and answers the Objections of the *Arians*; and particularly those which they drew from the various Manifestations of God before the *Word* was made Flesh, and shews that there is no Reason to ascribe them to one of the Persons more than to the rest. He explains in what Manner it is said, that the *Son is the Power and the Wisdom of the Father*, notwithstanding that the three Persons are the same Power, and the same Wisdom. In fine, he at last decides, in the clearest Manner, the Question relating to the *Hypostases*, so famous among the *Greeks* and *Latins*. In the eighth Book, he begins to shew in what Manner the Love of Virtue, in the same Manner as the Love of Truth and Justice, naturally lead us to the Knowledge of the divine Nature; and continues in the following Books to shew, that we find in our own Souls the Image of the Trinity; and that some Traces of it, tho' very faint ones, may be seen even in the corporal Nature. These last Books are full of the most exalted and most solid metaphysical Notions, particularly with Relation to the Distinction between the Soul and Body, and the Nature of a spiritual Substance; and this Treatise may in general be considered as one of the most considerable of all St. *Augustin's* Writings. He inscribed it to *Aurelius*, Bishop of *Cartbage*; and some Time after dedicated to him that Piece which he wrote on the Acts of the Council of *Palestine*.

FOR he at last received the Acts which he had so long desired, in order to see in what Manner *Pelagius* had been absolved; having a Suspicion that he had over-reached the Bishops. He found that his Surmises were justly founded, and gave many Thanks to God; in that he had not been mistaken in the Opinion he had entertained of his Brethren. But as *Pelagius* and his Followers bragged mightily of his Absolution, St. *Augustin*, who did not dare to write on that Head, till such Time as he had had an Authentick Proof of the Fact, drew up a Treatise purposely on these Acts, wherein he minutely examines all that had been laid to *Pelagius's* Charge in the Council of *Palestine*,

A. D. 417.

XXXVI.

St. Augustin's
Book on the
Trinity.

Epist. 174.

iii. Trinit. in-
it. c. 1. n. 3.Ep. 165. ad
Evod. n. 1.Lib. I. II.
III.

1. Cor. 24.

Lib. VII. c.
4. V. c. 8. 9.
Sup. lib.
XVII. n. 29.
VIII. XI.

XXXVII.

St. Augustin's
Book concern-
ing the Acts of
Palestine.

De Gest.

Pelag. c. 1.

Retr. II. c.

47.

toge-

A. D. 417. together with his several Answers. He shews that he would not have been absolved, had he not dissembled his Errors, and disguised them with ambiguous Expressions; or that he else had denied them in exprefs Terms. Besides, he had not a single Antagonist to oppose him, in order to unfold his equivocating Expressions, particularly as he was before a Company of *Greek Bishops*, who were unable to understand his Writings without the Assistance of an interpreter, whereas he expressed himself in the *Greek Tongue*. There was no one present at that Time to point out certain Passages in those very Writings, which would have manifestly discovered that he taught Things, which he then denied with his Mouth. As the Bishops of *Palestine* did not see into all this, and heard *Pelagius* lay down such Propositions only as were truly Orthodox, they had acted very justly in absolving him. And in this Manner does *St. Augustin* most prudently draw a Veil over their mistaken Conduct, and with a Spirit of Charity that is worthy of Remark. But he continues to assert that this does not justify *Pelagius*, since the Writings he has published, and every other Particular in his Conduct, give just Reason to suspect that he still persists in his former Sentiments. That which is certain is, that the Heresy of which he was accused, was condemned by the Council of *Palestine*, since he was absolved upon no other Consideration, than his having condemned it himself. And as *Pelagius* made his Advantage of some obliging Letters which certain Bishops had sent him, and of one which he had received from *St. Augustin* himself; he cites it, and explains it in such a Manner, as evidently shews with how much Circumspection he weighed and chose every Word, not excepting even such as seemed to be no more than common Compliments. To give the greater Sanction to his Work, and make it more generally known, he inscribed it to *Aurelius*, Bishop of *Carthage*.

XXXVIII. *St. Augustin* was sensible that *St. Paulinus* of *Nola* had born an Affection to *Pelagius*, as one who was wonderfully zealous in the Service of God; and he had heard that in the same City there were People who adhered so obstinately to his Errors, as to say that they would abandon *Pelagius*, if it were true that he had pronounced an Anathema in the Council of *Palestine*, against those who maintained, that unbaptized Children should inherit eternal Life. *St. Augustin* therefore, meeting with a favourable Opportunity, by Means of one *Januarius*, about the Middle of the Year 417. wrote *St. Paulinus* a long Letter, not in the View of supporting his Faith, which he did not in the least suspect; but to assist him in maintaining it against the Hereticks. For *St. Paulinus* had not applied himself so early to the Study of Religion, as to have made a very considerable Progress in Divinity. *St. Augustin* begins, by telling him that he himself had loved *Pelagius*, imagining that he entertained such Principles as were orthodox, and that he was not easily prevailed with to give Credit to the Report, which was spread abroad touching his Errors, till such Time as he found them expressed in the Book which *Timasus* and *James* had sent him. He afterwards takes Notice of the several Transactions in *Africa* and at *Rome*, under Pope *Innocent*, and in what Manner *Pelagius* had been condemned, and sends all the Papers relating thereto to *St. Paulinus*. He goes on to establish the Catholick Doctrine, touching the Necessity of Grace; and in particular refutes the Imagination of those, who, not daring to deny the Necessity of Baptism, and being unwilling to acknowledge original Sin, affirmed, that Children sinned before they were born, and made Use of their Free-will

will in the Wombs of their Mothers, pretending to prove it by the Strugglings of *Esau* and *Jacob*. A. D. 417.

OTHERS were for establishing the same Opinion from the Leaping of *St. John Baptist* in the Womb of *Elizabeth*. These *St. Augustin* refutes in a Letter to *Dardanus*, written about the same Time. He was a Man of great Quality, and, as is generally supposed, the same Prefect of *Gaul*, to whom *St. Jerome* had inscribed some Years before a little Work, in Answer to a Question he had proposed to him. The chief Subject of *St. Augustin's* Epistle to *Dardanus*, which he himself calls a Book, is the Presence of God. He therein makes a Distinction between bare Presence, and Habitation through Grace, and combats the Errors of the *Pelagians* without naming them. About the same Time, he wrote in Conjunction with *Alypius*, to *Juliana* the Widow, to acquaint her with the Errors contained in the Letter written to *Demetrias* her Daughter, intreating her to point out to them the Author of it, though they imagined at the same Time that it was *Pelagius*. They shew her the dangerous Tendency of that Letter. Gen. xxv. 22.
Luke i. 44.
Ep. 187. al.
57. c. 7.
Hier. ep. 29.
II. Retr. c. 49.
Ep. 188. al.
145.
Sup. n. 13.

THE *Donatists* were reconciled in Crouds, from the Time of the Conference, and the Laws which had been published against them; particularly that of the twenty second of *June*, Anno 414. by which they were all fined in very considerable Sums. But those whom the Severity of these Laws could not prevail with to return to the Church, broke out with greater Fury than before, which they carried to such a Height, as to kill themselves out of mere Spight to the Catholics, in order to load them with the Hatred of their Death. Certain good People being terrified at these Examples, were in Doubt whether it were not better to let them alone, than to urge them too far; and the *Donatists* made heavy Complaints of their being persecuted. This is the Subject of the Letter which *St. Augustin* wrote to *Boniface*, who was at that Time Tribune, and afterwards raised to the Dignity of Count, and who was authorized to see these Laws put in Execution in *Africa*. *St. Augustin* therefore, about Anno 417. wrote him a long Letter, or rather a Book, as he himself entitles it, relating to the Chastisement of the *Donatists* wherein he fully handles the Question, viz. whether temporal Punishments ought to be inflicted on the Hereticks; which Subject he had treated nine or ten Years before in his Letter to *Vincentius Rogatistes*. XXXIX.
Treat touching
the Chastisement of
the Donatists.
L. 54 C. Th.
de her.
Sup. n. 11.
Ep. 185. al.
50.
II Retr. 48.
Ep. 44 al. 48.

In his Letter to *Boniface*, he states the Difference between true and false Martyrs. When the Emperors, said he, make pernicious Laws in Favour of Error, and in Opposition to Truth; in these Seasons the Faithful are put to the Tryal, and such as persevere are crowned. But when on the other Side they enact good Laws in Favour of Truth, and in Opposition to Error, they strike the most furious with Terror, and correct the Wise. He cites the two Laws made by *Nebuchadnezzar*; the one, to fall down and worship his Image, which to obey, would have been acting in Opposition to the Rules that Piety enjoins; and the other, to worship the true God, the Transgressors whereof would have suffered the Punishment due to their Impiety. So that true Martyrs are not barely a Set of People who suffer Persecution for any Cause whatsoever, but are those who suffer it for Righteousness Sake. Now the Sufferings of the *Donatists* was wholly the Result of their Cruelties and Injustice. Because we, says *St. Augustin*, are desirous of procuring them eternal Life, they do their utmost to deprive us of even our temporal Life; and c. 2.
n. 8, 9, 10.
40.
Dan. iii. 5.
Ibid. 96.
n. 11.

A. D. 417. are so much in Love with Murther, that they practise it upon themselves, whenever they are unable to exercise it on others. Those who are unacquainted with their Custom, imagine that it is but since the Time these Laws were made to unite us together, that they kill one another. But in the Time when Idolatry still flourished, it was usual for them to flock in Crouds, to the most solemn Festivals of the Pagans, not to break to Pieces the Idols, but to get themselves killed; insomuch, that the most valiant Heathens used each of them to vow to their Idol, to kill a certain Number of those People. Some of them were wont to fall upon such Travellers as were armed, and with the most dreadful Menaces, to cry aloud, if you do not kill us, we will put you to Death. Sometimes they used to force such Judges as they met with in their Way, to give Orders for their being put to Death, either by the common Executioners, or the Officers; but we are told that a certain Judge put a Trick upon them, for having caused them to be seized, he afterwards set them at Liberty. It was a very common Thing for them to precipitate themselves from the Tops of Rocks, and to throw themselves into the Water, or the Fire, when they could not meet with any Person whom they might force to fall upon them, and kill them. And afterwards they even disturbed the Tranquillity of good People. A Patron was forced to stand in Fear of his Slave, when once they had put themselves under their Protection; they forced People to give the most vile and profligate Slaves their Liberty, and Creditors to return back the Bonds which their Debtors had given them. If at any Time they laughed at their Menaces, they immediately put them in Execution, and on a sudden their Houses were either beat down, or burnt to the Ground. Several worthy People have been found lying as dead, by the terrible Blows they had given them; or carried off and tied to a Mill, which they forced them to turn, whipping and lashing them as if they had been so many Beasts. What Advantage or Assistance have either the Laws or the Magistrates procured us against them? What Officer dared so much as to breath in their Presence? Several of the *Donatists* themselves were struck with Horror at their Proceedings, and some of them would have come over to us, had it not been for Fear of incurring the Hatred of such furious Enemies.

a. 18.

EVER since the Schism of the *Maximianists*, and the Advantage which the Catholicks gained thereby, the Hatred of the stubborn Part of the *Donatists* flamed to such a Height, that scarce a single Church was secure against their outrageous Proceedings. The Roads were no longer safe for those who made it their Business to preach the Union; the very Bishops found themselves reduced to the cruel Necessity of either suppressing the Truth, or bearing with their Insults. But if they were silent, no one was converted, at the same Time that they were suffered to seduce many; if they preached, they raised their Fury; and if some of them happened to be made Converts, the weakest were kept back through Fear.

XL.
Reasons for the
penal Laws.
c. 7. n. 25.
Sup. XXI. n.
62.

HOWEVER, before those penal Laws enacted against all the *Donatists* were dispatched into *Africa*, some of our Brethren were of Opinion, and among the rest my self, that they should petition the Emperors upon no other Account, than to obtain that those who preached the Catholick Truth, might be secured from their Outrages. But our Deputies did not succeed in their Design, for they found that a Law had been already published, not only to re-

strain

rain this Heresy, but to suppress it entirely. It is true indeed, that for the A. D. 417.
Sake of preserving Christian Moderation, they did not make it Death, but en-
acted that their Punishments should be pecuniary, and that Bishops and
Clerks should be banished. St. *Augustin* afterwards takes Notice of the good n. 29, 32.
Effects these Laws had, and the great Number of Converts that had been
made: After which he adds; Could you but behold the Joy of those who are
returned to the Unity, the great Fervency and Assiduity they discover in the
Church, in singing there the Praises of God, and hearing his Word; with n. 14.
what Pangs many recollect their former Wandrings; how happy they think
themselves in having found out the Truth, and their great Detestation and Ab-
horrence of the Impostures of their Teachers; were you able at one Glance, to
see the Assemblies of these Converts in different Parts of *Africa*, you would
have said that it would have been too great a Piece of Cruelty, to suffer them
to fall into everlasting Flames; for Fear, lest some mad People, who are not
to be compared with them for Numbers, should throw themselves into the
Fire. It is with Regret that the Church sees these perish, whom it is not in her
Power to preserve. It is her earnest Desire that all should live, but her Fears
are greater in Proportion, lest all should perish.

BUT, said the *Donatists*, we do not find that the Apostles ever solicited the c. 5. n. 10.
Princes of the Earth for any Thing of this Nature. That is very true, said St.
Augustin, but the Times are changed; for Monarchs, who in those Days per-
secuted the Lord, now devote themselves to his Service, not only in Quality
of Men, but as those who are invested with the kingly Character, by doing
Things for his Service, which is in the Power of Kings only to perform.
Must not that Man have lost his Senses, who should say to them, be altogether n. 20.
indifferent whether the Church of your Master is revered or persecuted in
your Kingdom; neither Religion nor Sacrilege affect you in any Manner,
whilst at the same Time no one would dare to say to them, that neither Vir-
tue and good Manners, nor Lewdness affect them. If, because Man has re-
ceived from God Free-will, Sacrilege is to be winked at, why shall we punish
Adultery? It is certainly much better to bring over People to the Service of
God by Instruction, but we are not therefore to neglect those who are brought
to it upon no other Principle than their Fears. To enforce which, he cites the n. 22.
Example of St. *Paul*, who was forcibly, as it were, made a Convert; and he Acts ix. 4.
insists on those Words of *Jesus Christ*, *Go out into the Highways, and Hedges,* Luke xiv. 24.
and compel them to come in.

THE *Donatists* accused the Catholics with persecuting them, for the Sake c. 9. n. 35.
of reaping their Spoils; under Pretence, that it was enacted by the Laws, that L. 52. C. Th.
whatever their Churches possessed, as also the Churches themselves, should be de her.
transferred to the Catholics. Would to God, says St. *Augustin*, that they
would make themselves Catholics, and possess with us in Peace and Love,
not only those Possessions which they call their own, but ours also! If we made
their Possessions the Object of our Care, we should not force them to join in
Communion with us, concerning which they make such heavy Complaints.
Where is the Miser who seeks for one to share with him in his Possessions?
Let them see whether such of them as are become our Brethren, do not only
possess the Substance they formerly enjoyed, but ours also. For if we are poor,
these Possessions belong to us in the same Manner as to the other Poor; but
if we have enough of our own wherewith to subsist, these Possessions are not
ours, but the Pours; we have in some Measure the Administration of them,
but we do not ascribe to our selves any Property therein, for this would be an
Usurpation worthy of Censure. Such, according to St. *Augustin*, is the Right c. 10. n. 44.
which Bishops have over Ecclesiastical Possessions. But said the *Donatists*, you
Vol. III. D d admit

A. D. 417. admit us into the Clergy, instead of enjoining us some Penance for our having either separated our selves, or been Enemies to the Church. It is indeed true, says St. *Augustin*, that this is wounding the Discipline, but then it is a wholesome and profitable Wound, and such as is made in a Tree, when it is grafted. For when the Church has enacted, that no one after having undergone Penance, shall be allowed to be admitted, or to continue in the Clergy; it was not that she in any Manner doubted the Power she has of remitting Sins, but her Design herein was to make sure of the Humility of Penitents, and of the Sincerity of their Conversion, by taking from them all Hopes of raising themselves in this World, without risking their Salvation. But in Occasions like these, where the Destruction of whole Bodies of People is at Stake; Charity commands that we forego some Things, in order to apply a Remedy to greater Evils.

n. 45. **XL.** **Another Letter to Boniface.** **Ep. 189. al. 205. n. 4. Luke iii. 14.** **n. 7.** **1. Cont. Gaud. 6. 37.** **XLII.** **Celestius at Rome.** **Aug. de pec. orig. c. 8. et cont. 2. Epist. Pelag. lib. II. c. 3. op. 151. n. 1. Sup. n. 2. Mercat. comm. ad imp. c. 1.** **SOME** Time after this, St. *Augustin* wrote another Letter to Count *Boniface* for his Edification, as he had desired him to do. He therein shews him that we may please God by embracing the Profession of a Soldier, in Imitation of *David*, of the *Centurion* in the Gospel, and of *Cornelius*; as likewise by the Instructions which *John* the Baptist gave to military Men, without obliging them to quit their Profession. But, said he, when you arm your selves for Battle, you ought in the first Place to consider, that your bodily Force is the Gift of God. You ought to maintain an inviolable Faith even with the Enemy. You should ever wish for Peace, never make War, but when Necessity requires it; never employ Violence against your Enemy, but in Case of his Resistance. Keep conjugal Chastity, Sobriety, Frugality; it is a very great Shame for him whom Men have not subdued, to suffer himself to be overcome by his Passions. Neither the Abundance, nor Want of temporal Goods, ought to raise or depress the Courage of a Man, and a Christian.

NOTWITHSTANDING the Persecutions which the *Donatists* pretended the Catholicks made them suffer under, they still continued to ordain Bishops, and to hold Councils. They assembled one about the same Time consisting of thirty Bishops, in which *Petilian* assisted; wherein it was enacted, that all such Bishops or Priests, as should have joined involuntarily in Communion with the Catholicks, provided they had neither preached, nor offered up the Sacrifice, should obtain Pardon, and preserve their Dignities. By this Ordinance, they again destroyed one of their Principles, viz. that whoever communicated with Sinners, became himself Criminal.

WHEN *Pelagius* and *Celestius* found themselves condemned, not only by the Bishops of *Africa*, but likewise by Pope *Innocent*, they sought out some Method to blot out the Iniquity thereof from the Eyes of Men. *Pelagius* wrote to the Pope in his own Justification, and *Celestius* came in Person to *Rome*, hoping to meet with Persons there to support him, and likewise to engage several of the Clergy in his Defence; a Rumour was even spread, that *Sixtus* the Priest, who was afterwards Pope, favoured such as were Enemies to Grace. *Celestius* having been condemned at *Carthage* in 412. appealed to the Pope; but he, instead of prosecuting his Appeal, went directly to *Ephesus*, and by a Stratagem got himself ordained Priest. From hence, some Years after, he went to *Constantinople*, when *Atticus* the Bishop, having found out his evil Practices, took great Care to drive him from thence, and wrote to the Bishops of *Asia*, at *Thessalonica*, and at *Carthage*, to that Purpose. We do not find that he wrote upon that Head to *Rome*, being probably not yet reconciled with the Pope, on the Affair of St. *Cyril*. *Celestius* therefore being drove out of *Constantinople*, came to *Rome* with the utmost Expedition, and presented himself to Pope *Zosimus*, pretending to prosecute his Appeal

peal which had been lodged five Years before, and to justify himself with Respect to those Errors of which he had been accused before the holy See; and taking the utmost Advantage of the Absence of his Accusers, *i. e.* of *Paulinus* the Deacon, who had brought in an Information against him at *Carthage*, and of the Bishops *Heros* and *Lazarus*, who had impeached him in *Palestine*. A. D. 417

He presented a Confession of Faith, wherein he ran over all the Articles of the Creed, from the Trinity to the Resurrection of the Dead; laying down and explaining very particularly, his Belief with Respect to all those Articles, concerning which, nothing was laid to his Charge. But when he came to the Point in Question, he would say; if any disputes have risen on Questions that no way relate to the Faith, I have not pretended to decide them, as one who had started a new Doctrine; but offer to your Examination those Things which I have drawn from the Prophets and Apostles themselves, to the End that if I may have been mistaken through ignorance, your Judgment may set me right in it. Afterwards speaking of original Sin, he said; We hold that Children ought to be baptized for the remission of sins, agreeably to the rule of the universal Church, and the Authority of the Gospel, because the Lord hath declared, that the Kingdom of Heaven can be given to those only who have been baptized, but we do not from thence pretend to establish Sin as transmitted from Parents to their Children, which differs widely from the Catholick Doctrine. For Man is not born in Sin, but it is himself who falls into it after his Birth; it's Rise is not from his Nature, but from his will. We therefore hold the first, in order not to admit of several Baptisms, and make use of this caution, to the end that we may not injure the Creator. Such is the Confession of the Faith of *Celestius*. Aug. de pec. orig. c. 23.

POPE *Zosimus* was at that Time incumbered with a Multitude of Affairs, which he judged to be of greater consequence; however, he would not refer the Decision of this to another Time, in order not to keep any longer in Suspence, the Bishops of *Africa*, who knew that *Celestius* was at *Rome*. He therefore appointed the Time and Place of this Judgment, and chose *St. Clement's Church* for that Purpose; to the end that, excited by the Example of this holy Martyr, he might proceed in it with a more fervent Spirit of Religion. Besides the Clergy of the Church of *Rome*, there were several Bishops of different Countries present at it, when they examined all that had been hitherto done in the Cause of *Celestius*; upon which he was called in, his Confession of faith was made, and several of the Clergy of *Rome* seemed to be satisfied with his Opinions. The Pope himself acted as if he had judged his Confession orthodox, not that he approved of the Tenets contained therein, but because *Celestius* declared that he was ready to submit himself to the Judgment of the holy See. Finding he had to do with a Man of an exceeding warm Temper, who, in Case of his Reformation, might be useful to the Church, he signified his Approbation of his Intentions to change his Conduct; and was afraid of throwing him in to the Precipice, in Case he gave him ill Treatment. Ibid. c. 5, 6. De grat. c. 33. Zosim. ep. 3.

HOWEVER, he did not content himself with having his Confession of Faith in writing, but put several questions to him, in order to find out whether they were the real Sentiments of his Heart, leaving God to judge of the Sincerity of his Answers. *Celestius* confirmed by Word of Mouth, and by repeated Declarations, the several Contents of his Writings. The Pope asked him whether he condemned all the Errors which had been published under his Name. *Celestius* answered, that he condemned them, agreeably to the Sentence of Pope *Innocent*, and promised to condemn whatever should be condemned by the holy See. Nevertheless, being urged by Pope *Zosimus*, to condemn those Particulars, with which *Paulinus* the Deacon had reproached him, he refused to do it. He was likewise interrogated with Respect to the Reproaches, *Heros* and *Lazarus* loaded him with in their Letters, which the Aug. cont. ad. as. ep. lib. 11. c. 3. Paulin. libel. To. 2. Cont. p. 15. 78.

A. D. 417. Council of *Carthage* had sent to *Rome*. He answered, that he had never seen *Lazarus* but accidentally, and that *Heros* had given him Satisfaction for having entertained an ill Opinion of him.

ALTHOUGH Pope *Zosimus* had taken a Resolution not to exasperate him, he yet did not think proper to absolve him of the Excommunication which had been pronounced against him; accordingly he adjourned the Affair for two Months for the better Security, before he pronounced a definitive Sentence, in order to write to the *African* Bishops upon that Subject, they being better acquainted with the Cause, and to give *Celestius* Time to reclaim his Errors. But in the mean Time he, as well as the Bishops who were present, exhorted him to avoid those vain Disputes and curious Questions for the future. But he proceeded with greater Expedition in the Affair of *Heros* and *Lazarus*; and in their Absence deposed them from the episcopal Office, and excommunicated them, being prepossessed against them from the Complaints of *Celestius*, or of *Patroclus*, who held the See of *Arles* in the room of *Heros*.

POPE *Zosimus* wrote to *Aurelius*, and the other Bishops of *Africa*, an Account of his whole Proceedings in this Affair, and sent them the Acts thereof, and therein complains of their having too easily given Credit to *Heros* and *Lazarus*. We have found, said he, that their Ordinations were obtained in an irregular Manner, and they ought not to have received from them an Accusation in Writing, against a Person who was then absent, but who now appears in Person, explains his Faith, and challenges his Accuser. He proceeds; It often happens that when we scruple to believe those who give all imaginable Testimonies of the Rectitude of their Faith, we hereby plunge them into Error, as it were, by unavoidable Necessity. This Letter is dated under the Consulate of *Honorius* and *Constantius*, which was in the Year 417.

XLIII.
Pelagius
writes to the
Pope.

Zosimus ep. 4.
Aug. de grat.
Chr. c. 30. c.
de pecc. orig.
c. 17.

De pecc. orig.
c. 31. *De grat.*
n. 31.

Epist. Pelag.
To 2. cont.
p. 1565.

AFTER Pope *Zosimus* had written this Letter, he received one from *Praxylus*, Bishop of *Jerusalem*, who succeeded *John*, wherein he recommended to him the Affair of *Pelagius*, in the most affectionate Terms. This Letter was accompanied by another written by *Pelagius* himself, together with his Confession of Faith, both of them directed to Pope *Innocent*, with whose Death he was not yet acquainted. *Pelagius* took Notice in his Letter, that they endeavoured to blemish his Character in two Points, viz. First, that he refused to admit Children to Baptism, and promised them the Kingdom of Heaven, abstracted from the Redemption of *Jesus Christ*; and secondly, that he reposed so much Confidence in Free-will, as to refuse the Assistance of Grace. He rejected the first Error, as clashing evidently with the Gospel, and said, who is so impious as to refuse to a Child the Redemption which is common to human Nature, and to hinder, from being born again to a certain Life, him who is born again to an uncertain one? He saved himself by these last Words. For when he was interrogated concerning this Matter, he would say; I know where Children who die unbaptized do not go, but I do not know where they do go. Upon the Article of Grace he delivered himself as follows: We are endued with a Free-will, either to sin, or to forbear sinning; and in all good Works, it is ever aided with the divine Assistance. And afterwards, we maintain that all Mankind in general are endued with Free-will, as well Christians, as *Jews* and *Gentiles*: All these have received it by Nature, but in Christians only it is assisted with Grace. In others this Blessing of the Creation is naked and disarmed. They shall be judged and condemned, because that having Free-will, by which they might be led to Faith, and merit the Grace of God, they make an ill Use of their Liberty; the Christians shall be rewarded, because that they, by the good Use they make of their Free-will, do thereby merit the Lord's Grace, and observe his Commandments.

HIS Confession of Faith which is still extant, was like that of *Celestius*. He therein explained at large those several Articles of Faith which were out of the Question, from

from the Mystery of the Trinity, to the Resurrection of the Flesh. On Baptism he expressed himself as follows; We hold one single Baptism, and we assert that it ought to be administered to Children in the same Form of Words, as to adult Persons. Touching Grace, he said; We confess a Free-will, holding at the same Time that we stand continually in Need of the divine Assistance, and that those are equally mistaken, who say with the *Manicheans*, that Man cannot avoid falling into Sin; and who say with *Jovinian*, that Man cannot sin. He concluded with these Words: Such, blessed Pope! is the Faith we have learnt in the Catholick Church; a Faith we have always held, and still continue to hold. If any Thing contained therein should have been set forth in too faint a Light, or explained with too little Caution, we desire that you would correct it; you who hold the Faith, and the See of *Peter*. Nothing, in outward Appearance, seemed more orthodox than this Confession of Faith, and yet at the same Time it opened a Door to the Errors of *Pelagius*.

A. D. 417.

THESE Writings having been read in Publick at *Rome*, all the Persons present, not excepting the Pope himself, were dazzled with them, so speciously they had been drawn up. They found that *Pelagius* spake in the same Terms at *Jerusalem*, as *Celestius* had done at *Rome*. They were filled with the highest Sense of Joy and Admiration; and scarce could they refrain from Tears, when they considered that Men had been guilty of slandering Persons, whose Faith was so pure and unsullied. They imagined that those Writings spake of nothing but the Grace and Assistance of God. *Heros* and *Lazarus*, who had already suffered in their Character, appeared to them no otherwise than as two Shufflers, who aimed at nothing but to trouble the Peace of the Church. In these Dispositions of Mind, Pope *Zosimus*, who had been imposed upon in the Fact wrote a second Letter to *Aurelius*, and to all the Bishops of *Africa*, in stronger Terms than the first; wherein he declares that he is satisfied with the Confession of Faith of *Pelagius*, and persuaded of his Sincerity: But pursuant to his Prepossession, and having too easily given Credit to what *Celestius* had said, he speaks in this Manner against *Heros* and *Lazarus*; Is it possible, my dear Brethren, that you have not yet been informed, at least by Fame, that they are Disturbers of the Peace of the Church? Are you unacquainted with their Life and Condemnation? But notwithstanding the See apostolick has cut them off from every Communion by a particular Sentence, let me nevertheless give you a brief Account of their Behaviour in this Place. *Lazarus* has long made it his Business to accuse innocent Persons; several Councils have found him guilty of slandering our holy Brother, *Briatius*, Bishop of *Tours*, *Proculus* of *Marseilles* condemned him as such in the Council of *Turin*. The abovesaid *Proculus*, many Years after this Circumstance, ordained him Bishop of *Aix*, to corroborate the Sentence of the Tyrant: He took Possession of the episcopal Chair, still almost stained with innocent Blood; and maintained a Shadow of the Priesthood, as long as the Tyrant who protected him preserved an Image of the Empire; but after his Death he left his Seat, and condemned himself. By this Tyrant, whom he calls *Lazarus's* Protector, is meant *Constantine*, who was acknowledged Emperor of *Gaul*, in the Year 411. Pope *Zosimus* goes on: The same may be said of *Heros*, he is protected by the same Tyrant; there are nothing but Murthers, Seditions, Imprisonments of Priests who resisted him; the whole City in the the utmost Consternation; the same Repentance made him renounce the Priesthood. Notwithstanding which, these Bishops who have met with such ill Treatment in this Place, are looked upon by St. *Augustin* as good Men; and St. *Prosper* calls *Heros* a very holy Man, and St. *Martin's* Disciple: Which leaves room to believe, that Pope *Zosimus* had too easily given Ear to the Calumnies of *Patroclus* of *Arles*.

XLIV.

Zosimus imposed upon by Pelagius.

Zosim. ep. 4.

THE Pope insists very much upon the Absence of *Heros* and *Lazarus*, saying, that it proved the Weakness of their Accusation, since they had not the Courage to

De Gest. Poi.

lib. 2. 14.

Prosper. Chr.

main- en. 412.

A. D. 417. maintain it; the same he says of *James* and *Timasus*. He censures the *African* Bishops, for having too easily given Credit to such Accusations; he exhorts them to be more circumspect for the future, not to judge any Man without hearing him, according to the Scriptures; to maintain carefully Peace and Charity, and to rejoice in that *Pelagius* and *Celestius* have never been separated from the Catholick Truth. This Letter is dated the eleventh of the Calends of *October*, i. e. the twenty second of *September*; and the Pope dispatched away at the same Time Copies of the Writings of *Pelagius*.
John. vii. 51
Acts xxv. 16.
Fœcund. VII.
c. 3. In this Manner he suffered himself to be imposed upon by the Artifice of these two Hereticks, from a too great easiness of Belief, but without approving their Errors.

XLV. He likewise suffered himself to be prepossessed in Favour of *Patroclus*, Bishop of *Arles*, to the Prejudice of the other Bishops of *Gaul*. For the same Year, and in the very beginning of his Pontificate, he ordained that all Ecclesiasticks, not excepting the Bishops themselves, who should set out from any Part of *Gaul* to go to *Rome*, or any other Part of the World, should take with them *Litteræ formatae*, or Letters in Form from the Bishop of *Arles*, and that without such Letters they should not be received. He declares that he has sent this Decree into all Places, and that this Privilege of granting such Letters had been allowed particularly to *Patroclus*, in Consideration of his Merit. He preserves to the Bishop of *Arles*, his Right of Metropolitan over the *Provincia Viennensis*, and over *Narbonensis prima & secunda*, as well for the Ordinations of Bishops, as the deciding of Causes; those excepted, said he, which being of very weighty Consequence may require us to take Cognizance thereof. Thus we see the greater Causes reserved to the Pope. He grounds the Prerogative of the Church of *Arles* on the Dignity of *St. Trophimus*, who was established first Bishop thereof by the holy See; which first gave Occasion to the spreading of the Faith in *Gaul*. This Letter is dated the eleventh of the Calends of *April*, under the Consulate of *Honorius* and *Constantius*, i. e. the twenty second of *March*, 417.

Epist. 5.
Epist. 9.
Epist. 11.
Epist. 6. Some Time after, *Ursus* and *Tuentius* having been ordained Bishops, without the Privy of the Bishop of *Arles*, Pope *Zosimus* wrote a circular Letter to the Bishops of *Africa*, *Gaul* and *Spain*, and therein takes Notice of several other Defects in those Ordinations, declaring *Ursus* and *Tuentius* deprived of all ecclesiastical Dignity, and even of the Communion. This Letter is dated the tenth of the Calends of *October*, under the same Consuls, i. e. the twenty third of *September*, 417.

Epist. 7. **Proculus**, Bishop of *Marseilles*, pretended that the Right of ordaining Bishops in *Narbonensis secunda* belonged to him, and *Simplicius* of *Vienna* had the same Pretension with Respect to his Province. Pope *Zosimus* condemned them both, and said that even the holy See it self could not grant them that Right, as it endeavours to preserve inviolably whatever has been enacted by the Antients, and the Ordinances of the Fathers. This Letter is dated the third of the Calends of *October*, i. e. the twenty ninth of *September*, the same Year, 417.

Epist. 8. He wrote also the same Day to *Hilarius* Bishop of *Narbonne*, who pretended to ordain in *Narbonensis prima*, and had obtained a Decree from the holy See for that Purpose; but Pope *Zosimus* declares it to be surreptitious, and ordains that the Privilege of the Church of *Arles* should be observed, which had been confirmed by an uninterrupted Possession ever since *St. Trophimus*, under the Penalty of deposing all those whom *Hilarius* should have ordained, and himself likewise. However *Proculus* of *Marseilles* did not desist from his Pretensions, but continued still to ordain; upon which Pope *Zosimus* declared by a Letter, written to *Patroclus* of *Arles*, that no one ought to look upon those, whom *Proculus* had ordained, as Bishops; and by another Letter to the Clergy and the People of *Marseilles*, he declares, that they are no longer to acknowledge himself, but must address themselves to *Patroclus*, and obey him in all Things that relate to the Government of their Church. Both these Letters are of the same Date, viz. the third of the Nones of *March*, under the twelfth Consulate

salute of *Honorius*, and the eighth of *Theodosius*, i. e. the fifth of *March*, 418. How-
ever these several Orders were but faintly maintained by the succeeding Popes, for
which Reason it has been thought, that *Zosimus* was prejudiced in Favour of *Patroclus*. A. D. 418.

At this Time *St. Germanus*, Bishop of *Auxerre*, one of the greatest Orna-
ments of *Gaul*, was ordained. He was born about the Year 380. in the same City,
of *Rusticus* and *Germanilla*, Persons of a very illustrious Birth, and from his In-
fancy was brought up in the Study of sound Literature. After having gone through
the Schools of *Gaul*, he went to *Rome* to apply himself to the Study of the Law, and
exercised the Profession of a Counsellor in the Tribunal of the *Præfatus prætorio*. He
then married a Lady of as great Quality as himself, named *Eustachia*; after which he
was raised to honourable Employments, and at last obtained that of Duke, which
gave him the supreme Command over the Forces in his own Country. He delighted
mightily in hunting, and used to divert himself with hanging the Heads of such Beasts
as he had taken on a Pear tree, that stood in the Middle of the City: *St. Amator*,
at that Time Bishop of *Auxerre*, often reproved him for it, as being one of the
Dregs of the Pagan Superstition; and at last watching his Opportunity, he caused
the Tree to be cut down while *Germanus* was absent, who no sooner heard it, than he
fell into a great Passion upon that Account, and threatened to put the Bishop to
Death. *St. Amator* knew by divine Revelation that his End was drawing near, and
that *Germanus* would be his Successor. He therefore went to *Augustodunum*, or *Aulun*,
to wait upon *Julius* the Prefect of *Gaul*, and besought him to give him Leave to per-
form the Ceremony of the Tonsure on him. This we find related by *Constantius* the
Priest, who wrote his Life in the same Age, which shews that Clerks were in
those Days distinguished by the Tonsure. XLVI.
Original of St.
Germanus of
Auxerre.
Vita per Con-
stant.
ap. Sur. 31.
Jul. Hist. epis.
Antif. To. 1.
Bib. Lab. p.
414.

JULIUS the Prefect having given him Leave to perform it, *St. Amator* returned
to *Auxerre*; assembled the People in his House, and told them that he found
his Death was not far off, and therefore desired them to elect a Successor in his room.
As no Answer was made to these Words, he carried them to the Church; and as they
were going into it, bid them lay aside their Weapons, for it had been a Custom a-
mong the *Gauls* from Time immemorial, to go always armed. This being done, *St.*
Amator commanded those, whose Office it was to look after the Church Doors, to
shut them, when calling a great Company of Clerks and Noblemen about him, he
took *Germanus*, cut his Hair off, and stripping him of his secular Ornaments, cloathed
him with a religious Vestment, and ordained him Deacon, telling him at the same
Time that he was to be his Successor. *St. Amator* died a few Days after, viz. on Wed-
nesday the first of *May*, which denotes the Year 418. At his Interment, a Man trou-
bled with the Palsy, was healed with the Water with which his Body had been washed.
Germanus, a Month after this, was unanimously elected by the Clergy, the Nobility,
the Citizens and Peasants, and they forced him to accept of the episcopal Office,
notwithstanding the great Reluctance he discovered.

UPON this he immediately became another Man, he renounced all the Pumps and
Vanities of the World; lived with his Wife no otherwise than if she had been his Si-
ster; distributed all his Possessions to the Poor, and embraced a Life of Poverty
and Austerity. From the Day he had been ordained to his Death, that is for 30 Years
together, he never touched wheaten Bread, Wine, Vinegar, Oil, Pulse, or Salt. He
subsisted only on Barley Bread, which he had threshed and ground himself, and be-
gan his Meals by eating of Ashes. He never eat but in the Evening, sometimes a-
bout the Middle of the Week, and generally on the Seventh Day. His Dress was a
Cowl and a Tunick, never putting on more Cloaths in Winter, or leaving off any in
Summer; nor ever laid them aside, till they fell away from him by Piece-meal:
He always wore a Hair-cloth next his Skin, his Bed was enclosed with Boards, and
filled with Ashes; covered with a Hair-shirt without a Bolster, and only one Blanket:
He always slept with his Cloaths on, and generally with his Girdle about his Loins
and

A. D. 418. and his Shoes on: he always carried about him some Relicks of Saints, inclosed in a little Box, and tied to a Leather String. He extended his Hospitality to all Sorts of Persons, without making the least Exception; always entertained his Guests, at the same Time that he himself fasted; and washed their Feet with his own Hands.

Hist. episc. Antistod. He founded a Monastery over against *Auxerre*, on the other Side of the River of *Yonne*, and in Honour of St. *Cosmus*; and St. *Damianus*, which now goes by the Name of St. *Marianus*, one of its first Abbots. Here St. *Germanus* used frequently to withdraw himself, and appointed St. *Altodius*, or *Allogius*, the first Abbot thereof, to whom St. *Mamertinus* succeeded. The latter being a very zealous Worshipper of the Idols, had been converted by a miraculous Vision seen by St. *Curcodome*, and the rest of the Saints who had founded the Church of *Auxerre*; and left a Libel, or Book, wherein the whole Narration of this Affair was contained. St. *Germanus* baptized him, and cured him of the Distemper he had in one of his Eyes, and his Hand, and work'd a great many other Miracles. He found out the Sepulchres of several Martyrs, and among the rest, that of a great Multitude of Persons, who had been put to Death under the Persecution of *Aurelian*, with St. *Priscus*, otherwise called St. *Bry*, in a Place called *Cociacum*, or *Coucy*; their Bodies, for the greater Dispatch, had been thrown into a Cistern, whence he took them out, and built in their Honour a Church and a Monastery, which at this Day goes by the Name of *Saints en Puy saye*. *Germanus* gave all his Wealth to the Church, consisting of several fine and spacious Manors, that lay contiguous to one another; agreeably situated, and of a very considerable Revenue: Seven of these he gave to the Cathedral Church, called *Appoigny*, where his Father and Mother had been buried in St. *John's* Church; the little *Varsy*, where stood a Palace; Great *Varsy*, *Toucy*, *Poeilly*, *Marcigny*, and *Perrigni*. Three of them he gave to the Monastery of St. *Cosmus*, the first whereof furnished Wine, the second Corn, and the third Cattle; namely *Monceaux*, *Fontenay*, and *Merilles*. He gave three to the Church built by him in Honour of St. *Mauritius*, which at this Day bears the Name of St. *Germanus* himself, because he was buried in that Place. The three Manors he gave it are, *Garchy* in *Senonois*, *Concou* and *Molins* in *Auxerrois*. In this Manner St. *Germanus* reduced himself to great Poverty for the Sake of enriching his Church, which before was very poor; and by this and such like Examples we may judge, that the great Endowments of several Churches is owing to the Liberality of their Bishops.

XLVII. **Council of Carthage in 417.** **Zosim. ep. 10. in fine.** **Prosop. ad Gal. 2. 1d. contra Collat. c. 10. 5. 1d. Chr. an. 418. Contra Coll. c. 5. n. 15.** **Aug. cont. duas ep. c. 3.** THE Bishops of *Africa* having received Pope *Zosimus's* Letter in Favour of *Celestius*, they wrote to him, desiring him to leave Things in the State they were in, till such Time as he should be better acquainted with the most material Circumstances of the Affair. This Letter was written from *Carthage*, by those Bishops who happened to be there present, or had been suddenly assembled by *Aurelius*; but about *November. 417.* a Council was held there, consisting of two Hundred and fourteen Bishops. Here Decrees were made relating to the Faith, which were afterwards observed by *Rome* it self, all Persons in general, and the Emperors, and of which the succeeding Council afterwards composed the eight famous Articles against the *Pelagians*. At the Head of these Decrees, they inserted a second Letter to Pope *Zosimus*, in which they spake to him as follows: We have enacted, that the Sentence which the venerable Bishop *Innocent* pronounced against *Pelagius* and *Celestius* shall still subsist, till such Time as they shall confess, and that without the least Equivocation or Ambiguity, that the Grace of *Jesus Christ* assists us not only to know, but also to do Justice in every Action; insomuch that without it, we can neither have, think, say, nor do any Thing that is relative to true Piety. They added, that although *Celestius* had said in general Terms, That he acquiesced with the Letter of *Innocent*, yet this was not saying enough for Persons of inferior Understanding, but that he ought to have pronounced an Anathema in the clearest Terms

Terms, against whatever pernicious Articles might be in the Writing he had drawn up, for fear lest many should believe, that the apostolical See had approved his Errors, rather than be persuaded that he had reformed them. The Bishops of *Africa* reminded also Pope *Zosimus*, of the Sentences which Pope *Innocent* had pronounced with respect to the Council of *Diospolis*; discovered to him the artificial Expressions *Pelagius* had used in his Confession of Faith which he had sent to *Rome*, and refuted all the Cavils of the Hereticks. And as *Zosimus* had reprimanded them for having too easily given Credit to the Accusers of *Celestius*, they on their side shewed that he himself had been a little too hasty in giving Credit to his Words. Lastly, they gave the Pope an Account of all that had passed among them with relation to this Affair, and sent to him the Acts which had been drawn up for that purpose, either before, or in the Absence of *Celestius*.

A. D. 418.

De Pecc. Orig. c. 8. in fin.

Zos. ep. 10. Mercat. comment. p. 705.

THIS Letter was carried by *Marcellinus*, Sub-deacon of the Church of *Carthage*. He likewise took with him a Letter written by *Paulinus* the Deacon, the same who had accused *Celestius* in 412, and who still resided at *Carthage*. He had received a Summons from the Pope, dated the second of *November*, by which he was ordered to make his Appearance once at *Rome*, and to submit himself to the Judgment of the holy See, which they accused him to fly from; but he makes an Apology for himself, by saying, *Celestius* hath not prosecuted the Appeal which he lodged in 412. I am no longer particularly interested in this Affair, since it is now become that of the whole Church; and *Celestius* is sufficiently convicted, since Pope *Zosimus* having urged him to condemn the Particulars which I had laid to his Charge at *Carthage*, he has always refused to do it. This Writing of *Paulinus* is dated the eighth of *November* 417. Pope *Zosimus* granted to the Bishops of *Africa*, the Liberty of leaving all things in the State they were in, as appears by his Letter of the twelfth of the Calends of *April*, under the twelfth Consulate of *Honorius*, i. e. the twenty-first of *March*, Anno 418, which was received at *Carthage* the twenty-ninth of *April*. The Emperor *Honorius* having received the Acts of the Council of *Carthage*, gave a Rescript against the *Pelagians*, which takes notice of the two first Articles of their Errors, viz. That *Adam* was created mortal, and that Sin did descend from him to his Posterity. He then ordains, in the first place, that *Celestius* and *Pelagius* shall be drove out of *Rome*; that is to say, in case they should go there, for *Pelagius* was still in *Palestine*. Afterwards---that whoever shall know any of their Followers, shall inform against them before the Magistrates; and that those who are found guilty shall be sent into Banishment. This Rescript given at *Ravenna* the thirtieth of *April* 418, was directed to *Palladius* the Prefect of the *Prætorium* of *Italy*; who, in consequence thereof published his Ordinance in Conjunction with *Monanius* the Prefect of the *Prætorium* of the East, and *Agricola* Prefect of *Gaul*; whereby it is enacted, that all those who shall be convicted of entertaining this Error, shall go into perpetual Banishment, and that all their Goods shall be confiscated.

Libell. Paul. ap. Aug. 10. 10. p. 102. tom. 2. conc. p. 1578.

Zos. ep. 10.

Cod. Con. Eccl. Rom. Quæst. c. 14.

c. 15.

IN the mean time, all the Bishops of *Africa* met together at *Carthage* in full Council, being upwards of two hundred, viz. from the Province of *Byzacena*, from the Province of *Tripolis*, of *Numidia*, of *Mauritania*, of *Sitiphis*, of *Cæsariensis*, and even some from *Spain*. *Aurelius* of *Carthage*, and *Donatian* of *Telepte*, Primate of *Byzacena*, sat as Presidents in this Council, which was held in the private Hall of the *Basilica* or great Church of *Fauslus*, the first Day of

XLVIII.

Council of Carthage of the first of May 418.

A. D. 418. *May*, under the twelfth Consulate of *Honorius*, in the Year 418. They here resolved eight Articles in Matters of Doctrine against the *Pelagians*, in these Words: Whoever shall say that *Adam* was created a mortal Man, so that whether he sinned, or abstained from Sin, he was decreed to die; that is, to leave his Body, not because of the Sin he had committed, but from the Necessity of his Nature, let him be *Anathema*. Whoever says that Baptism is not to be administered to new-born Children; or that notwithstanding their being baptized for the Remission of Sins, yet no original Sin descends to them from *Adam*, which must necessarily be expiated by Regeneration; whence it follows, that the Form of Baptism for the Remission of Sins, is untrue with respect to them; let him be *Anathema*. For as to what the Apostle observes, viz. *That by one Man Sin entered into the World, and Death by Sin; and so Death passed upon all Men, who all have sinned in him.* This is to be understood no otherwise, than as the Catholick Church, spread up and down all Parts of the Earth, has always understood it. In some Copies we find a third Article added after this, in these Words; If any one says, that when our Lord said, *In my Father's House are many Mansions*, he thereby gave to understand, that in the Kingdom of Heaven there is a middle Abode, some other Place, where unbaptized Children, after their leaving this World, enjoy a State of Happiness; without which Baptism, it is impossible for them to enter into the Kingdom of Heaven, which is eternal Life, let him be *Anathema*. For since the Lord hath said, *Except a Man be born again of Water and of the Spirit, he cannot enter into the Kingdom of God*: What Catholick can so much as doubt, but that he who shall not be found worthy to be Joint-Heir with CHRIST JESUS, shall have his Portion with the Devil: He who is not at the Right-hand, will undoubtedly be on the Left. Those Copies wherein this Article is mentioned, have nine in all; in all the rest, the third Article is that which follows:

WHOEVER shall say that the Grace of GOD, which justifies us through CHRIST JESUS, is effectual only for the Remission of those Sins which we have already committed, and not for assisting us to commit no more for the future, let him be *Anathema*. If any one says, that the same Grace of GOD, through CHRIST JESUS, assists us only so far in preventing our falling into Sin, as to open to us the Knowledge of the Commandments, to the end that we may know what we are to seek after, and what to avoid; but that it does not enable us moreover to love, and to do those Things which we know it is our Duty to do, let him be *Anathema*. For since the Apostle tells us, that *Knowledge puffeth up, but Charity edifieth*; it is very impious to believe that the Grace of JESUS CHRIST is given us for that which *puffeth up*, and not for that which *edifieth*; since to know what we ought to do, and to love to do it, are both of them the Gifts of GOD; to the end that Knowledge may be hindered from puffing up, at the same time that Charity edifices. And as it is written, that *God teacheth Man Knowledge*, it is also written that *Love is of God*.

WHOEVER shall say that the Grace of Justification is given us, to the end that we may more easily perform those Things by the Assistance of Grace, which we are commanded to do by Freewill; as if it were possible for us to obey the Commandments of GOD, though with Difficulty, without the Assistance

assistance of Grace, let him be *Anathema*. For the Lord spake of the Fruit A. D. 418. of the Commandments of GOD, when he says, *Without me you can do nothing*; and not, it will be harder for you to do it. These Words of the c. 7, 6. Apostle St. John, *If we say that we have no Sin, we deceive our selves, and the Truth is not in us*; whoever believes that they are to be so understood, as if, from a Spirit of Humility, we ought not to say that we have no Sin, and not because it is really so in Fact, let him be *Anathema*. For the Apostle adds, *but if we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness*; which sufficiently shews, that it is not only out of Humility, that he expresses himself in this manner, but because it is so in Fact. For otherwise he might have said, *If we say that we have no Sin, we are puffed up, and Humility is not in us*: But in saying that *we deceive ourselves, and the Truth is not in us*, he shews plainly enough, that he who says he has not sinned, does not affirm a Truth, but a Falshood.

WHOEVER shall affirm, that where the Saints say in the Lord's Prayer, c. 8, 7. *Forgive us our Debts*, they do not beseech it for themselves, because such a Petition is no longer necessary for them, but for others who are Sinners in the Society of which they are Members; and that for the same Reason, every one of the Saints does not say, *Forgive me my Debts, but forgive us our Debts*; so that we are to understand that the righteous Man asks it rather for the sake of others, than for his own, let him be *Anathema*. For the Apostle St. James was holy and just when he said, *For in many Things we offend all*: And wherefore does he add *all*, unless it be that his Assertion may agree with that of the Psalm, where it is written, *Enter not into Judgment with thy Servant, O Lord; for in thy Sight no Man living shall be justified*. And in the Prayer which the wise Solomon made, *there is no Man that sinneth not*. And in the Book of Job, *He marketh up the Hand of every Man; that all Men may know his Weakness*. For which Reason Daniel, who was a just and holy Man, having said in the plural Number in his Prayer, *We have sinned, and have committed Iniquity*, and so on; which he confesses in a true and humble manner; however, for fear lest it should be thought that he spake of the Sins of his People, rather than of his own, he afterwards adds, *While I was praying and confessing my Sin, and the Sin of my People, to the Lord my God: He would not say our Sins, but he said, the Sins of his People, and his own*; because, as a Prophet, he foresaw that these People would take it in a wrong Sense. Those who say that these Words of the Lord's-Prayer, c. 9, 8. *Forgive us our Debts*, is said by the Saints no otherwise than from a Spirit of Humility, and not with Truth, let them be *Anathema*. For who can bear with him, who in his very Prayers lies, not to Man, but to GOD himself; who says with his Lips, that he desires to be forgiven, and says in his Heart, that he has no Debts to be forgiven? It is thought that these Canons were drawn up by St. Augustin, he being, as it were, the Soul of this Council.

THE same Council drew up afterwards several Canons touching the Reunion of the *Donatists*, in order to fix upon a Cathedral, to which the several private Churches, which the Bishops had re-united, either before or since the enacting of the imperial Laws against them, should be subordinate; in what manner their re-united Bishops should share the Diocese with the

XLIX.
Canons relating to the
Donatists.
Conc. Afric.
c. 84, 85.

A. D. 418. Catholick Bishops; in what manner the Zeal of those should be rewarded, who were particularly assiduous in converting the neighbouring People; for they imputed to them the Share of the Negligent. Among other things it is enacted, that whoever shall have been three Years in Possession of a Church, shall not be troubled by another who may lay claim to it; that whoever shall have disturbed, by Force or Violence, the Possession of his Brother, shall lose his Cause; that all these Disputes shall be judged by the Bishops, and that there shall be no Appeal from those Judges, who shall have been chosen with the Consent of both Parties. It is enacted, that all those Priests, or other Clerks, who shall make any Complaints against the Sentence their Bishops may have pronounced, shall prosecute before the neighbouring Bishops, having first obtained the Consent of their respective Bishops. That if they judge proper to appeal from them, they must appeal to the Council of *Africa*, or to the Primates of their several Provinces: But whoever shall appeal beyond Sea, shall not be admitted to the Communion of any Person in *Africa*. In certain Cases of Necessity, Virgins under five and twenty, may take the Veil. And in order that all the Bishops assembled, might no longer be kept sitting, the Council chose three Commissioners or Judges of each Province, to determine all private Affairs, viz. for the Province of *Carthage*, *Vincentius*, *Fortunatian* and *Clarus*; for *Numidia*, *Alypius*, *Augustine*, and *Restitutus*; for *Byzacena*, *Crescinius*, *Jocundus* and *Emilian*; with *Donatian*, an old Man, Primate of *Mauritania*; for *Sitiphis*, *Severinus*, *Asiaticus*, and *Donatus*; for the Province of *Tripolis*, *Plantius* alone was deputed, pursuant to Custom. These fourteen Commissioners were empowered to judge all Causes, in Conjunction with *Aurelius* of *Carthage*, whom the Council desired to subscribe all Acts and Letters. These are the several Transactions of the full Council held at *Carthage*, on the first of May 418.

L. BEFORE that, the Decree of this Council, at least before a Re-Pope *Zosimus* lation of it was carried to *Rome*, Pope *Zosimus* had discover'd that he condemns the Pelagians. had been imposed upon; and had condemned the *Pelagians* in an authentic manner. He saw how zealously all the Faithful at *Rome* opposed the Errors of *Pelagius*, of which they could not be ignorant, he having so long resided among them; neither were they ignorant that *Celestius* was his Disciple. They caused the Pope to peruse certain Writings of *Pelagius*; as his Commentaries on *St. Paul*; at least it is certain that the Pope grounded his Sentence against *Celestius* on these Commentaries. In the mean time the Heresy had its Defenders at *Rome*, and a great Division ensued, which the *Pelagians* made use of as a Handle to accuse the Catholicks of endeavouring to raise a Sedition; and *Constantius*, who after having executed the Office of Vicar to the *Præfects* of the *Prætorium*, had withdrawn himself from secular Affairs in order to serve God, was so greatly persecuted by them, that he hath upon that account been ranked among the Number of the Confessors.

THIS being the State of Affairs at *Rome*, Pope *Zosimus* resolved, pursuant to the Advice he had received from the Bishops of *Africa*, to re-examine *Celestius*, and to get an exact Answer from his own Mouth; to the end that it might be no longer doubted that he had renounced his Errors, or that he ought to be looked upon as an Impostor; but *Celestius* was afraid to stand this Examination, and therefore fled out of *Rome*. Upon

Upon this Pope *Zosimus* having no longer any Considerations to hinder A. D. 418. him, passed a Sentence, by which he confirmed the Decrees of the Council of *Africa*, held in 417; and agreeably to the Sentence Pope *Innocent* his Predecessor had pronounced, condemned anew *Pelagius* and *Celestius*, degrading them to the Rank of Penitents in case they abjured their Errors; and in case of their refusal, he absolutely excommunicated them. Pope *Zosimus* wrote a very long Letter upon this Subject, directed to the Bishops of *Africa* in particular, and to all the Bishops in general. He therein explains the several Errors which *Paulinus* had laid to the Charge of *Celestius*; quoted several Passages out of *Pelagius's* Commentary on St. Paul, and did not omit a single Circumstance relating to *Pelagius* and *Celestius*. He therein settles the Matter of original Sin upon a Foundation, and condemned *Pelagius* for allowing to Children that die unbaptized, a place of Repose and Happiness, abstracted from the Kingdom of Heaven. He taught, that there is no Season wherein we don't stand in need of the Assistance of God; and that in all our Actions, Thoughts and Motions, we are to expect all from his Assistance, and not from the Strength of Nature. This Letter of Pope *Zosimus* was sent to the Bishops of *Egypt* and of the East; to *Jerusalem*, to *Constantinople*, and to *Thessalonica*, in a word, to all the Churches in the World; according to the Pope's Order, subscribed by all the Orthodox Bishops, those of *Italy* in particular.

ALL the Clergy of *Rome* paid Obedience to his Sentence, not excepting those whom the *Pelagians* pretended to be their Partizans, and particularly *Sixtus* the Priest, whom they boasted to be their principal Defender. He was the first who pronounced an Anathema against them before a great Assembly of People, and took particular Care to write on this Head to all those to whom the *Pelagians* boasted of the great Friendship he had for them; and not satisfied with openly declaring himself, he began to force the Hereticks to renounce their Errors, by the Terror of the imperial Laws. This is *Sixtus* the Priest, who was chosen Pope Fourteen Years afterwards. To the Letter of Pope *Zosimus*, relating to the Condemnation of *Pelagius*, he joined another, directed to *Aurelius* of *Carthage*, making *Leo* the Acolyte the Bearer thereof, who is thought to be the same that was elected Pope Twenty two Years after. *Sixtus* wrote likewise to St. *Augustine* by *Firmus* the Priest.

THOSE Bishops who would not subscribe to the Condemnation of the *Pelagians*, were deposed by the Ecclesiastical Sentences, and banished out of *Italy*, pursuant to the Tenor of the imperial Laws. Many renounced their Errors; came and submitted themselves to the holy See, and were restored to their Churches. However, Eighteen were obstinate, of whom the most famous were *Julian* Bishop of *Æculanum*. They were required to condemn, in conjunction with the whole Church, *Pelagius* and *Celestius*, and to subscribe the Letter of Pope *Zosimus*; but they refused to do it; and there is still extant, a Confession of Faith, drawn up by them in their own Justification, which differs very little from that of *Pelagius* and *Celestius*. They acknowledge the Necessity of baptizing Children, but deny Original Sin; they desire the Pope to tell them in writing, whether they are to believe otherwise; but declare at the same Time, that in case they intend to make them odious to the World, without first convicting them,

Aug. 1. cont.
Jul. c. 4. n.
13. VI. c. 12.
De pecc. orig.
c. 22. Ep. 190.
al. 157. ad
Op. n. 22.
II. ad Ep. vi.
c. 12. n. 17.
Ep. Celest. pro
Prosp. c. 8, 9.

Mercat. ibi.

Aug. Ep. 191.
al. 104. ad
Six. ep. 194.
al. 105. init.

LI.
Beginning of
Julian the
Pelagian.
Mercat. com.
An. 429.

App. to. 10.
S. Aug. p. 110.

A. D. 418. them, they appeal from thence to a plenary Council. They say that they who are accused of holding those Errors who have been condemned, have themselves condemned them in writing. They beseech the Pope not to be offended, if they cannot prevail with themselves to condemn those Persons in their Absence, and without hearing them; and employed the same Authorities, which Pope *Zosimus* himself at first made use of against the Bishops of *Africa*, by way of reproaching him for his Change of Mind. However *Zosimus* had no manner of Regard to this Confession of Faith, and made no Scruple to condemn *Julian* and his Accomplices. *Julian* wrote also another Letter to Pope *Zosimus*, wherein he in outward Appearance condemned certain Errors of *Celestius*, which he nevertheless maintained afterwards. This Letter, before it came to the Hands of Pope *Zosimus*, had been carried by some of *Julian's* Disciples all over *Italy*, and was shewn as an admirable Piece.

THIS *Julian* Bishop of *Æculanum*, who distinguished himself so much among the *Pelagians*, was of *Apulia*, and Son of *Memor*, a Bishop, a very pious Man, and of *Juliana*, who was also very virtuous. *Memor* was the common Friend of St. *Augustin* and St. *Paulinus* of *Nola*, to the latter of whom he was distantly related. *Julian* had been baptized in his Infancy; was afterwards ordained Reader, and when very young, his Father had married him to a young Lady of Quality, whose Name was *Ja*, and their Epithalamium was composed by St. *Paulinus*. Whether it were that *Julian* lost his Wife, or that she had embraced a Life of Continence, it is certain that he was a Deacon in 408, or 409, as appears by a Letter of St. *Augustin* to his Father, wherein he expressed the utmost Friendship for them both. At last Pope *Innocent* I. ordained him Bishop of *Æculanum*, a City now lying in Ruins, situated in *Campania*, at five Leagues, or fifteen Miles distance from *Benevento*, the See of which has been since translated to *Prigento*, and at last united to *Bellino*. *Pelagius* himself had sowed the Seeds of Heresy in his Mind, which was probably during the time that *Pelagius* resided at *Rome*. He was afraid of declaring himself so long as Pope *Innocent* lived, but was one of those who refused to subscribe the Condemnation pronounced by *Zosimus*.

LII. St. AUGUSTINE continued some time at *Carthage*, to labour in the Affairs which the Council of the First of May 418. had intrusted him with, with the other Thirteen Commissaries; here he received Letters from *Pinian*, from *Albina* his Mother-in-Law, and from *Melania* his Wife, who were in *Palestine*, and had conferred with *Pelagius*. As they exhorted him to condemn by writing all that was alledged against him; he spake these Words in their Presence; I pronounce Anathema against all such as shall either think or say, that the Grace of GOD, by which JESUS CHRIST came into the World to save Sinners, is not necessary, not only at all Hours and in every Moment, but also in all our Actions; and all those who endeavour to take it away, deserve eternal Punishment. He added—That he believed One only Baptism, which is to be administered to Children in the same Form of Words as to adult Persons; and confessed that Children receive Baptism for the Remission of Sins. He likewise read to them the Writing which he had sent to Pope *Innocent* at *Rome*, and complained of his having been included in the Sentence passed against *Cele-*

Aug. l. cont.
Jul. c. 4. n.
13. Adnat.
comm. sub.
not.

Aug. Op. im-
perf. VI. c.
18.
Adnat. comm.
sub notat.
Aug. l. in
Jul. c. 4. n.
12. Ibid. n. 14.

Paul. carn.
14. Aug. q.
101. al. 131.

Adnat. comm.
in Pelag.
Novis. hist.
Pelag. l. c.
18.

Beda prefat.
in Cant. c. 4.
Adnat. ibi.

Pelagius at-
tempts to ju-
stify himself
to Pinian.
Sup. n. 47.
Aug. de Gr.
Chr. c. l. c. 2.

E. 32.

De pecc. orig.
c. 1.

E. 5.

Celestius, and on the contrary made a Merit of his Justification in the Council of *Diospolis*. *Pinian*, *Albina*, and *Melania* were very glad to hear what they had desired to be informed of, from the Mouth of *Pelagius*; but at the same time were of Opinion that the safest Way would be to consult *St. Augustin*. They therefore all three of them wrote to him one common Letter, which he answered while he was at *Carthage*, tho' he had much more Business on his Hands there than in another Place; but the Bearer of this Letter was in haste to be gone.

A. D. 418.

De Gr. Chr.

c. 1.

II. Retract.

c. 50.

His Answer consisted of two Books, the first of which treated of the Grace of JESUS CHRIST, and the second of Original Sin. In the first he shews that *Pelagius* acknowledged Grace no farther than as a Name; and to prevent all Suspicion of his not having understood his Words, or given a malicious Interpretation to them, he quotes the plainest and clearest Passages in his Writings. In his Third Book, speaking of Free-will, he said; the Power we have either to do, to speak, or to think aright, flows from him to whom we owe this Power, and who assists it; but the Action by which we either do, speak, or think aright, is from our selves, and that because it is in our Power to make all this turn to Evil. There lay the main Stress of his Tenets; that Man received only from God the Power of Well-doing, and from himself the Action and the Effect. He therefore gave the Name of Grace to that natural Power we have to act virtuously, which we have received from God. It is true indeed that he added his Assistance to it; but this he made consist in the Law, in Instruction and Revelation, by which he opens the Eyes of our Heart; exhibiting to us future Things, to the end that we may not be anticipated by present Things; discovering to us the Artifices of the Devil, and enlightening our Minds after several Manners.

LIII.

St. Augustine

treats con-

cerning the

Grace of Je-

sus Christ.

De Grat. Chr.

c. 4.

c. 7.

PELAGIUS said farther, that Grace is given us in proportion to our Merits; notwithstanding that he seemed to have condemned this Proposition in the Council of *Palestine*; for he delivered himself to this Purpose in his Letter to *Demetrias*, with relation to a Passage in *St. James*; he shews in what manner we are to resist the Devil, namely if we submit ourselves entirely to God; and if by doing his Will, we merit his Grace, the better to enable us to resist the Evil Spirit, by the Assistance of the Holy Ghost. And to shew that *Pelagius* spake not only of that increase of Grace which may be merited, but of the primary Grace; *St. Augustine* quotes another Passage, where he said, He who attaches himself wholly to God, does it only by the Power he has of making use of his Free-will, by which he puts his Heart into God's Hand, to the end that he may turn it which way soever he pleases. In so much that God, according to his Principle, did not assist us till such time as we of our selves, and without any kind of Assistance, had given our selves to him. In the Passage in his Letter to *Demetrias*, another Error was contained; viz. that Grace is not given us to do good absolutely, but only to enable us to do it with greater Facility; which he likewise said in his first Book concerning Free-will.

c. 25.

Aug. De Grat.

c. 12.

By these several Passages *St. Augustin* shews, that *Pelagius* had never condemned in a clear and precise manner, the Error which had been ascribed to him concerning Grace; since that all he had said upon that Head, whether in the Council of *Palestine*, in his Writings to Pope *Innocent*, or before *Pinian*; all this might be understood, according to his Principles, of the natura-

Aug. c. 2. 9.

tura.

A. D. 418. tural Power we have to do good; of the Law, of Example, and of the other Methods of enlightning our Understandings; or of the Remission of Sins, without acknowledging the Necessity of a supernatural Assistance as to the Will. And because *Pelagius* had bestowed great Praises on *Ambrose*, whence he had drawn some Words to his Advantage; *St. Augustine* quotes several exprefs Passages from thence, that shew the Necessity of Grace.

LIV. *Book of Original Sin.* *ST. AUGUSTINE*, in the second Book to *Albina*, *Pinian*, and *Melania*, treats of Original Sin, and shews that *Celestius* had declared more openly against this Tenet in the Council of *Carthage*, held Anno 412, than *Pelagius* in the Council of *Palestine*; but that *Pelagius* had sufficiently explained himself upon this Head, in the first Book of his Treatise upon Free-will; where he said, The Good or the Evil which renders us worthy of Praise or Dispraise, is not born with us; we our selves are the Authors of them; we are born with a Power that enables us to do either of them; free from Vice as from Virtue; and before the Action of the Will it self, there is nothing in Man but what GOD himself has created. This single Passage plainly shewed with how little Sincerity he had pronounced an *Anathema* against those who held that the Sin of *Adam* had prejudiced himself only, and that new-born Children were in the same State *Adam* was in before the Fall.

§ 13. *ST. AUGUSTINE* proceeds afterwards to shew that this Question is not one of those wherein Faith is no way affected, as *Pelagius* and *Celestius* had pretended; but that it respects the very Foundation of Christianity, since the main Point of it is to know whether JESUS CHRIST be truly the Mediator of all Men, so that no one could ever have been saved without Faith in his Merits, and the Grace he has merited. For *Pelagius* distinguished three States in the Succession of Ages, and said that the Just had at first lived under Nature, afterwards under the Law, and lastly under Grace. As if the first had saved themselves by Nature only; the second by the meer Assistance of the Law; and that Grace was not necessary till after the coming of JESUS CHRIST.

§ 33. Lastly, *St. Augustin* refutes that Objection of the *Pelagians* against Original Sin, viz. that it would follow from thence, that Marriage was evil; and that Man, who is the Fruit thereof, would not be the Work of GOD. He shews that Marriage is good in itself, and that whatever it includes of shameful, although lawful, is only the Effect of that Concupiscence, which has been in the World ever since the first Man sinned. But he afterwards treated this Subject more at large. *St. Augustin* sent to *Pinian*, together with these two Books, all the Acts of the Condemnation of *Pelagius* and *Celestius* in *Africa* and at *Rome*.

LV. *St. Augustin at Cesarea in Mauritania.* *Ep. 190. init. II. retrast. II. c. 51. Pofid. c. 14. Baudr. de Gest. cum Emer.* SOME time after this, *St. Augustin* was obliged to go into *Mauritania*, about certain Ecclesiastical Matters with which Pope *Zosimus* had entrusted him, in Conjunction with certain other Bishops. Being at *Cesarea*, the chief City of the Province, which is now called *Tenez*, in the Kingdom of *Algiers*, they were informed that *Emeritus* the *Donatist*, Bishop of the City, was just arrived in it. He was one of the chief Men of their Party, and had spoke the most in the Conference, where he was one of their Commissioners. The Catholick Bishops waited immediately upon him, where having found him, they saluted each other. *St. Augustin* said to him, It is not

not decent for you to stay in the Street, pray come into the Church. To A. D. 418. this *Emeritus* consented without any Difficulty, whence the Catholicks concluded that he would not refuse to join in Communion with them; but they were deceived in their Hopes. St. *Augustine* began to speak to the People, and preached a Sermon, which is still extant, the Subject of which was the Charity, the Peace and Unity of the Church; wherein he repeats the Offer which the Catholicks had made the *Donatists* in the Conferences, viz. to receive all their Bishops in quality of Bishops; which he promises to make good on the Part of *Deuterius* the Catholick Bishop of *Cæsarea*. Sup. lib. XIII. n. 28. Sermon. ad Cæs. to. 9. p. 617. Sup. XXII. n. 29.

Two Days after this the Catholick Bishops again urged *Emeritus* to join in Communion with them, and in order that a Proof thereof might continue upon Record, they caused Acts of this Conference to be drawn up, which began as follows: Under the Twelfth Consulate of *Honorius*, and the Eighth of *Theodosius*, being the Twelfth of the Calends of October, i. e. the Twentieth of September, 418. in the great Church at *Cæsarea*; *Deuterius*, Metropolitan of *Cæsarea*, with *Alypius* of *Tagaste*, *Augustine* of *Hippo*, *Possidius* of *Calama*, *Rusticus* of *Cartenne*, *Palladius* of *Sigabita*, and the rest of the Bishops being come into a Hall, in Presence of the Priests, Deacons, the whole Body of the Clergy, and a very great Concourse of People; in presence likewise of *Emeritus* the *Donatist* Bishop; *Augustine* Bishop of the Catholick Church said; My dear Brethren, you who all your Life-time have been Catholicks, and you who have quitted the Errors of the *Donatists*, or who are still doubtful of the Truth; hearken to us; to us, who endeavour your Salvation from a Principle of pure and unfeigned Love and Charity. — He afterwards relates all that had been transacted two Days before, and adds, Gesta cum Emer. to. 9. Possid. vita. c. 14.

Since that *Emeritus* is here in Person, we must order Things in such a manner as to make his Presence advantageous to the Church, either by his Conversion, which we sincerely wish, or at least for the Salvation of others. I know what you have been told, I address my self to you who were once on their side: you have been told, that when the Conference was held, we bribed the Commissioner to pronounce Sentence in our Favour; that he was a Member of our Communion; and that he would not suffer your Friends to say all they had a mind to utter. Then directing himself to *Emeritus*, he said; You your self assisted at the Conference; if you there lost your Cause, wherefore are you come hither? But if you have not lost it; tell us wherein you think you ought to have gained it. If you imagine that you were overcome by Might only, there is no such Thing in this place; if you are conscious of your having been overcome by Truth, why do you still continue to reject the Union? To this *Emeritus* answered; The Acts shew whether I have gained or lost; whether I was vanquished by Truth, or oppressed by Might. St. *Augustine* said; wherefore then are you come? *Emeritus* answered, To answer to those Things you asked of me? St. *Augustine* said; I ask wherefore you are come; if you were not come, I would not have asked you such a question. *Emeritus* said to the Notary who writ down Minutes of the Transactions, and who bid him answer: — Go on — and would not speak any more. Sup. lib. XXII. n. 40.

St. *AUGUSTINE*, after having again desired him to speak, and waited a long while without being able to get a Word from him, directed his Discourse to the People, and bid them take Notice of his Silence. He besought *Deuterius* the Bishop, to cause the Acts of the Conference to be read quite through

A. D. 418. every Year, during Lent, in the Church, as was observed at *Carthage*, at *Ta-
gaste*, at *Constantina*, at *Hippo*, and in all the best governed Churches. After
Sup. lib. XXII. this St. *Alypius* read the Letter which the Catholick Bishops had sent to *Mar-
 n. 40.* cellinus

Sup. XIX. the Tribune, before the Conference; and St. *Augustine* insisted chiefly
 n. 54. on the Offer they had made, to resign their Chairs to the *Donatist* Bishops for
 the sake of Peace and Union. He then related the several Transactions among
 the *Donatists*, with relation to the Schism of *Maximian*, challenging *Emeritus*
 to prove him in a Lie, in case he advanced any thing that was not true. For
Sup. XIX. *Emeritus* was one of the chief of the *Primianists*, and had dictated the Sentence
 n. 54. which the Council of *Bagaia* had pronounced against *Maximian*. But for all
 St. *Augustine* could say, *Emeritus* still persisted obstinately in his Silence, he,
 who had spoke so much at the Conference of *Carthage*. His Relations and
Possid. c. 14. Fellow-Citizens, for he was a Native of *Cesarea*, likewise pressed him to an-
 swer, promising him at the same time, that in case he should be able to refute
 what the Catholicks advanced, to return to his Communion, though it were
 at the hazard of losing their Temporal Dignities and Possessions; but all this
 could not prevail with him to open his Mouth.

IV. Deff. Chr. WHILE St. *Augustine* continued at *Cesarea* in *Mauritania*, he abo-
 n. 24. lished an Evil Custom which had been established from time immemo-
 rial; and this was a Combat, which was fought every Year at a stated
 Time, for several Days together, called in Latin *Caterva* or the Troop. Upon
 this Occasion all the Citizens and nearest Relations, not excepting Fa-
 thers and their Children, used to divide themselves into two Parties, and fight
 together, when they did not scruple to kill one another, whenever it lay in
 their Power. St. *Augustine* exerted all the Powers of his Eloquence in the
 Sermons he preached against these Abuses. The People broke imme-
 diately into Acclamations at the hearing of it; which he considered no
 otherwise than as so many Tokens of the Pleasure they had received from
 his Discourse; and imagined that it would not be of any Effect, till such time
 as their Tears began to flow. He then concluded with exhorting them all to
 return Thanks to GOD. He himself related the Success he had had in this
 Affair, above Eight Years after it had happened, and likewise related that this
 savage Custom had been laid aside ever since.

LVI. DURING his continuance at *Cesarea*, a Monk named *Renatus*, and a Bi-
 shop called *Mureffus*, shewed him certain Letters written by *Optatus* the Bi-
 shop, upon the Question relating to the Origin of Souls, and desired his Opi-
 nion upon that Matter. Accordingly he wrote to *Optatus* upon that Subject, and
 began, by telling him that he could never presume to decide this Question,
 which to him appeared to be an extreme hard one; but that whatever Opi-
 nion we may follow, we must above all Things be sure to preserve the Faith of
 Original Sin against the *Pelagians*, whose Error was already condemn'd by all
 the World; he sent to *Optatus* the Letter which Pope *Zosimus* had just pub-
 lished upon that Subject. Being returned to *Hippo*, he made answer to a Lay-
 man nam'd *Mercator*, who had writ to him at the time he was at *Carthage*,
 concerning the Errors of the *Pelagians*: against which *Mercator* was very
 zealous, and had composed a Book, which he sent to St. *Augustine* to exa-
 mine. In that Letter St. *Augustine* expresses himself in this manner on
 occasion of a curious Question: For my part I own, I had rather learn
 than teach. For the Sweetness of Truth invites us to learn, and Char-
 ity ought to compel us to teach; but we are not to teach but when

Charity forces us to it. He sent this Letter to *Mercator*, by *Albinus Aco-* A. D. 418.
lyte of the *Roman* Church: whom he charg'd also with a short Letter
to *Sixtus* the Priest, to congratulate him on the Resolution with which he
had declar'd himself against the *Pelagians*; some time after he wrote him
another more copious, by *Firmus* the Priest, who had brought him a Letter
from *Sixtus*, and was returning from *Africa* to *Rome*. Ep. 191.
al. 104.
Ep. 104.
al. 105.

IN that Letter, *St. Augustine* exhorts *St. Sixtus* to apply himself to the In- LVII.
struction of those whom he had sufficiently alarm'd; and to fortify him a- Letter to
gainst them, he answers their Objections. They believe, said he, that they have Sixtus.
not Free-will; if they agree that without the Succour of GOD, Man has not n. 3.
even a good Will, and they do not comprehend that to be far from confirming
Free-will, they make it vain and extravagant: in not supporting it upon the n. 6.
LORD, who is the solid Stone. They imagine that they acknowledge that
GOD accepteth Persons, if they believe that without any preceding Merit,
he sheweth Mercy on whom he pleases; and they do not consider, that he
that is condemned, receives the Punishment he deserveth, and he that is
freed, receives the Pardon which is not due to him: so that the one has no
occasion to complain, nor the other to boast himself; rather in that Case
there is no accepting of Persons, since all are involv'd in the same Mass of
Condemnation.

BUT, say they, it is unjust in the same bad Cause to pardon one and punish n. 5.
the other. It is again just, answers *St. Augustine*, to punish both: we ought
then to render Thanks to our Saviour, that he has not treated us as our Equals.
For if all Men were sav'd, the Justice due to Sin would not be discern'd: if
none were sav'd, the Benefit of Grace would not be known: then we must
not seek the Cause in the Distinction of Merit, nor in the Necessity of Fate,
nor in the Caprice of Fortune; but in the Depth of the Treasures of GOD's Rom. xi. 33.
Wisdom, which the Apostle admires, without opening them. And after-
wards: Have the Just then no Merit at all? They have some, without doubt, n. 6.
since they are just; but they have had none to become just; and as the *Apo-* Rom. iii. 24.
stle says, they have been justified freely by Grace.

PELAGIUS had seemingly condemned that Error in the Council of n. 7.
Palestine, in acknowledging that Grace was not given according to our
Merits: but his Disciples answer'd, That that Grace was Human Nature, n. 8.
in which we had been created without deserving it. *St. Augustine* answers,
GOD keep all Christians from that Illusion. The Grace which the Apostle
recommends, is not that by which we have been created Men; but
that by which we have been justified being bad Men. He did not die
for the Creation of those who were not, but for the Justification of those
which were impious.

NEITHER is Grace the Remission of Sins; for it is obtain'd by Faith; n. 9. 12, 13.
and Faith which is the Source of Prayer and all Righteousness, is also given.
Now to know why of two Persons who hear the same Doctrine, or see the n. 10.
same Miracle, one believes, and the other believes not; it is the Depth of the
Wisdom of GOD, of which the Judgments are unsearchable, and are not
the less just, tho' they are past finding out. He bath Mercy on whom he
will have Mercy, and whom he will he hardeneth; but he hardens not in n. 14.
giving Malice, it is only in being merciful. And afterwards: The
Spirit breathes where he pleases: but it must be own'd he helps diffi- n. 18.
rently those with whom he inhabits, and those whom he does not yet in-
habit;

A. D. 418. habit; he helps these last, that they may be faithful; he helps the first, as being already faithful. And again: When GOD crowns our Merits, he only crowns his Gifts. Therefore St. Paul says: *Death is the Wages of Sin, Eternal Life is a Grace of God*: One might think he should say, *Eternal Life is the Wages of Righteousness*, as really it is: but fearing Man should be puffed up with his own Merit, he has rather chosen to refer *Eternal Life* to *Grace*, from whence proceeds our *Righteousness*.

p. 22.

BUT, says the *Pelagian*, Men will excuse themselves in saying, Why are we to blame to live ill, since we have not received *Grace* to live well? St. *Augustine* answers, Those who are bad Livers, cannot truly say they are not to blame; for if they do no Harm, they live well: But if they live badly, it proceeds from themselves, or from their Origin Evil, or of that which they have added to it. If they are Vessels of Wrath, let them impute it to themselves that they are formed of that Mass which GOD has justly condemn'd, for the Sin of one alone, in whom all have sinned. If they are Vessels of Mercy, let them not be puff'd up, but rather glorify him, who has given them a *Grace* which they had not deserv'd. After this Excuse, is the Objection which the Apostle makes to himself, in saying, *Of what then does he complain? Who can resist his Will?* But we answer like him; O Man, who art thou, that repliest against GOD? Let the Christian then be contented in this Life, to know or to believe, that GOD delivers no Man but by his Free Mercy, and condemns none but by a true Justice. But why he delivers, or delivers not one more than another, let him seek it, that is able to penetrate the Depth of his Judgments; but let him beware of the Precipice. Afterwards he demonstrates, that notwithstanding those who sin with Knowledge are the most guilty, the others cannot excuse themselves upon their Ignorance. Every Sinner, says he, is inexcusable, either by his original Sin, or by reason he has added to it of his own Will, whether he knows or is ignorant; because Ignorance itself is without doubt a Sin in those who would not understand; and in those who cou'd not, it is the Punishment of Sin. And again; *Grace* finds nothing just in him whom it delivers; nor Will, nor Deeds, not even an Excuse; for if the Excuse is just, he that pleads it is deliver'd by his Merit, and not by *Grace*.

p. 23.

Rom. ix. 19.
ibid. 21.

p. 24.

p. 27.

p. 29.

p. 31.

p. 32.

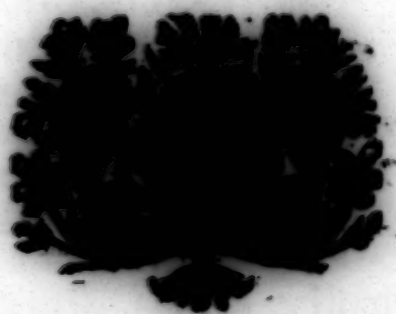
p. 35.

Rom. ix. 14:

BUT all the Human Reasoning of those who fear to attribute to GOD, the accepting of Persons, is lost when they come to talk of Children. For since it is agreed, that Children enter not into the Kingdom of Heaven, without being born again of Water and the Holy Ghost; what Reason is to be given for this, that one dies baptized, another without Baptism? What Merits have preceeded? There are none in Children, they are drawn from the same Mass; it is not the Merits of their Parents: Suppose, as it may happen, that the Parents of the Children who die without Baptism be Christians; and that the Children of the Wicked or Infidels being exposed, are preserv'd and baptized by Christians. He relates, after St. Paul, the Example of *Esau* and of *Jacob*; and adds, when they are so straitened, into what strange Abysses do they throw themselves? GOD, say they, hated one, and lov'd t'other, because he foresaw the Deeds they were to act. Who will not admire that the Apostle did not find out that Subtilty? For he did not think of that Answer, which appears to them so brief and decisive. He says only, *God forbid we should think there can be any Unrighteousness*

confess in him: For he said unto *Moses*, *I will shew Mercy on whom I will* A. D. 418.
show Mercy. It does not then proceed from the Will of Man, nor from
his Course of Life, but from God's Mercy. Where are now the Merits,
or the preceeding Works, or those to come, performed, or to be perform-
ed by the Force of Free Will? Has not the Apostle pronounc'd a clear De-
cision in favour of Free Grace; that is, of the true Grace? And although
one should say that God foresaw the Deeds of *Esaú* and *Jacob* who liv'd
a long time, can one say he foreseeth the future Deeds of those who are to
die in their Infancy? How can they call those future Deeds which shall
never be performed? He confounds the *Pelagians* on that Objection, and
thinks it so absurd, that he fears it will not be believed they have propo-
sed it. He again answers to a Cavil of the *Pelagians*, concerning the An-
swer which is given for Children, that they believe in the Remission of
Sins: Yes, say they, they believe that Sins are forgiven in the Church, not
to them who have none, but to those who have. Why then, says St. *Aug-*
ustine, are they exorcised and breath'd upon? It is an Illusion, if they are
not in the Power of the Devil. He ends that great Letter to *Sixtus*, in
desiring he might be informed of any new Objections the Hereticks should
invent against the Catholick Faith, and in what manner he and the other
Catholick Doctors would oppose them. n. 452.

ABOUT the same time a Discourse of the *Arians*, without the Author's
Name, was sent to St. *Augustine*, by a Person who earnestly pray'd him to
answer it. He did it as briefly, and with as much Dispatch as was possible:
—putting the Discourse at the beginning of his Answer, and Numbers
to each Article, that one might easily see he had answer'd to each of
them. It is much the same as what he says in his other Works against
the *Arians*, and in the Discourse he refutes here, one may see in few
Words all the Substance of their Doctrine. 'LVIII.
Discourse
against the
Arians.
11 Ret. c. 52.
Cent. Sermon.
Arian. 102.





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Ecclesiastical History.

BOOK XXIV.



OROSIUS came back from *Jerusalem* at the beginning of the Year 416, and brought Relicks of *St. Stephen*, which *Auitus* had committed to his Trust, to carry them into *Spain*; which were the first that were brought into the *West*. He went again to *Africa*, as *St. Augustine* had desired him, and brought to *Cartbage* the Letters of *Heros* and of *Lazarus*, against *Perlogius*. It is thought *Orosius* composed his History at that time, and by the Order of *St. Augustine*, to serve as a Proof to his Work of the City of *God*; of which he then was composing the eleventh Book. The History of *Orosius* is chiefly designed to demonstrate to the *Pagans*, that in all Times Mankind had been afflicted with the same Calamities they felt then; and which they attributed to the Contempt and Neglect of their antient Superstitions. He begins from the Deluge, and runs over succinctly the History of the World till his Time: But he enlarges much more upon the *Roman History* than any of the rest.

AFTER some Stay in *Africa*, he went aboard a Ship, in order to go to *Spain*, but found no possibility of landing there, by reason of the Devastations of the *Goths*. He stopt some time in the Island of *Minorca*, in the Town of *Magona*, now *Mabon*, famous for its Harbour; and he deposited the Relicks of *St. Stephen* (of which he had the care) in a Church which was nigh the Town, being resolved to return into *Africa*. The Sight of those Relicks

A. D. 418.

I.
History of
Orosius.
Sup. xiii.
n. 23.

Aug. ep. 166.
al. 28. n. 2.
ep. 175.
al. 50. n. 3.
ibid. n. 33.
Marcell. Chr.
an. 416. Oros.
pref.

II.
Relicks of
St. Stephen at
Minorca.
Epist. Sever.
ria. p. 2.

A. D. 418. Relicks excited the Zeal of the Christians, and they began to dispute of Religion through all the Town with the *Jews*, which were in great Numbers amongst them. In fine, they fix'd a Day for a publick Conference. The Christians, to prepare themselves, drew up a Memorial of the chief Points of the Controversy; the *Jews* were not satisfied with perusing their Books; they gather'd in their Synagogues Stones, Staves, Darts, and Arms of all Sorts, and they sent for one *Theodorus* a Man of great Authority amongst them, who was gone to the Island of *Majorca*. They confided also very much on the Power of one named *Theodosius*, the richest Man in all the Town, who had amongst them the Dignity of a Patriarch.

SEVERUS, lately ordain'd Bishop of *Minorca*, was then at *Jammona*, another Town of the Island now called *Citadella*, distant from *Mabon* thirty Miles, or ten Leagues; there were no *Jews* at *Jammona*, and they were persuaded they cou'd not live there. The Bishop *Severus* departed from that Place with a great Multitude of faithful People, who joyfully followed him, being encourag'd by Visions, which were supposed by the Event to be divine. *Theodorus*, the *Jew*, had also a Dream, which he related to several *Jews* and Christians. As I was going, said he, to the Synagogue, twelve Men held out their Hands to me, saying, Where are you going? There is a Lion. At these Words, seiz'd with Fear, I sought to flie, and striving to enter into a certain Place, I saw there Monks singing with an admirable Sweetness: My Fear augmented, and I had not come to myself, if I had not entred into the House of *Ruben*, whence I run with all my Force to my Mother who was not far off.

As soon as the Bishop *Severus* was arriv'd at *Mabon*, he sent Clerks to inform the *Jews* of his Arrival, and desire them to come to the Church. They answer'd they cou'd not come that Day, which was a *Saturday*. The Bishop sent word to them, saying, Then stay for me at the Synagogue; we don't desire of you any servile Work, the Matter in question is only a Dispute upon the Law; shew us where it is forbidden to hold Conferences on a Sabbath-Day. They obstinately refused to come to the Church, but they came to the Bishop's House. He said to them, Pray, Brethren, why have you gathered so many Stones and Arms, as if you had to deal with Robbers, chiefly in a Town submitted to the *Roman* Laws? As far as I see, you thirst for our Blood, whilst we are desirous of your Salvation.

The *Jews*, astonish'd, deny'd the Fact, even with Oaths. The Bishop said, What Necessity is there for Oaths in Things, when there may be ocular Demonstration? Come, let us go to the Synagogue. They all went towards it singing Psalms, both Christians and *Jews*: But before they could enter, some Women, who were *Jews*, began to throw large Stones upon them from the Roof, which did not hurt any of them: The Christians, notwithstanding all the Endeavours of the Bishop to pacify them, attack'd also the *Jews* with Stones, without any of them being wounded. Then having made themselves Masters of the Synagogue, they burnt it with all its Ornaments, except the Books and Plate. The holy Books were carry'd away, for fear they should be profan'd by the *Jews*, and their Plate was restored to them, that they might not complain they had been plunder'd. After having destroy'd the Synagogue, to the great Astonishment of all the *Jews*, the Christians returned

turned to the Church, giving Thanks to GOD, and praying for their Conversion. A. D. 418.

RUBEN was the first who openly declared he would quit *Judaism*; he received the Sign of the Cross as a Catechumen, and began to reproach the other *Jews* with their Hardness of Heart. Three Days after, *Theodorus*, accompanied with a great Number of *Jews*, came to the burnt Synagogue, of which the Walls were still remaining; a great Number of Christians assembled there also. As *Theodorus* was boldly disputing, and ridiculing all their Objections, the Christians, with one Accord, cry'd out, *Theodorus*, believe in JESUS CHRIST. The *Jews* thought they cry'd, *Theodorus* believes. Thus frightened to see themselves abandon'd by their Chief, they dispers'd from all Sides. The Women run along with their Hair dishevelled, crying, *Theodorus* what hast thou done? The Men sought to hide themselves in the Town, or fled away to the Mountains. *Theodorus* remain'd upon the Spot, astonish'd to see himself forsaken of every Body, and seeing Monks singing according to his Dream. *Ruben* said to him, *Theodorus* what do you fear? If you have a mind to live secure in Honours and Riches, believe like me in JESUS CHRIST. After *Theodorus* had pass'd a while, he said to the Bishop and Christians, I'll do what you will, I give you my word for it: But permit me to speak to my People, that my Conversion may be more useful. All the Christians express'd an incredible Joy; some threw themselves upon him to embrace him, others were full of Eagerness to speak to him. He went Home, and the Christians went singing to Church according to Custom. After the holy Mysteries, as they came out, they found a great Multitude of *Jews*, which came to ask the Bishop to give them the Sign of JESUS CHRIST. They returned to Church, render'd Thanks to GOD, and were all signed on their Foreheads by the Bishop.

III.
Conversion
of the *Jews*.

ANOTHER Day they began Mass but at the seventh Hour, that is to say, at one a-Clock at Noon; the Bishop being so taken up in exhorting the *Jews* who came to be converted, and in causing their Names to be taken down in Writing; and the People felt so much Joy, that they had no Thoughts of eating. The next Day they expected with Impatience that *Theodorus* should perform his Promise. He had a mind first to bring his Wife, whom he had left in the Island of *Majorca*, for fear she should remain a *Jew*, and leave him. The Christians found his Excuse reasonable, but the converted *Jews* would not admit of any Delay. *Theodorus* submitted himself, and all the *Jews* followed his Example; amongst others an old Man of a hundred and two Years of Age. Their Doctors also yielded without Dispute. Some *Jews*, Strangers, who waited for a favourable Wind, chose rather to lose the Opportunity of imbarcking, than that of being converted. There were only a few Women who continued obstinate for some Days.

THE eighth Day after the Bishop *Severus* was come from *Jammona*, he prepared to return thither; but being ready to depart, one of the Women who went on board a Ship to conceal themselves, being brought on shore again, came and threw herself at his Feet, praying him with Tears to receive her. Why, said he, have you left your Brethren with so much Levity? She made answer, The Prophet *Jonas* would also have fled from

A. D. 418. before the Lord, whose Will he accomplish'd in spite of himself. To conclude, five hundred and forty Persons were converted in the Space of eight Days, reckoning from the fourth of the Nones of *February*, after the Consulship of *Honorius* and of *Constantius*; that is to say, the second of *February* 418. The converted *Jews* began to demolish the Remains of their Synagogue, and to build a new Church, not only at their own Cost, but with their own Hands.

L. 24. C. 7b. de Jul. THE Bishop *Severus* wrote an Account of that great Event, in a Letter which he address'd to all the Bishops, Priests, Deacons, and to all the Faithful throughout the World, and which is Extant at this Day. It appears by a Law of *Honorius* of the tenth of *March*, of the same Year 418, that before that Time the *Jews* were admitted to Employments in the Palace, and even to serve in the Army; he forbid it since, but allow'd them to bear Offices in the Towns, and to exercise the Profession of Lawyers.

IV.
Relicks of
St. Stephen at
Uzala. 1 de
Mirac. S.
Steph.
c. 1.

THE Bishop of *Severus*'s Letter was brought to *Uzala* in *Africa*; *Evodius* was then Bishop there, an ancient Friend of St. *Augustine*. It was publicly read in the Gallery of the Church, at the beginning of the Office, the same Day that some of the Relicks of St. *Stephen* were brought thither. Some Monks of *Uzala* having heard *Orosius* talk of the Relicks of that Saint, which he had seen in the East, were moved to send for some, and found Means to procure a Viol which contained some of his Blood, with some small Fragments of Bones very thin, like the Points of Ears of Corn. They kept some time those Relicks, without any Body's knowing of them; and as they were talking of it one Day, a Virgin consecrated to God, being present, said within herself, And who knows whether they are truly Relicks of Martyrs? The Night following she had a Dream, which was verify'd by the Event, as was likewise another of the same Nature by another Virgin.

f. 4.

THE Bishop *Evodius* having then Knowledge of those Relicks, went to a Place out of the Town of *Uzala*, where was the Chapel of two ancient Martyrs, *Felix* and *Gennadius*, and received there the Relicks of St. *Stephen*. A Barber named *Concordius*, who had broke his Foot by a Fall, and had kept his Bed for a long time, having recommended himself to St. *Stephen* was healed, and render'd Thanks to God in the Martyrs Church, walking thither; and after having pray'd a long while, he lighted Wax-tapers, and left his Stick. The Bishop after he had celebrated the holy Mysteries, went from that Church accompanied with an infinite Number of People divided in several Companies, carrying Tapers and Flambeaux, singing Psalms, and often repeating these Words, *Blessed is he who cometh in the Name of the Lord*. The Bishop, seated in a Chariot, carried the Relicks upon his Knees. They walked in that manner to the Town, where they arriv'd at Night, and the Relicks were deposited in the Church, under the Altar, that is in the Sanctuary, and put upon the Bishop's Throne cover'd with a Cloth.

c. 9.

THE same Day a blind Woman named *Hilaria*, a Baker well known in the Town, came to Church full of Faith, and desir'd a pious Woman to give her her Hand, and to lead her nigh the Relicks. Feeling about, she took hold of the Cloth which cover'd them, apply'd it to her Eyes, and retir'd home. At Night, being come out of her Door, she began to see

see by the Light of the Moon the neighbouring Walls and the Pavements of the Street. She call'd her Son, and said to him: Son, are not those the Walls of the House of such a one? Her Son thought she said that to make him speak. She added, lifting up her Eyes towards Heaven: I see the Moon over the Theater: It is not full Moon. Her Son said to her, why did you pretend to be blind, thinking that she never was so. The next Day she came alone to Church to render Thanks to God.

AFTERWARDS they put the Relicks upon a little Bed, in a place shut up, where there were Doors and a little Window, through which Cloths were applied to the Relicks, which healed the Sick. People came from all Parts, even from far: and an infinite Number of Miracles were wrought there. They plac'd before the Oratory of St. Stephen, a Vail, given by an unknown Person, upon which the Saint was painted, carrying a Cross upon Shoulders, striking the Gate of the Town with the end of it, and driving a Dragon out of it; a Painting very remarkable in a Church.

THE Bishop *Evodius* had separated some part of the Relicks, and had put them into his Monastery, in a little silver Shrine: to transport them to a Church belonging to a place called the *Promontory*, which he had recovered from the *Donatists*. But God gave him to understand by two Revelations, that such a Translation would not be agreeable to him; and in effect, as they were preparing the Chariot, the People came in Multitudes to the Church, and began a great Outcry, surrounding the Bishop, praying and detaining him till he had promis'd with an Oath not to carry away any of the Relicks of St. Stephen. *Evodius* then replaced those Relicks with the others; but as he was carrying them solemnly in Procession from the Monastery to the Church, a blind Man touch'd the silver Shrine which contain'd them, and immediately recover'd his Sight. Another blind Man having been heal'd, left for an Offering a silver Lamp.

To conserve the Memory of those Miracles, *Evodius*, caused them to be written by one of his Clerks; and not being able to rehearse them all, he chose the most known. At the Festival of St. Stephen, they publickly read that Account: and after the reading of each Miracle, they sought amongst the People for the Person heal'd; for Example, *Hilaria* who had been blind. They made her pass through the middle of the Church, walking alone: She ascend'd the Stairs of the Sanctuary, and there stood up for some time, to be seen by all the People. In the same manner one heal'd of the Palsy, and all the others one by one. They thought they saw the Miracles, rather than heard them read: and the People who had shouted during the reading, redoubled their Tears and Acclamations at the Spectacle. Several took Copies of the Relation, as it was read, which caused the same Author to write afterwards a second Book of choice Miracles; and we have them both. One sees there that St. Stephen commonly appeared under the Form of a young Man, and sometimes in a Deacon's Habit.

AMONGST those Miracles of *Uzala*, they reckon the restoring several Persons to Life, one of which is also related by St. *Augustine* almost in the same Terms. A Child (who was a Catechumen) dying, being yet at the Breast; the Mother seeing him irrecoverably lost, run to the Oratory of St. Stephen, and said:—Holy Martyr, you see I have no Consolation left. Restore me my Child,

A. D. 418. Child, that I may find him before him that has crown'd you. She pray'd so a great while: and at last the Child came to life again, and they heard his Voice. She went forthwith to the Priests, he was baptized, he received the Unction, the Imposition of the Hands, and all the Sacraments, that is to say, the Confirmation and Eucharist, which always follow'd Baptism. But GOD retook him very soon; and his Mother carry'd him to the Grave with the same Countenance, as if she had carry'd him to St. Stephen's Bosom. These are the Words of St. *Augustine*, who speaks again in another place of the Miracles that were wrought at *Uxala*.

V. Miracles at Calama, &c. *Ibid.* n. 12. n. 14. n. 13. HE testifies that many were wrought at *Calama*, of which *Possidius* was Bishop, and where there was a Chapel of St. *Stephen*, and he relates these. A Priest of *Spain*, nam'd *Eucharis*, living at *Calama*, and afflicted with the Stone for a long time, was cur'd by the Relicks of St. *Stephen*. Afterwards dying of another Distemper, as they began to bury him, they brought back one of his Tunicks from the Chapel of that Saint, and threw it on his Body: and he arose. Two sick of the Gout, one a Citizen of *Calama*, and the other a Stranger, were also healed; the Citizen entirely; the Stranger learnt by a Revelation, a Remedy which eas'd his Pain every time he was seized with it. One of the chief of the Town, nam'd *Martial*, advanc'd in Age, and very far from being a Christian, had a Christian Daughter, whose Husband had been baptized that same Year. Seeing him sick, they pray'd him with abundance of Tears to make himself a Christian: But he absolutely refused it, and sent them away with Indignation. His Son-in-law bethought himself of going to the Chapel of St. *Stephen* to pray for his Conversion. He did it with great Fervency, and coming away he took some Flowers he saw upon the Altar, and put them nigh his Father's Head; as it was already Night, they went to Bed: Before it was Day, *Martial* cry'd out, Run to the Bishop: He was then accidentally at *Hippo* with St. *Augustine*, *Martial* being told he was absent, desir'd the Priests might be sent for; they being come, he said he believed, and was baptized to the great Astonishment of every Body. From his Baptism to the Time of his Death, which happen'd a little while after, these Words were always in his Mouth: JESUS CHRIST receive my Spirit, which were the last Words of St. *Stephen*: But he knew it not. All those Miracles were wrought at *Calama*, and are related by St. *Augustine*.

n. 10. n. 11. n. 15. THE Bishop *Projectus* carrying some of the Relicks of St. *Stephen* to a place in *Numidia*, called the Waters of *Tibilis*; and there being a Concourse of People, a blind Woman pray'd somebody to lead her to the Bishop; she gave some Flowers that she had, and having retaken them, she put them upon her Eyes, and instantly recover'd her Sight, and began to walk and jump before the others. *Lucillius* Bishop of *Sinita*, near *Hippo*, had for a long time a Fistula, and waited the coming of a Surgeon (one of his Friends) to cut it: As he was carrying some Relicks of St. *Stephen* in Procession in the midst of the People, he was suddenly heal'd, and his Distemper never returned. In a Village call'd *Audura*, there was a Church, and some Relicks of St. *Stephen*; a Child who was at play, was crush'd under the Wheel of a Cart drawn by Oxen, and expired that Moment in Convulsions; his Mother carried him before the Relicks, and he came to Life again without any Appearance of having been hurt. A Nun being dangerously sick in

in a neighbouring Village call'd *Gaspaliana*, they carry'd one of her Tunic to the same Relicks; but she was dead before it was brought back. Her Relations cover'd her Body with it, and she came to Life again. It is St. *Augustine* that relates all these Miracles, amongst those, of which he had the best Information.

URBANUS Bishop of *Sicca* in *Mauritania Cesariensis*, and Friend of St. *Augustine*, had excommunicated the Priest *Apiarius*, as being irregularly ordain'd, and charg'd with several infamous Crimes, of which he was accus'd by the Inhabitants of *Tabraca*. *Apiarius* appealed to Pope *Zosimus* at *Rome*, who sent three Legates into *Africa*, *Faustinus* Bishop of *Potentia* in *Picenum*, *Philip* and *Asellus* Priests. When they were arrived at *Carthage*, the Bishops assembled with *Aurelius*, ask'd them what the Pope had charg'd them with; and not contented that they should explain their Commission by Word of Mouth, with one accord they pray'd him to cause the Instructions which they had in writing to be read. It was read, and they found it contain'd four Articles. The first relating to the Appeal of the Bishops to the Pope, the second against the troublesome Voyages of the Bishops to Court: the third relating to the trying the Causes of Priests and Deacons before the Neighbouring Bishops, in case that their Bishop had excommunicated them without good Reason. The fourth relating to the excommunicating of Bishop *Urbanus*, or else to cite him to *Rome*, if he did not correct what seem'd to want Correction.

THOSE Instructions being read, no Objection was found, upon the second Article: because the Bishops of *Africa* had already made a Canon, in the Council of *Carthage*, in the Year 407. to hinder the Bishops and Priests to go upon frivolous Pretences to Court. But concerning the first, which permitted Bishops to appeal to *Rome*; and upon the third, which required that the Causes of the Clerks should be brought to the neighbouring Bishops; the Bishops of *Africa* could not agree to the Pope's Pretension. And as to support it, he alledg'd the Canons of *Nice*; the Bishops of *Africa* said, they cou'd not find those Canons in the Copies which they had. Nevertheless, out of respect to that Council, they wrote to Pope *Zosimus* in the year 418. that they would consent to be us'd in that manner provisionally for some small Space of time, till they were better informed of the Decrees of *Nice*: The Bishops of *Africa* were willing that the Clerks should complain of the Judgment of their Bishop, to the Primate and Council of the Province; but not to the Bishops of the neighbouring Provinces. And they knew nothing of the Canons of *Sardica*, alledg'd by the Pope under the Name of the Canons of *Nice*: For the *Donatists* had substituted the false Council of *Sardica* instead of the true one.

POPE *Zosimus* died not long after: that is to say, on the twenty-sixth of December of the same Year 418. having held the holy See one Year and nine Months. It is said that he ordain'd, that the Deacons should carry Pallæ or linnen Napkins upon their left Arm, from whence came the Maniple; and that he permitted to bless the paschal Taper in the Parishes: It was already customary in the chief Churches, as it appears by an Hymn of *Prudentius* on that Subject. He forbid also that Drink should be given to Clerks in publick, but only in the Houses of the Faithful, chiefly of the

VI.
Beginning of
the Affair of
Apiarius.
Aug. ep. 229.
al. 262. Epist.
conc. fr. ad
Bonif. to. 2.
conc. p. 1671.
Ep. ad. Cælest.
p. 1674.

Sep. XIII. 14.
Con. can. n.
105.

V. Gr. to. 2.
conc. p. 1139.

V. Perron.
Repl. ch. 52.
p. 396.

Aug. ep. 44.
al. 163. c. 3.
n. 6.

Sep. XX. n. 31.

VII.
Death of *Zo-*
simus. Schism
of *Bonifacio*
and *Eulalius*.
Sep. XXIII.
n. 39.
Prosp. Cbr.
an. 417.

Clerks.

A. D. 419. Clerks. He made an Ordination in the Month of *December*, where he ordain'd ten Priests, three Deacons, and eight Bishops in different places. He had a long and grievous Sickness, and was thought dead several times. He was buried upon the Road to *Tibur*, near the Body of *St. Laurence*.

Rel. Symm.
ap. Bar. an.
418. in fin.
Prosopogr.
Gotsfr.
THE Prefect of *Rome* was *Symmachus*, Son of him who had signaliz'd himself under *Theodosius* the Great. As soon as Pope *Zosimus* was dead, *Symmachus* spoke to the People, to advise them to leave to the Clergy the Liberty of the Election; and threaten'd the Corporations and Chiefs of the Wards, if they disturb'd the Tranquility of the City. Several Bishops were assembled according to Custom to proceed to the Election; but before the

Libell. presbyt.
ap. Bar. an.
419.
Funeral of *Zosimus* was ended, the Archdeacon *Eulalius* made himself Master of the Church of the Lateran, of which he stop'd up almost all the Entrances; having on his side the Deacons, some Priests, and a good number of People: he stay'd there two Days, waiting for the solemn Day of Ordination, that is to say, the next Sunday, which was the 29th of *December*, in the Year 418. Mean while the greatest part of the Clergy and of the People assembled in the Church of *Theodorus*, and were resolved to elect *Boniface* an ancient Priest, well instructed in the Law of GOD, of well tried Morality, and who car'd not to be made a Bishop, which in their Judgment render'd him the more worthy; they sent three Priests to *Eulalius* signifying to him in writing not to undertake any thing without the Consent of the greatest part of the Clergy. But those Priests were ill us'd and put in Prison.

THE Prefect *Symmachus*, who favoured the Party of *Eulalius*, ordered all the Priests to come before him which were for *Boniface*, and admonish'd them also with Threats not to do any thing against the Rules. But notwithstanding, they assembled in the Church of *St. Marcellus*, and there elected *Boniface* Bishop of *Rome*, on Sunday the 29th of *December*. He was ordained with all Solemnities requisite, by Nine Bishops of divers Provinces, and about Seventy Priests subscrib'd with them the Act which was made of it. They conducted him afterwards to *St. Peter's* Church. *Eulalius* on his side was ordained by the Bishop of *Ostia*, whom they had sent for, although very aged and sick: For according to ancient Custom, he was to ordain the Pope. The same Day, being the 29th of *December* the Prefect *Symmachus* wrote what had happen'd to the Emperor *Honorius*, who was at *Ravenna*, stiling the Election of *Boniface* a factious Riot, and demanding the Emperor's Orders: To whom, said he, it belongs to give Judgment in this Affair. At the same time he sent such Acts as made the Cause of *Eulalius* appear good.

Sup. lib. IX.
n. 34.

THE Emperor *Honorius* prejudiced by the Relation of *Symmachus*, declar'd himself for *Eulalius*, and commanded that Notice should be given to *Boniface* to depart from *Rome*, and that he should be driven away by Force if he resisted. That *Symmachus* should cause the Chiefs of the Sedition to be taken, and punish them as they deserv'd; and to put his Orders in Execution, he sent *Aphrodisius* Tribune and Notary. That Rescript is dated on the 3d of *January*, in the Year 419. *Symmachus* received it on a great Festival Day, that is to say the *Epiphany*; and forthwith he sent his *Primiscrinus* who was as a first Secretary, to tell *Boniface* to come to him, and learn the Emperor's Order, and not to make the Procession, nor perform the Office. Notwithstanding, *Boniface* march'd on, and the Officer which was sent by

Symmachus was beaten by the People. *Symmachus* having heard this, march'd A. D. 419. towards *St. Pauls*, out of the Town, where *Boniface* had withdrawn, and where all the People were then assembled: *Boniface* on his side continued to advance towards the Town, and got in, in spite of *Symmachus's* Officers; but they were repulsed by a greater Number, and the People who accompanied him were dispers'd. In the mean time *Eulalius* celebrated the Festival in *St. Peter's* Church, where is still marked the Day of *Epiphany*. All that pass'd over without any Sedition; and *Symmachus* gave an Account of it to the Emperor on the 8th Day of *January*. *Miss. Rom.*

THE Priests who elected *Boniface*, wrote to the Emperor to undeceive him. They explain'd to him the Truth of the Fact; and pray'd him to revoke his first Order, and to send for *Eulalius* to his Court with those who uphold- ed him: promising their part, that Pope *Boniface* with the Bishops and Priests which had elected him should repair there; demanding that those who would not appear might be banished from *Rome*. The Emperor *Honorius* having regard to that Request, sent Orders to *Symmachus* to suspend the Execution of his first Rescript; and to signify to *Boniface* and to *Eulalius*, that they should come to *Ravenna* the eighth of *February*, with all the Authors of both the Ordinations, on pain, that if either of them fail, he should see his Ordination declared unlawful. This second Rescript was sent by *Aphthonius* Decurio of the Palace, the fifteenth of *January*. At the same time the Emperor sent for several Bishops of divers Provinces, to come and decide this Difference. *Symmachus* publish'd this second Rescript at *Rome*, gave notice of it to *Boniface*, to *Eulalius*, and to the Clerks of each Party; and forbid the People who followed them, to assemble in the same Church. He sent to the Emperor the Memorials which were given him from each Party, seeking to justify himself, and appear neuter: His Letter is dated the twenty-fifth of *January*. *VIII. Honorius takes cognisance of the Schism.*

THE Bishops called together at *Ravenna*, assembled in Council, where they order'd that the Bishops who had assisted and subscribed to the two Ordinations in Dispute, should not be received as Judges or Witnesses; which the Emperor approv'd of: But finding that Council too much divided to terminate the Quarrel, he deferr'd the Decision till the first Day of *May*. In the mean while, *Easter* drawing nigh, for in that Year 419, it was on the thirtieth of *March*, the Emperor, with the Advice of the Council, and the Consent of the Parties, ordered that *Boniface* and *Eulalius* should go out of *Rome*, and that the holy Mysteries should be celebrated there by *Achilles* Bishop of *Spoleto*, who was of neither Party. The Emperor wrote to him to this purpose; he wrote also to *Symmachus*, that he might hinder any Tumult; he likewise wrote to the Senate and the *Roman* People. These last Letters are dated on the fifteenth of *March*.

MOREOVER, the Emperor *Honorius* wrote to several Bishops, to call them to the Council on the first of *May*; and particularly to *St. Paulinus* of *Nola*, whose Holiness and Merit he was well acquainted with, and whom he had already call'd to the first Council; but he had excused himself upon Sicknefs. He wrote also to the Bishops of *Africa* and *Gaul*, proroguing the Day of the Council to the thirteenth of *June*. Besides the general Letter to all the Bishops of *Africa*, there was one in particular for *Aurelius*

A. D. 419. *Aurelius* of *Carthage*, and a circular one to seven of the chief Bishops; the three chief of whom were St. *Augustine*, *Alypius*, and *Evodius*.

IX.
Eulalius driven out of *Rome*.

In the mean time *Eulalius* came to *Rome* the eighteenth of *March*, and arrived there without the Knowledge of the Prefect *Symmachus*. The same Day *Achilles* Bishop of *Spoletto* wrote to the Prefect, that he had Orders to celebrate at *Rome* the Feast of *Easter*, and arrived himself three Days after. At his Arrival the People rose, and some assembled themselves in the Place arm'd; *Symmachus*, with the chief of the Town, advanc'd to exhort the People to Peace; they first came to the Assembly. They waited for *Achilles* to publish his Orders, but the Multitude hinder'd him from approaching. *Symmachus*, with the Vicar, being pressed by the Croud of People, enter'd into *Vespasian's* Forum to appease the two Parties; when, on a sudden, arm'd Slaves attack'd the People of the Party of *Eulalius*, who were without Arms. They wounded some, and even attack'd the Prefect and Vicar, who were forc'd to save themselves through By-ways: Some of the Seditious were known and seiz'd. This is according to the Relation given by *Symmachus* to *Constantius*, on the twenty-third of *March*, by which he demands peremptory Orders before the Feast of *Easter*, because the People of both Parties threaten'd to drive away one another by Force of Arms from the Church of the *Lateran*. This *Constantius* was the same who had so effectually serv'd the Empire against the Tyrants in *Gaul* and in *Spain*. To recompense him, the Emperor *Honorius* had given him his Sister *Galla Placidia* in Marriage, called him his Brother, and made him his Colleague in the Empire. He sent *Honorius's* Order to *Symmachus*, by *Vitulus* his Chancellor; that was then the Title of a bare Secretary only. The Import of *Honorius's* Rescript, dated the twenty-fifth of *March*, was: Since *Eulalius* is entred into *Rome* in Contempt of the former Orders, which forbade the two Competitors to come near it, he must absolutely leave the City, to remove all Cause of Sedition, under Pain of losing not only his Dignity, but his Liberty; and his Excuse, that the People detain him by Force, will not be admitted. If any of the Clergy hold any Correspondence with him, he shall be punished in the same manner, and the Laity in Proportion. The Bishop of *Spoletto* shall perform the Office during *Easter* Holy-Days; to this End, the Church of the *Lateran* shall be opened to him only. The Officers of the Prefect *Symmachus*, are charged with the Execution, under the Penalty of a large Fine and of Death.

L. Pontif.

SYMMACHUS having received this Order, gave Notice of it to *Eulalius* the same Day, who having read it, said he would consider of it, but he would not leave the City, whatever Instances were made to him. The next Day he again had Notice given him, but however he assembled the People, got Possession of the *Basilica* of the *Lateran*, where he baptized and celebrated *Easter*. The Prefect *Symmachus* sent to all the Corporations and Companies of Trades and Officers to drive him out, but would not go thither himself, for fear of being suspected upon account of his Religion; probably he was a Heathen as well as his Father. *Eulalius* then was turned out of the Church of the *Lateran*, wherein Officers were placed to guard it, to the end that *Achilles* of *Spoletto* might quietly celebrate the Solemnity. *Eulalius* was even driven out of *Rome*, and conducted to the Place of his Exile;

Exile; and some of the Clergy of his Party, who stirred up the Sedition, A. D. 419. were arrested.

THE Emperor *Honorius* being informed of all this, declared that *Eulalius* had been justly banished; and that *Boniface* ought to come to *Rome* and take upon him the Government of the Church. That Order was given at *Revenus* the third of *April*, and received at *Rome* the eighth. The Senate and People testified an extreme Joy thereat, and two Days after *Boniface* entered the City with a Concourse of all Degrees of the People, and great Acclamations. Thus Peace was again established. *Eulalius* was made Bishop of *Nepi*. The Schism being thus ended, the Emperor *Honorius* countermanded the Bishops of *Africa*, and probably all the rest, whom he had summoned to meet in the Council on the thirteenth of *June*. This whole History of the Schism of *Eulalius*, is taken from the Acts published by Cardinal *Baronius*.

An. 418, 419.

THE Legates whom Pope *Zosimus* had sent into *Africa* upon the Affair of *Apianus*, were still there, and they were present at the general Council of *Africa*, which was held at *Carthage* in the Hall of the *Basilica of Faustus*, the eighth of the Calends of *June*, after the twelfth Consulate of *Honorius*, and the eighth of *Theodosius*; that is, the 25th of *May*, in this Year 419: It is reckoned the sixth Council of *Carthage*. *Aurelius*, with *Valentinus* Primate of *Numidia*, presided there: Then sat *Faustinus* Bishop of *Pontus*, one of the Pope's Legates: Then the Bishops deputed from the several Provinces of *Africa*, namely, of the two *Numidia's*, of *Byzacena*, of the two *Mauritania's*, of *Tripolis*, of the proconsular Province, to the Number of 217 Bishops; and after them were seated the two other Legates of the Pope, *Philip* and *Asellus*, who were only Priests. The Deacons assisted standing. *Aurelius* began with causing the Canons of the Council of *Nice* to be read: But the Legate *Faustinus* interrupted the reading of them, and demanded to have first read the Instructions which he and his Collegues had received from Pope *Zosimus*. They were accordingly read, wherein was inserted the Canon which allowed a Bishop deposed by the Council of the Province to appeal to the Pope, and to demand a Review of his Cause before the Bishops of the neighbouring Province, and a Legate of the Pope. This Canon was mentioned as of the Council of *Nice*, tho' it was the fifth of the Council of *Sardica*; wherefore St. *Alypius* interrupted the reading it, and said, We have already answered to this Point by our former Letters, and we promise to observe what has been decreed by the Council of *Nice*; but what prevents us, is, that upon considering the Greek Copies of the Council of *Nice*, I know not for what Reason, we do not find those Words in them: Wherefore we desire you, holy Pope *Aurelius*, to send to *Constantinople*, where it is said the Original of that Council is; and also to the venerable Bishops of *Alexandria* and *Antioch*, that they may send it to us, together with an Attestation of it in their Letters, and that there may no longer remain any Doubt. We must also desire the venerable *Boniface*, Bishop of the *Roman* Church, to send to the said Churches, that Copies of the Council of *Nice* may be brought from thence. At present let us cause them to be inserted in these Acts just as we find them.

X.
Council of
Carthage in
419. ca. 2.
conc. p. 1589.
ibid. p. 1042.

Conc. Carth.
vi. n. 1. n. 2.
Sep. n. 6. n. 3.

Sep. xii.
n. 39. n. 4.

THE Legate *Faustinus* protested that this Remonstrance should not prejudice the Church of *Rome*; and added, that it was sufficient for the Pope

A. D. 419.



a. 6.
el. 17.
p. 7.

L. 8.

1.

to him
in
of
of
of

Conc. Carth.
iii. c. 47.
Sup. xl. n. 26.
V. inf. lib.
xxii. n. 3.
Sup. xix.
p. 41.

309.

XL

Sequel of the
fifth Council
of Carthage.

120.
To. 2. conc.
p. 1603.
128.
129.

131.

130.

132.
133.

to make that Enquiry, for fear it might seem that there was arisen some Dispute amongst the Churches. *Aurelius* proposed to inform the Pope fully of what had passed, and all the Council agreed to it. At the Request of the Bishop *Novatus*, deputed from *Mauritania*, there was besides read a Passage out of the Instructions of the *Roman Legates*, wherein was inserted the fourteenth Canon of the Council of *Sardica*, which allows a Priest or Deacon excommunicated by his Bishop, to have Recourse to the neighbouring Bishops. *St. Augustine* said upon that Article, we allow it to be observed, without Prejudice to our being informed more exactly concerning the Council of *Nice*. *Aurelius* asked their Opinions, and all agreed to observe all the Decrees of the Council of *Nice*. The Legate *Faustinus* proposed writing to the Pope on that Article, which *St. Augustine* had mentioned, concerning the Clergy under the Bishop, because that was also called in question. Then were read the Decrees of the Council of *Nice*, according to the Copy brought by *Cecilian* Bishop of *Carthage*, who had been present at it; and it was resolved, according to the Proposal of *St. Alypius*, to send to the Bishops of *Antioch*, of *Alexandria*, and of *Constantinople*, to confirm the Decrees in question, if they were found in the Originals; or if they were not, to consider of them in a Council. In the Acts of this Council were inserted the *Nicene Creed*, and its twenty Canons.

There are thirty-three Canons attributed to this Council, but they are rather Canons of preceding Councils revived. The twenty-fourth contains the Catalogue of the Scriptures attributed also to the Council held in 397, entirely agreeing with what we use at this Day. After the thirty-third Canon, it is said, There were also read several Councils of the whole Province of *Africa*, held in former Ages; and seventeen are set down; the first of which is that of *Hippo*, of the eighth of *October* in the Year 393, and the last that of *Carthage* of the First of *May* 418. They have all been taken notice of in their several Ages, except the second held at *Carthage* the 26th of *June* 394, the fourth of the 26th of *June* 397, and the fifth of the fifteenth of *June* 409, which we know nothing of but as they are mentioned in this Council of 419.

AFTERWARDS there is another Meeting of the same Council, dated the thirtieth of *May* 419, which some reckon the seventh Council of *Carthage*. As several Bishops expressed themselves in haste to return to their Churches, it was resolved to chuse Commissioners for the Affairs that remained, and twenty-two were named; of which Number were *St. Augustine*, *Alypius*, and *Possidius*. In this Session were made six Canons concerning Accusations of the Clergy. Excommunicated Persons, Hereticks, Heathens, Jews, infamous Persons, such as Players, Slaves, the Freed-Men of the accused Persons, and all whom the Law does not allow in publick Accusations, are excluded: But where they are particularly concerned, they may be Accusers. They who are disabled from informing, are so too from being Witnesses; and they whom the Informer brings out of his Family, or who are under fourteen. He that cannot make good one Head of his Charge, is not allowed to prove the rest. If a Bishop says that a Man has confessed a Crime to him only, and the other denies it, the Bishop is not to take it ill if he be not believed upon his single Evidence: And if he says his Conscience will not allow him to communicate with the accused Person, the other Bishops shall

shall not communicate with that Bishop. Then *Aurelius* broke up the A. D. 419. Council, and deferred writing to Pope *Boniface* till the next Day. The Synodical Letter runs to this Purpose, This Affair hath raised very trouble. *Tom. 2. conc. p. 1670.* Some Contests, tho' not so as to lessen Christian Charity. Then he adds, the Priest *Apiarius*, whose Ordination and Excommunication had caused so much Scandal all over *Africa*, having begged Pardon for all his Faults, has been again received into the Church; and our Brother *Urban*, Bishop of *Sicca*, has been the first to correct what wanted Correction. But because the Peace and Quiet of the Church ought to be provided for, not only *Sep. n. 6.* for the present, but for the future, we have ordered Priest *Apiarius* to be removed from the Church of *Sicca*, retaining the Honour of his Rank; and to receive a Letter, by virtue of which he should exercise the Functions of the Priesthood wherever he thought fit or could.

THEY afterwards mention the Letter they had written the Year before, concerning the Instructions given to the Legates of Pope *Zosimus*; then they say, We desire that your Holiness will cause what has been decreed in the Council of *Nice* to be observed; and that you will see that what is contained in the Instructions of *Zosimus* be practised with you on your Side; that is, the two Canons of the Council of *Sardica*, which they then transcribe. After which they add, If those Resolutions be contained in the Council of *Nice*, and observed with you in *Italy*, we will mention them no more, and will not scruple to allow them. But if it be otherwise in the Canons of *Nice*, we believe, with God's Mercy, that so long as you preside over the *Roman* Church, we shall no longer suffer that Vexation, and that we shall be treated with brotherly Charity, which you understand so well. Wherefore we pray you to write to the Bishops of *Africa*, of *Alexandria*, and of *Constantinople*, and to such others as you shall think convenient, to send us the Canons of *Nice*: For who can doubt of the Truths of the Copies brought from those illustrious Churches, if they shall agree together? In the mean while, we promise to observe what has been alledged to us in the Instruction concerning the Appeals of the Bishops to the Bishop of *Rome*, and the Proceedings against the Clergy before the Bishops of their Provinces. As to what else hath passed in our Council, our Brethren, the Bishop *Fausinus*, and the Priests *Philip* and *Asellus*, bring the Acts of it, from which you may have a full Knowledge thereof.

V. Græc.
p. 403.
V. Porro.

THE Popes Legates, upon the Conclusion of the Council, returned home. This is the last Council of *Africa* of which any Acts remain; and it is preserved four ways: First in the Collection of Councils, where it is divided into two, under the Names of the sixth and seventh Council of *Carthage*. Secondly, in the Code of the Canons of *Dionysius Exiguus*, where it is set down under the Name of the general Council of *Africa*, because it comprehends the Canons of several others in one hundred and thirty-eight Articles. The third Edition is only a Greek Version of the former, containing likewise one hundred and thirty-eight Articles, under the Name of the Code of the Canons of the Church of *Africa*. The fourth Edition, which we meet with in the Collection of the Councils, as well as the first, is only a part of it, beginning at the Council of *Hippo* in 393, and divided into one hundred and five Articles: It bears simply the Name of the Council of *Africa*.

A. D. 419. We know nothing of the Deputation to *Antioch*, but we know that the Council of *Carthage* sent Priest *Innocent* to *Alexandria*, to whom St. *Cyril* caused to be delivered a true Copy of the Council of *Nice*, taken from the Original that was preserved amongst the Records of his Church. The Fathers of *Africa* had likewise enquired of him when *Easter-Day* would fall, it being his Office to inform all the Churches of it; and he tells them, that the following Year 420, it would fall on the seventeenth of the Calends of *May*, that is, the fifteenth of *April*. But there is a Mistake: For in the eighth Paschal Homily, he places *Easter-Day*, of the same Year, on the twenty-third of *Pharmouti*, that is, the eighteenth of *April*. The Sub-deacon *Marcellus* was sent to *Constantinople*, and likewise received from *Atticus* the Copy of the Council of *Nice*. These Copies were sent to Pope *Boniface* on the twenty-sixth of *November*, of the same Year 419. This is what passed in that Affair under the Pontificate of *Boniface*.

XII.
Ead of St.
Jerom.
Hier. Epist.
79. ap. Aug.
202. al. 24.

THE Priest *Innocent* passed into *Palestine*, and visited St. *Jerom*, who gave him a Letter for St. *Alypius* and St. *Augustine*, wherein he says, I call God to witness, that if it were possible, I would take the Wings of a Dove to come and embrace you, especially at this Time, when you have had so great a Share in stifling the Heresy of *Celestius*. As to your Question, Whether I have answered the Books of *Anian*, the pretended Deacon of *Celeda*, know that it is not long since I received his Books, by our holy Brother Priest *Eusebius*; but since that Time I have been so oppressed with Distempers that have fallen upon me, and with the Death of your holy Daughter *Eusebium*, that I have almost resolved to despise them; however, I will answer them if God gives me Life, and I can get Writers; but you would do it better; and I fear that I may be forced to commend my Works, in defending them against him. Our holy Children *Albina*, *Pinian*, and *Melania*, salute you with much Affection, as well as your little Daughter *Paula*, who earnestly desires you to remember her.

Martyn. R.
30. Sept. Prof.
Chr. an. 421.
V. Boninus,
an. 420. Sep.
Ish. xviii.
n. 21.

Pall. Lous.
c. 126.

Sup. Ish. xxiii.
n. 52.

THIS is the last Letter we have left of St. *Jerom*, and he died the Year following at 91 Years of Age, in the ninth Consulate of *Theodosius*, and the third of *Constantius*, the Day before the Calends of *October*, that is, the thirtieth of *September* 420: The Church honours him on the same Day, as one of her most illustrious Doctors; and tho' we have remaining a great Number of his Works, yet we have not all of them. The Church also commemorates St. *Eusebium* on the twenty-eighth of *September*; and it is probable she died that Day in 419. She was the third Daughter of St. *Paula*, who having continued a Virgin, had followed her in her Retirement, and never left her: She had at *Betlehem* a Monastery of fifty Virgins. The young *Paula*, whom St. *Jerom* mentions in the same Letter, was the Neice of *Eusebium*, Daughter of her Brother *Toxotius*. We have already seen that *Albina*, *Pinian*, and the young *Melania* his Wife, were in *Palestine*, where they had seen *Pelagius*, and had been in Hopes of bringing him back to the Catholick Faith.

XIII.
St. Augustin's
Letters to
Hosidius.
Martyn. Chr.
an. 419.

IN this Year 419, in the Consulate of *Monaxius* and *Plintha*, there happened an Earthquake in *Palestine*, which destroyed several Towns and Villages. Our LORD JESUS CHRIST appeared on the Mount of *Olives* in a Cloud, and the *Pagans* saw upon their Clothes shining Crosses; so that a great Number of People of different Nations were converted and received

ved Baptism. In the former Year 418, on Friday the nineteenth of July, A. D. 419, there was an Eclipse of the Sun about the eighth Hour; that is, about two in the Afternoon. It was so great an Eclipse, that the Stars appeared, and was succeeded by a Drought, which brought an extraordinary Mortality on Men and Beasts. During the Eclipse there appeared a Light in the Heavens in the Form of a Cone, which some ignorantly took for a Comet, and which appeared three Months, from the Middle of the Summer to the End of Autumn. It was thought to portend the Misfortunes that followed, amongst others the Earthquake in the Year 419. It was attended by a Fire which fell from the Sky, but did no harm; for it was carried into the Sea by a high Wind; and it was seen with Astonishment some time blazing upon the Waves.

Id. an. 419.
Chr. P. 419.
Philos. xii.
a. 8.

ALL these Prodigies made many of Opinion that the End of the World was at hand: and Hesychius Bishop of Salona in Dalmatia writ concerning it to St. Augustine: applying to CHRIST's last coming several Passages of the Prophets. St. Augustine refers him to St. Jerom's Explanations, and adds: I believe those Prophecies, especially Daniel's Weeks, ought to be understood of the Time past. For I dare not compute CHRIST's last coming, nor do I believe any Prophet has fixed it: but I keep to what the Lord himself has said: No Man can know the Time which the Father has put in his own Power. Besides, it is certain, according to the Words of JESUS CHRIST, that before the End of the World the Gospel shall be preached over all the Earth: but we cannot tell how many Nations there are, to whom it has not been preached, and still less what time will remain after all have received it. He concludes with these Words: I would rather know what you ask of me than not; but being unable to come at the Knowledge of it, I chuse rather to own my Ignorance, than to boast of a false Knowledge. Thus spoke St. Augustine at the Age of Sixty five Years.

Ep. 197. al.
78.

Ag. 1. 7.

Ep. 197. n. 4.
Matt. xxiv.

14.

HESYCHIUS answered, That indeed we could not know the precise Day or Year of the Coming of JESUS CHRIST, but that one might know it was near by the Signs he had given us, many of which he pretends had already happened. He advances as a Certainty, that since the Emperors were become Christians, the Progress of the Faith had been much more extensive and quick. St. Augustine replies in a long Letter, wherein he fully treats this Question concerning the End of the World. He insisted that all that is of Consequence to us, is, that the last Day of our Lives may find us ready to receive the Lord: Since we shall be judged at the End of the World, according to that State wherein we departed this Life. He confesses we are at the last Hour, according to St. John's Words; but he affirms that Hour means many Ages, and observes that about 420 Years are reckoned from the Birth of our Saviour. He insists always that the Weeks of Daniel are to be understood of the First Coming, according to most of the Interpreters, and that in the Discourses of JESUS CHRIST on his last coming, we must distinguish what relates to the Destruction of Jerusalem, from what relates to the End of the World. That tho' we see the greatest part of the Prodigies and Misfortunes which he foretold, we cannot judge whether they be the last, since greater may happen. That in Africa there are an infinite Number of Barbarians, to whom the Gospel had not been preached, as is learnt from Slaves brought from

Ep. 198. al.

79.

n. 6.

Ep. 199.

al. 80. n. 3.

a. 6. n. 17.

a. 7. n. 20.

a. 9.

a. 10.

a. 12.

A. D. 481. from thence; and that some of them that were the nearest to the *Romans*, had been converted not long since, tho' but very few. In short, that the surest way is to watch and pray: not only because Life is uncertain, but also because we know not when the Lord will come. On the other side, if we believe he will soon come, it is to be feared, if he really delays, that they who shall find themselves mistaken, may waver in their Faith, and be tempted to think he will not come at all: and lest the Infidels should from thence take occasion to deride our Belief.

XIV.
Locutions
and Questions
on the
Scripture,
Ec.
11. Ret. c. 54,
55. ta. 3.

In the mean while St. *Augustine* began two Pieces upon the holy Scripture, which he did not finish, being called off by more urgent Occupations. The first was the *Locutions*, that is, the *Greek* and *Hebrew* ways of speaking, which hinder the Reader, and put him upon looking for Mysteries where there are none. At the same time he dictated the Questions on the same Books; that is, the Difficulties that came into his Mind, and which he sometimes only proposes: but generally he settles Principles for resolving them, and sticks to the literal Sense. These two Works go no farther than the Seven first Books of the Scripture, to the Books of *Kings*.

11. Ret. c. 57.
ta. 6.

1 Cor. vii. 10.
c. 8.

ONE named *Pollentius* having written to him upon the Question of Separation in case of Adultery, engaged him to write the Books upon adulterous Marriages. *Pollentius* pretended that the Wife who separated from her Husband, upon account of the Adultery he had committed, might marry again; and as to what St. *Paul* says to the contrary, he interpreted it of her who marries again for any other Reason. St. *Augustine* insists that this Prohibition regards her who has left her Husband upon the account of Adultery. *Pollentius* pretended too, that married Persons who were of the Number of the Faithful, could not leave the Party who was not; and St. *Augustine* shews that St. *Paul* allows it, tho' he does not advise it. We see at the beginning of the second Book, that the Eagerness of People for St. *Augustine's* Works, caused them to be published by those who lived with him, sometimes without his Knowledge.

XV.
First Book
upon Mar-
riage and
Concupi-
scence.

Aug. 1. de
nupt. 1. 2. in
Ful. Op. imp.
lib. 1. c. 10.

HE was obliged about the same time to write the first Book upon Marriage, and upon Concupiscence, on this Occasion. The *Pelagians* that remained in *Italy* after the Sentence of Pope *Zosimus*, addressed themselves to the Emperor *Honorius*, and demanded ecclesiastical Judges of him, to examine the Matter over again; complaining that they had been condemned by Fraud and by Surprise. Count *Valerius* broke all their Measures by his Authority, and hindered the Emperor from fixing any Time or Place for reviewing the Cause. And indeed, says St. *Augustine*, the Emperor not being willing to have the Catholick Faith called in question, had reason not to allow the Hereticks to revive Disputes, but rather to restrain them by the Severity of the Laws. He therefore banished out of *Italy* those Bishops whom Pope *Zosimus* had deposed. The *Pelagians* loudly complained of the Refusal of an universal Council; pretending that the Catholicks had thereby given up the Cause.

11. Ret. c. 53.
ep. 200.

THEY endeavoured likewise to prevail upon Count *Valerius* no longer to protect Catholicks, and sent him a writing, wherein they said that St. *Augustine* condemned Marriage, by maintaining Original Sin. *Valerius* firm in the Faith, laughed at that Calumny, and about the same time writ three Letters to St. *Augustine*, who from thence took occasion to address him to a Writing he thought

thought himself obliged to compose upon that Subject, and which he called, *Concerning Marriage and Concupiscence*. *Valerius* strictly observed conjugal Chastity: he was zealous against the *Pelagians*: his important Employments did not prevent his Application to study, even at the Loss of his Sleep; and he took a pleasure in St. *Augustine's* Works. Upon these accounts he addressed this Work to him.

He there explains the Advantages arising from the married State, amongst which he proves that Concupiscence is not to be reckoned; but that it is an Evil, which is not inherent to Marriage, nor of its first Institution, but came in accidentally by the Sin of the first Man. Neither the Fruitfulness of Nature, nor the Distinction and Union of the Sexes, have any thing in them but what is good, being the Work of the Creator: that which is shameful, and consequently bad, proceeds from other Causes; that is, from the Opposition of the Flesh to the Spirit, which is the Effect of Sin. The Holiness of Marriage makes an Advantage of this Evil for the Production of Men: but this Evil, this Concupiscence is notwithstanding the Cause, that they who are born of a legitimate Marriage of the Children of GOD, are not born Children of GOD, but of the World: tied down to Sin, from which their Parents have been freed; and in the power of the Devil, till they are freed as well as their Parents by the same Grace of JESUS CHRIST. He explains in what manner Concupiscence remains in Persons baptized, without making them guilty, but only inclined to Sin; and in this Piece gives excellent Rules for the lawful Use of Marriage. *Julian* having seen this Book, composed four in answer to it, and addressed them to a Bishop of his Party, named *Tar-*

A. D. 418.

1. de Nupt.

c. 2. c. ult.

c. 7. 10. 17.

21.

c. 5. 6. 10.

c. 12. 19.

c. 32. c. 20.

c. 25. 26.

c. 23. 27.

c. 8.

Aug. iv. ep.

imp. c. 30.

W E may ascribe to the solicitations of Count *Valerius*, or of Pope *Boniface*, a Constitution of the Emperor *Honorius* mentioned in a Letter he writ from *Revenna* to *Aurelius* Bishop of *Cartbage* on the Ninth of *June* 419. It contains in Substance, that in order to restrain the Obstinacy of some Bishops who still supported the Doctrine of *Pelagius*, it is enjoined that *Aurelius* give them notice, that they who shall not subscribe his Condemnation, shall be turned out of their Bishopricks, banished the Cities, and excommunicated. The same Letter of the Emperor was sent to St. *Augustine*; which shews he was as much distinguished for his Merit amongst the Bishops of *Africa*, as *Aurelius* for his Dignity. *Aurelius* did not fail to execute the Order, as appears by his Letter on the First of *August* in the same Year, to oblige all the Bishops to subscribe the Condemnation of *Celestius* and *Pelagius*. The Emperor *Honorius* soon after made a Law, which revived the Prohibition to all Ecclesiasticks of lodging with strange Women: and all are reputed such, except Mothers, Daughters and Sisters. They are even exhorted not to leave those with whom they have contracted a lawful Marriage, before the Promotion of the Priesthood, since they have made themselves worthy of it in their Company. But they lived only as Brothers and Sisters. That Law is of the 8th of *May* 420. The same Law condemns to Banishment, with Confiscation of Goods, the ravishing of Virgins consecrated to GOD: who perhaps were grown more numerous since the Heresy of *Jovinian*.

XVI.

Rescripts of *Honorius* in behalf of the Church.

Ap. Aug. ep.

101. ap. Baron.

an. 419. p.

455.

Ap. Baron.

ibid.

L. 44. 6. Th.

de episc. l. ult.

ibid. de rapta

sanctum.

A. D. 419. POPE *Boniface* having been seized by a long Sickness, was apprehensive that if he died, there would be great caballing for the Election of a Successor, as there had been for his own. He therefore writ to the Emperor *Honorius*, by some Bishops deputed in his Name, and in that of the *Roman* Church; praying that under his Reign the Church might enjoy at least the same Liberty she enjoyed under the Heathen Emperors, of preserving her ancient Customs. That Letter is of the First of *July*, and as it is believed of the same Year 419. The Emperor answered thus by a Rescript, which he gave in Charge to the same Deputies: If contrary to our Prayers any Accident should befall your Holiness, let all the World know they are to abstain from soliciting; and that if two should be ordained against the Customs, neither of them shall be Bishop: But he alone who shall be elected again with the Consent of all.

*Bonif. ep. 1.
ca. 2. ann. p.
1582.*

XVII. POPE *Boniface* had written to the Bishops of *Gaul* some short time before; that is, on the thirteenth of *June* 419. The Letter is directed to *Patroclus*, *Remi*, *Maximus*, *Severus*, and ten others, who are named in it, and in general to the Bishops of *Gaul*, and of the seven Provinces. *Maximus* Bishop of *Valence* was accused of several Crimes, amongst others of being a *Manichee*, and it was proved by Synodical Acts. It was shewn also by the Records of secular Judges, that he had been prosecuted before them for Murther, and even put to the Torture. Notwithstanding, he always stiled himself Bishop in those Places where he kept himself concealed, and refused to submit to the Sentence of his Brethren: The Popes had often referred him thereto; the Clergy of *Valence* complained of him to the Pope, and the Bishops of *Gaul* also sent him Memoirs.

*Letters of
Pope Boniface
to the Bishops
of Gaul.
Ep. 2.*

THO' *Maximus's* frequent absconding, had given them sufficient Authority to condemn him from that Time, yet the Pope condescended to give him farther Time, and ordered that he should be tried by the Bishops of *Gaul* assembled in Council, before the first Day of *November*; and that present or absent he should be tried, without any longer Delay, provided the Sentence should be confirmed by the Pope's Authority. The Pope adds, We send Letters to every Province, that he may not pretend Ignorance for an Excuse; and when what you shall have decreed, shall be brought back to us, it must unavoidably be confirmed by our Authority. Some think that the Clergy of *Valence* had brought this Accusation directly before the Pope, upon account of the Disputes in the Province of *Vienna*, concerning the Right of the Metropolitan, which *Patroclus* of *Arles* pretended to.

*Sup. xiii. a.
45.*

XVIII. THERE was at *Rome* some *Pelagians*, to confirm them in their Error, and draw over others: *Julian* sent a Letter thither, wherein he calls the Catholicks *Manichees*, to bring an Odium upon them amongst the Ignorant. At the same time, he and the other *Pelagian* Bishops, to the Number of eighteen, writ a Letter to *Rufus* Bishop of *Thessalonica*, in order, if they could, to bring him over to their Party. Some watchful Catholicks having got these two Letters, put them into the Hands of Pope *Boniface*. *Alypius* about that time was come to *Rome*, where the Pope received him with a great deal of Friendship, kept him with him for the short Stay he made there, and entertained him with great Confidence. They talked much of *St. Augustine*, and the Pope put the two Letters of the *Pelagians* into *Alypius's*

*Second Book
concerning
Marriage
and Concupi-
scence.*

*Aug. ad Bonif.
l. 1. c. 1. n. 3.*

*Phil. int. 11.
Rom. c. 61.*

Alypius's Hands, wherein *St. Augustine* was mentioned and aspersed, to be A. D. 419. carried to him, that he might answer them himself.

BEFORE *Alypius* went to *Rome*, he had been at *Ravenna*, where the Court then was; and had seen Count *Valerius* there; who sent to him, during his Residence at *Rome*, some Extracts of *Julian's* first Book of the four he had written against that of *St. Augustine*, concerning Marriage and Concupiscence. *Valerius* desired *St. Augustine* to confute those Extracts as soon as possible. *Alypius* carried them back with him into *Africa*, with the two Letters of the *Pelagians*, and related, by Word of Mouth, to *St. Augustine*, what the *Hereticks* objected against some Passages of his Book. *St. Augustine* would have chosen not to have answered it, till he had seen the entire Work of *Julian*. However, to satisfy Count *Valerius*, he composed a second Book under the same Title, concerning Marriage and Concupiscence. He therein defends the Doctrine of the *Catholicks* concerning original Sin, and shews how different it is from the Impiety of the *Manichees*; for *Julian's* Answer turned chiefly upon that Calumny. This Book is believed to have been written in the Year 420.

St. AUGUSTINE likewise answered two Letters of the *Pelagians*, in four Books addressed to Pope *Boniface*, who had sent them to him. He begins with Sentiments of Gratitude for those Instances of Friendship he had received from him by *Alypius*. Your Humility, says he, makes you not disdain the Friendship of the mean, though you are seated above them; and you condescend to return it with a reciprocal Affection. In his first Book he gives an Answer to the Letter sent to *Rome*, which is thought to be *Julian's*; and confutes the Calumnies of the *Pelagians*, who accused the *Catholicks* of destroying Free-Will; of saying that God did not institute Marriage, and that the Union of the Sexes is an Invention of the Devil; That the Saints of the Old Testament were not freed from Sin; That *St. Paul*, and the rest of the Apostles, were polluted with Impurity, upon Pretence that they owned themselves subject to Concupiscence; That Christ himself was made subject to Sin; and, That they did not acknowledge that Baptism procured a Remission for all Sins. *St. Augustine* gives an Answer to all these Calumnies; and shews the pernicious Meaning concealed in the Profession of Faith which the Author of the Letter had set down in Opposition to the *Catholicks*.

IN the second Book he answers the Letter of the eighteen *Pelagian* Bishops to *Rufus* of *Thessalonica*, filled with the same Impostures. He makes a Comparison between the *Manichees* and the *Pelagians*, and shews that the *Catholicks* hold the middle Doctrine between those two Errors. He justifies the Clergy of *Rome*, from the Prevarication with which the *Pelagians* charged them; and shews that their Doctrine was never approved at *Rome*, though *Zosimus* for some Time treated *Caelestius* with Indulgence. That under the Name of Grace, we do not establish Fate, nor attribute to God Respect of Persons; though we maintain that Grace is not given according to Merit; and that God inspires us with the first Desire of Goodness: so that we cannot change from evil to good without his Mercy freely bestowed.

A.D. 419. IN the third Book he explains the *Catholick* Doctrine concerning the Usefulness of the antient Law, the Effect of Baptism, the Difference between the antient and the new Covenant; the Justice and Perfection of the Apostles and Prophets; what is called Sin in *JESUS CHRIST*, where it is said he came in the Likeness of the Flesh of Sin; that he condemned Sin by Sin, and that he became Sin: In short, in what Manner we hope perfectly to accomplish the Commandments of *GOD* in the other Life. In the fourth Book, he answers to what the *Pelagians* said, in Establishment of their Doctrine; and shews the Fraud hidden in the five Articles they advance, as equally opposite to the *Manichees* and the *Catholicks*; namely, the Praise of the Creature, of Marriage, of the Law, of Free-Will, and of the Saints. They praise the Creature and Marriage, in order to deny original Sin; the Law and Free-Will, in order to prove that Grace is given according to Merit; the Saints, to shew that there had been Men exempt from Sin, even in this Life. The *Catholick* Church, keeping the Mean between the *Manichees* and the *Pelagians*, teaches that our Nature is good, as being the Work of *GOD*, who is good; but that it stands in Need of a Saviour, because of original Sin proceeding from the first Man; that Marriage is good, and instituted by *GOD*, but that Concupiscence, which accrued to it from Sin, is evil; that the Law of *GOD* is good, but that it only shews us Sin, without taking it away; that Free-Will is natural to Man, but that it is, at this Day, so captivated, that it cannot work Righteousness without being freed by Grace; that the Justice of the Saints, both of the Old and New Testament, was real, but not perfect. He concludes with some Passages of *St. Cyprian*.

XX. ABOUT this Time, *St. Augustine* wrote four Books concerning the Soul and its Origin, against *Victor* surnamed *Vincent*, a young Man of *Mauritania Caesariensis*, who having met with a Piece of *St. Augustine* at a Spanish Priest's named *Peter*, was shocked at his Saying, I know not whether all Souls took their Rise from that of the first Man, or if they are given particularly to each Man; but I well know, that the Soul is a Spirit, and not a Body. *Victor* was shocked both at *St. Augustine's* Doubt and his Assertion; and wrote two Books against him addressed to the Priest *Peter*; where, without intending it, he supported some of the Tenets of the *Pelagians*, and others still worse. However, *Peter* having heard *Victor's* Books read, rises up in a Transport of Joy, kissed his Head, and thanked him for teaching him what he was ignorant of.

RENATUS, a Lay-Monk, but whose Faith was exceeding pure, who was at *Cæsarea* in *Mauritania*, had those two Books of *Victor* exactly copied, and sent them to *Hippo* to *St. Augustine*; who having read them, wrote a Book, wherein he replies to all the Passages of Scripture which *Victor* had used, to shew that *GOD* created particular Souls for every Man, and shews that those Passages prove nothing clearly. Not that *St. Augustine* rejected this Opinion of the Creation of Souls, which was that of *St. Jerome*: He only rejected the weak Proofs which *Victor* alledged for it; and, in the main, was still in Doubt, though he inclined to that Opinion, for which the Church has since declared.

As *Renatus* had been afraid of offending *St. Augustine* in sending him a Work wherein he was ill treated, *St. Augustine* says to him; I am sorry you do

Books concerning the Soul, and its Origin. ii. Retr. c. 56.

Aug. ep. 166.

n. 3.

Sup. xxiii.

n. 97.

do not know me yet. Far from being angry with you, I am not angry A. D. 421.
even with *Victor*. Since his Opinion was different from mine, ought he to
have concealed it? He ought rather to have written to me; but not know-
ing me, he was afraid to do it, and did not think himself obliged to con-
sult me, believing he maintained an indisputable Truth. He obeyed his
Friend, who, as he says, forced him to write; and if in the Heat of the
Dispute, an injurious Word or two against me may have escaped him, I am
willing to think he did it rather from the Necessity of supporting his Opini-
on, than with Design of offending me. For when I am a Stranger to the
Temper of a Man, I think it much better to have a good Opinion of him,
than to blame him too hastily. Perhaps he did it with a kind Intention,
designing to undeceive me. Thus am I obliged to him for his Good-Will,
though I am necessitated to disapprove his Sentiments; and I am of Opini-
on he ought to be brought back to the right Way by Softness, rather than
be harshly rejected, especially considering he is a new *Catholic*. For, *Victor*
had been a *Donatist*, particularly of the Schism of the *Rogatists*.

St. AUGUSTINE afterwards wrote a long Letter to the Priest *Peter*, which he reckons as the second Book of that Work: Where he tells him with the same Mildness, that being a Priest, and advanced in Years, it does not become him to approve the Work of a young Layman, filled with so many Errors, the principal of which he points out to him; exhorting him to oblige *Victor* to correct them. At last he wrote two Treatises to *Victor* himself; in the one of which he shews him his Errors; in the other, he lets him see how much he has been in the Wrong to reprove him, either for doubting of the Origin of the Soul, or for affirming it is spiritual. These last Books too are written with so much Modesty and Charity, that *Victor* was moved with them, and wrote St. *Augustine* an Answer, to let him see he was reformed. Indeed, he had declared at the Beginning and End of his Work, that he would alter his Opinion, if he could be shewn that he had been mistaken. Thus the Errors he had supported through Ignorance, did not prevent his being *Catholic*.

ALYPIUS returned into *Italy* towards the End of the Year 420, or the Beginning of the following, and carried Pope *Boniface* the four Books that were addressed to him, and to Count *Valerius*, the second Book concerning Marriage and Concupiscence. The *Pelagians* did not fail to calumniate *Alypius* upon this Voyage; saying, He had brought above fourscore Horses out of *Africa*, to make Presents of to the Tribunes; that he had distributed a great deal of Money, and procured Inheritances, in order to corrupt the Powers, and stir up the People to Sedition. However ill-grounded these Reproaches were, we may from thence conjecture, that *Alypius* was charged with the soliciting some Order at Court against the *Pelagians*. In Fact, we find an Edict against them by *Constantius*, whom *Honorius*, whose Sister he had married, declared Emperor on the sixth of the *Ides of February*; that is, the eighth Day of that Month in 421, and who died six Months after. The Edict of *Constantius* is directed to *Volusian*, Prefect of *Rome*, and orders that all the *Pelagians*, and *Cælestius* by Name, shall be banished to an hundred Miles Distance, under Pain of Death to the Officers of the Prefect; who joins his Order to it, forbidding all Persons whatever

XXI.
Constantinus
acts for the
Church.
Ap. Aug. 1.
Op. imperf.
c. 85.
Id. c. 7.
Ibid. c. 42.
74. 111.
c. 35.
Sup. 9. The-
oph. an. 412.
Olympiad.
ap. Phot. Cod.
80. p. 194.
Chr. Cod.
of Theod. an.
421.
Ap. Bar. an.
420. init.
Phot. Cod.

A. D. 421. to conceal the Exiles, under Pain of Proscription. This is the *Volusian* Uncle to the young *Melania*, to whom *St. Augustine* had written a celebrated Letter upon the Incarnation.

THE Emperor *Constantius* also caused to be pulled down, all that was standing of the Temple of the Goddess *Celestis* at *Carthage*, to the very Foundations; so that the Place remained a Field for burying the dead: Which demonstrated the Falsity of the pretended Oracle of that Goddess, according to which her Temple was to be re-established. The Demolishing of that Temple was performed by *Ursus*, the Tribune and Procurator of the Domain, who was a *Catholic Christian*; and who, besides, did Religion another Piece of Service, in discovering the abominable Mysteries of the *Manichees*, by the Means of a young Girl named *Margaret*, who was not quite twelve Years old; and of a pretended Nun called *Eusebia*, both of the Number of their Elect. *St. Augustine* was assisting in this Discovery, by the Knowledge he had of their Doctrine, and he gives the Particulars of it in his Book of the Heresies; and authentick Acts were drawn up concerning it, before the Bishops in the Church of *Carthage*. The *Manichees* called those who practised these Abominations, *Catharists*; that is, *Purifiers*.

ABOUT the same Time appeared at *Carthage*, the Book of an *Heretick*, who was an Enemy to the *Old Testament*, which was exposed to Sale on the Port; and several Persons met there to hear it read, with a great deal of Curiosity and Pleasure. Some zealous *Christians* sent it to *St. Augustine*, desiring him to answer it without Delay. He found that the Author was not a *Manichee*, but a *Marcionite*, or some such Sect. For he rejected the *God* the Creator of the World; whereas the *Manichees* asserted it was the good *God* who created the World, but out of a Matter of which he was not the Author. *St. Augustine* confuted that Piece by a Work intitled, *Against the Adversary of the Law and the Prophets*, which he divided into two Books. In the first, he answers the Objections against several Passages of the *Old Testament*, upon the Creation of the World, and of Man in particular; upon the Sin of *Adam*, the Deluge, and other Questions of that Kind. In the second, he answers the Passages in the *New Testament*, employed against the *Old*. He first observes, that the *Jews*, besides the Canonical Scriptures, had unwritten Traditions, which they learnt by Heart, and which they called *Deuterofis*; which proves that their *Talmud* was not yet written, if *St. Augustine* was well informed.

XXII. **DULCITIUS**, Tribune and Notary of the Emperor, was in *Africa*, to put in Execution his Orders against the *Donatists*, and to endeavour at re-uniting them. He wrote concerning it to *Gaudentius*, Bishop of *Thabugada*, who had been one of their Commissioners in the Conference of *Carthage*, and endeavoured to divert him from putting in Execution the Threat he had made of burning himself and Friends with his Church: Adding, That if they believed themselves in the Right, they ought rather to fly according to the Precept of *JESUS CHRIST*. *Gaudentius* answered in two Letters, which *Dulcitius* sent to *St. Augustine*, desiring him to answer them himself. At first *St. Augustine* excused himself, by a Letter

to *Dulcitius*, wherein he tells him that he is oppressed with Business, A. D. 421¹ and that he has already refuted the vain Discourses of the *Donatists* in E. 204. al. 61. several of his other Works. He only answers the Instance they bring of^{a. 4.} the Jew *Razias*, who killed himself to avoid Slavery, as is related in the^{a. c. 7.} second Book of the *Maccabees*. He says, the Scripture only praises^{xiv. 37.} him for his Courage; and in other Places, sufficiently condemns these voluntary Deaths, which have no other Principle than Pride and Impatience. He promises at the End to answer *Gaudentius's* two Letters.

He kept his Word, and confuted them exactly, first placing *Gau-* Book I. cont.
dentius's own Words, and then his Answers. He had taken the same *Gaud.* Method in answering *Petilianus*, and placed before each Article, *Petilianus* says so; and then, *Augustine* answered thus. But *Petilianus* had accused him of Falshood, in saying he had never disputed with him by Word of Mouth. That *Gaudentius* might not have Recourse to such Subterfuges, he places, *Words of the Letter*; and then, *Answer*. As *Gau-* c. 31.
dentius advanced nothing new, *St. Augustine* only repeats what he had said in his other Works against the *Donatists*; except the Instance of *Razias*, which he confutes more at length than in his Letter to *Dul-* c. 32.
citius; but without contesting the Authority of the second Book of the *Maccabees*, which he acknowledges to be received into the Church, he observes, that the Laws of the Emperors against the *Donatists*, were c. 1.
not intended to put them to Death, but at most to reform or banish them. *Gaudentius*, not to appear conquer'd, made a Reply; and *St. Au-* Lib. II. cont.
gustine again answered it, not to leave him that weak Advantage. These *Gaud.*
are his last Works against the *Donatists*, whose Numbers, by his Cares, decreased daily.

SOME Years afterwards, *Dulcitius* proposed to *St. Augustine* eight Que- XXIII.
stions on several Passages of the Scripture; and *St. Augustine* answered^{Other Works}
them by Passages drawn from his other Works, where he had already^{of St. Augu-}
treated of those Questions. In this Work he cites the *Enchiridion* which^{stine.}
he had addressed to *Laurence*, Brother to *Dulcitius*, Primicerius of the^{De octo D.}
City of Rome, that is, Chief of some Company of Officers; for he ap-^{ali. question.}
pears to have been only a Layman. He had desired *St. Augustine* to^{to. 6. 11.}
compose a Book for him, which he might always have in his Hands^{Retr. c. 65.}
(for that is what the Word *Enchiridion* signifies in Greek) and might^{9. 1. n. 10.}
comprehend what ought to be principally observed in Religion; what^{Ench. c. 4.}
ought to be chiefly avoided, upon the Account of the several Here-
sies; how far Reason would carry us; and what was the Foundation
of the *Catholic* Faith. *St. Augustine* answers to all these Questions,
and says, that all Religion consists in Faith, Hope, and Charity; and
that those three Virtues are included in the Creed and Lord's Prayer.
He then explains them, enlarging chiefly upon the Creed, and dwelling
upon the most important Questions against the *Heathens* and *Hereticks*
of the Age; such as, concerning the Origin of Evil, against the *Mani-* c. 10, 11, &c.
cheans; of Grace and Predestination, against the *Pelagians*: So that this^{c. 27, 28, &c.}
little Work is an excellent Abridgment of Divinity. It was composed af-^{c. 37.}
ter the Year 420, since *St. Jerome* is there mentioned as dead.

A.D. 421.
c. 100.

St. AUGUSTINE, in this Work, speaks of the Usefulness of Prayer for the dead; and says, when we offer the Sacrifice of the Altar, or any Alms for the dead, that are baptized; for those that are very good, it is returning Thanks; for those that are not very wicked, they serve as a Propitiation; for those that are very wicked, though they are of no Service to them, they are of some Comfort to the living; and for them to whom they are of Service, it is for obtaining a full Pardon, or, at least, for making their Pains the more supportable. He speaks of it too in another Writing of the same Date, addressed to St. *Paulinus* of *Nola*, who had consulted him upon the Question, Whether it were of any Use to a dead Person to be interred near the Tomb of a Martyr, upon Account of those who desired to be buried in the *Basilica* of St. *Felix*? Methinks, said St. *Paulinus*, these pious Sentiments should not be useless; nor is it vain, that the whole Church has been accustomed to pray for the dead. Whence may be concluded, that it is of Service to a dead Person to be buried in a Place, which shews that the Help of the Saints has been sought for him. St. *Augustine* answered by the Treatise intitled, *Of the Care we ought to have of the dead*.

2 Macc. xii.
43,

c. 2.

c. 6.

IN the Entrance upon this Treatise he proves, that all we do for them is of no Service to them, but according as they have lived. We read, adds he, in the Books of the *Maccabees*, that Sacrifice was offered for the dead; and were we not to find it any where in the antient Writings, it is not a light Authority, that of all the Church, which appears in this Custom. For, recommending the dead is inserted even in those Prayers which the Priest makes to God at the Altar. He afterwards shews, that the Place of Burial, and the Burial itself, are Things, in themselves, indifferent to *Christians*; but the Place is, occasionally, of Use, if a Mother who is of the faithful, desiring her Son may be buried in the *Basilica* of a Martyr, believes that his Soul is assisted by the Merits of the Saint. For, that Faith is a Kind of Prayer, and is useful to the dead Person, provided he be in such a Condition as that it may be serviceable to him; and when the Mother afterwards comes thither, the Place itself excites her to pray with more Affection. He speaks of the Apparitions of the dead; and, without disputing of Facts, he shews that we may see the dead in Dreams, or otherwise, without their Souls having any Share in it; as we often, in Dreams, see the living, who know nothing of it. He asks, How then the Martyrs come to the Assistance of those who pray to them, and hear their Prayers? and owns this is a Question above his understanding; but it relates only to the Manner of the Intercession of the Saints, and not to their Suffrages, or to their Merits; of which he makes no Question.

c. 12.

He concludes thus; It being so, let us not imagine that nothing is of Benefit to the dead, for whom we are solicitous, without it be the solemn Sacrifices we offer for them, either at the Altar, or by our Prayers and our Alms; though they are not beneficial to all for whom they are made, but to those only, who, during their Life, put themselves in a Condition of benefiting by them. But because we cannot discern them,

we

we are to do it for all the regenerate ; for it is better that our Assistance A. D. 451. be superfluous to some, than it should be wanting to those whom it does benefit : And every Man does it more carefully for his own Friends, that they may do the same by him. St. Augustine, besides, speaks of the Apparitions of the dead in two Letters written towards the Year 414, to his Friend *Enodius*, Bishop of *Uxala*, who had consulted him on this Subject. Ep. 159. al. 400. 161. al. 101.

TOWARDS the Year 420, he wrote his Treatise against Lying, in Answer to a Question of *Consentius* ; and at the same Time wrote him a Letter upon another Question, concerning the immediate State of the glorified Body after the Resurrection. In the Treatise against Lying, he chiefly combats those who believed Lying was allowable, in order to discover the *Priscillianists* : For those *Hereticks* held it as a Maxim, That it was sufficient to believe right, and speak the Truth to their Brethren ; but that it might be disguised to Strangers. Thus, with the *Catholicks*, they pretended to be so, and did not scruple enforcing their Diffimulation by Perjuries. Some *Catholicks* thought it allowable to behave in the same Manner to them ; to pretend to esteem their Authors, and to believe their Doctrine, in order to convince them. And we find that St. *Flavian*, of *Antioch*, had made use of an Artifice of the like Kind against the *Messalians*. ii. Retr. c. 69. to. 6. p. 448. Epist. 205. Sup. lib. xvii. n. 56. Sup. lib. xix. n. 26.

St. *Augustine* absolutely condemns that Practice, and maintains that it is never permitted to lie in Matter of Religion, otherwise the Martyrs must have been in the wrong not to have preserved their Lives by such easy Means ; and he shews, that if Lying be admitted in this Matter, the Foundation of our Faith is overturned. Passing on, he condemns all sort of Lying, and gives an Answer to all the Passages of the Scripture brought to authorize it in certain Cases. He shews there is no Instance of it in the *New Testament*, and as to those in the *Old*, that what appears a Lie is not really one, which the Scripture never allows of. He opposes the recompensing of Sins, and insists that we are never to do any Evil, under Pretence of any Good whatever. In this Work, according to the Judgment he himself makes of it, he treats the Question of Lying more openly and clearly, than in that which he composed some short Time before his being made Bishop. Sup. lib. v. n. 11. Clem. Alex. Strom. iv. c. 12, 13, &c. c. 18. Sup. lib. xx. n. 12.

St. *Augustine* having recovered the entire Work of *Julian* against him, and carefully examined it, observed that the Extracts he had received from Count *Valerius* were not altogether conformable to the Original, and was afraid that *Julian* might accuse him of Imposture, as in Effect he did not fail to do. St. *Augustine* therefore resolved to make a full Answer to it, which he immediately did in 421, in a Work which he owns to have laboured very much in, and which is esteemed the finest of his Writings against the *Pelagians*. It is divided into Six Books ; the two first, of which Combat *Julian* in the general from the Authority of the Catholic Doctors ; the four others confute his Four Books Step by Step. XXIV. Book against Julian. ii. Retract. c. 61. Epist. 207. ad Claud.

A.D. 421. IN the first, He shews that *Julian* by accusing the *Catholicks* of being *Manicheans*, accuses those Fathers of it, who had written before that Time; that is, *St. Irenæus*, *St. Cyprian*, *Reticius* Bishop of *Autun*, *Olympius* a *Spanish* Bishop, *St. Hilary*, and *St. Ambrose*, from whom he cites the Passages upon Original Sin. We have none of the Works of *Reticius* and *Olympius*. We know no more, than that *Reticius* was present at the Council of *Rome* against the *Donatists*, under Pope *Melchades*, in 313. *Julian* brought some Passages of *St. Basil* and *St. John Chrysostome*, from which he drew some Advantage. *St. Augustine* answers them, and proves that the East is not less against the *Pelagians* than the West. He afterwards makes appear, that *Julian* himself favoured the *Manicheans* with thinking of it, by some of his Propositions, the Consequences of which he did not see. In the second Book, from the Authority of the Fathers, he answers the five Arguments of the *Pelagians* against Original Sin: Those are, that it was making the Devil Author of the Birth of Man, condemning Marriage, denying that all Sins were remitted in Baptism, accusing God of Injustice, and making us despair of Perfection. Against these Calumnies he brings the Authority of ten Bishops, the same from whom he had proved Original Sin; *St. Irenæus*, *St. Cyprian*, *Reticius*, *Olympius*, *St. Hilary*, *St. Gregory of Nazianzum*, *St. Ambrose*, *St. Basil*, *St. John Chrysostome*, the Pope *St. Innocent*; and to them adds *St. Jerome*, whose Praise he enlarges upon in several Parts of this Work.

iii. in Jul. He then proceeds to examine each Book of *Julian* by itself: He speaks of the Sin of Concupiscence, and shews how different it is from that evil Substance which the *Manicheans* supposed to be in us. In the fourth Book he chiefly proves two Things; that the Virtues of *Infidels* are not real Virtues, and that Concupiscence is bad, by the Testimony even of *Heathen* Authors. He there occasionally explains, how **c. 3. n. 16.** **c. 12. n. 60.** **c. 14. n. 72.** **c. 15. n. 78.** **c. 3. n. 42.** **c. 1. n. 4.** **c. 3. n. 10.** **c. 4.** **Rom. i. 18.** **c. 4.** **c. 3.** **c. 6, 7.** **c. 13.** **God** desires that all Men should be saved. In the fifth Book he shews, that all *Christians* attribute to Sin the Pains which Children suffer here from their Birth, and Exclusion from the Kingdom of God if they die without Baptism; that Sin may be the Punishment of a preceeding Sin, as in those whom *St. Paul* tells us were delivered over to a reprobate Mind; and that in the same condemned Mass some are chosen freely, others are Vessels of Wrath. In the sixth Book he confirms the Belief of Original Sin, by the Baptism of Infants, the Ceremonies of Exorcisms and Breathing, to chase away the Devil. He shews, by the Example of the engrafted Olive-Tree, which produced only a wild Shoot, that the regenerate must necessarily beget sinful Children; and that Baptism sanctifies even the Body, though it continues corruptible.

XXV. **Pelagians** **condemned in** **the East.** **iii. in Julian.** **c. 1. n. 5.** **EVER** since the Sentence of Pope *Zosimus*, till the Year 431, the *Pelagians* had never ceased demanding an universal Council, saying that the denying of it to them was a Proof of the bad Cause of the *Catholicks*. *St. Augustine* answered, that this was the Language of all *Hereticks*. Your Cause, says he, has just been determined before the Bishops, who are the proper Judges: There is nothing more to be examined with you, but

but only to make you execute the Sentence, or to quell your uneasy Tempers. In the Year 417, preaching at *Carthage*, he had said, the Result of two Councils on this Affair has been sent to the Apostolick See, the Answer to it is come back, the Cause is decided. He meant the two Councils of *Carthage* and of *Milevum*, and the Rescripts of Pope St. Innocent.

THE *Pelagians* therefore addressed themselves to the Bishops of the East, pretending they were unjustly persecuted by those of the West. They sent some of their fugitive Bishops to *Constantinople*; but *Atticus* objected to them the antient Faith of the Church, rejected them, and would not suffer them even to stay at *Constantinople*. They were no better received at *Ephesus*, where they had, apparently, been in Hopes of Protection, upon Account of the Stay *Cælestius* had made there. About the same Time, *Pelagius* was prosecuted in a Council where *Theodorus*, Bishop of *Antioch*, presided. His Accusers were, still, *Heros* and *Lazarus*. He was convicted of Heresy, and turned out from the holy Places of *Jerusalem*; and the Bishop *Praxlus*, with *Theodorus*, wrote of it to the Pope. From this Time there is no farther Mention of *Pelagius*, and he was old enough not to have lived long after. *Julian* was one of those who went into the East, and was there, as is believed, in the Year 421. After having run through many Provinces with his Companions, he went into *Cilicia*, to find out *Theodorus* of *Mopsuestia*, whom he looked upon as his Master, and whose Instructions he intended to take, in order to the writing his eight Books against St. *Augustine*, as he afterwards did. However, after *Julian* had left *Cilicia*, a Council was held there, where *Theodorus* himself condemned the Doctrine of the *Pelagians*, and anathematized *Julian*.

To this Time, and to the Year 421, is referred, with the greatest Probability, the Death of St. *Mary the Egyptian*, so famous for her Repentance. In *Palestine* there was a Hermit named *Zosimus*, who had passed fifty three Years in a Monastery, when a Thought came into his Head, that no body could teach him any thing more in the Monastick Life. To undeceive, and to shew him, that we may always advance in Perfection, he recived an Order to go to a Monastery situated near the River *Jordan*. He was received there, and found, in Effect, that they there practised a most perfect Life. During *Lent*, they all left the Monastery, passed over *Jordan*, and dispersed into the Defart. Some of them carried a little Provision for their Support, others lived upon the Herbs they met with; but when they came back, they never communicated to each other what they did during that Time. *Zosimus* still went on, intending to get into the remotest Part of the Defart, and see if he could not find some Hermit still more perfect. Having advanced thus for twenty Days; as he stopt at Noon to rest himself, and said the Sext Prayer, he saw, as it were, the Figure of a human Body. At first he was afraid, and made the Sign of the Cross; he then saw it was really somebody that appeared naked, and Sun-burnt, with white Hair. He ran that Way filled with Joy, but the Person fled: He drew nearer,

nearer, by Degrees, and when he was near enough to be heard, he cried out to it to stop, and to bless him. At last the Person, who fled, answered, Abbot *Zosimus*, I am a Woman, throw me your Cloak to cover me, that I may come near you. *Zosimus*, terrified to hear her name him, perceived plainly it was a Saint; and after she had received his Cloak, and they had entred into Conversation, he desired her to tell him who she was, and why she lived in that Manner: Which she thus complied with.

Sup. Lib. xi.
n. 34.

I AM an *Egyptian*: At Twelve Years of Age I left my Relations, and went to *Alexandria*, when I plunged my self into Debauchery, and led a Life so infamous, that I am ashamed even to think of it; I lived Seventeen Years in those abominable Practices. One Summer's Day I saw several Persons running towards the Sea; I asked where they were going: They told me they were going to *Jerusalem*, against the Feast of the Exaltation of the Holy Cross. I embarked with them, looking only for fresh Opportunities to continue my Debauches. That Feast of the Holy Cross was in *Constantine's* Time celebrated on the Thirteenth of *September*: The Saint went on thus; Being arrived at *Jerusalem*, when the Day of the Feast was come, I mixed with the Crowd to get into the Church, when the Holy Cross was shewn; but I was always pushed back. At last, having done my Utmost, I retired into a Corner of the Court, and began to think my Crimes had made me unworthy of entring that holy Place. I began to weep and beat my Breast, and seeing an Image of the holy Virgin over the Place where I was, I begged her to obtain me Admission into the Church, promising to renounce the World, and to go wherever she should appoint.

I THEN got in without any Trouble, and having seen the Holy Cross, and kissed the Pavement of that holy Place, I came back to return Thanks to the holy Virgin, and to pray her to guide me; and I heard a Voice which cried to me from a-far; If thou passest *Jordan*, thou shalt find perfect Ease. As I was going out of the Court, some body gave me three Pieces of Money, with which I bought three Loaves, and having asked the Way to *Jordan*, I walked all the rest of the Day, and at Night arrived at a Church of *St. John Baptist* near the River: There I received the holy Mysteries, and having eaten the Half of one of my Loaves, I passed *Jordan*, and came into this Desert. And how long have you lived there? said *Zosimus*. It is, said she, as near as I can judge, forty seven Years. And what Sustenance have you found? replied he. The Bread I carried with me, answered she, lasted me sometime: Afterwards I lived upon the Herbs I found in the Desert. *Zosimus* went on; Have you passed so many Years without Pain, and without being concerned at so sudden a Change? What you ask, replied she, gives me Horror, and I know not whether I can give you an Account of it, without exposing my self a-fresh to the same Dangers. Hide nothing from me, said he: She then thus resumed her Discourse.

I PASSED seventeen Years in combating my Passions, which were like so many wild Beasts; I loved Wine extremely, and sometimes I had not even Water to quench my Thirst. I was tempted to sing some of the infamous Songs I had learnt; in short, I was solicited by the most shameful Desires, and I carried about me a Fire that consumed me. At those Times I beat my Breast, I threw my self on the Ground, and watered it with my Tears; at length I had Recourse to the holy Virgin my Protectress, who has always supported me. My Cloaths being worn out, I suffered severely from the Heat and the Cold, and often I fell down, and remained without Breath or Motion: I have supported great Temptations from the Devils. As she from Time to Time made use of Passages from the Scripture, *Zosimus* asked her if she had ever studied, to which she answered smiling; Believe me, since my passing *Jordan*, I have never seen living Soul 'till this Day, not so much as any brute Creature, and have never learnt any Thing; but *it is God that teacheth Men Knowledge*. To conclude, ask me no farther, and as to all that I have told you, I conjure you by our LORD JESUS CHRIST to mention nothing of it to any one, 'till GOD shall take me out of this World, only perform what I am going to tell you. Next *Lent* do not pass over *Jordan*, according to the Custom of your Monastery; remain behind at home, and on *Holy Thursday* at Night, take the Body and Blood of JESUS CHRIST, and wait for me on the Banks of *Jordan*, on the Side that is inhabited; for I have not received the sacred Gifts since I took them in the Church of St. *John*, and I most ardently long for them.

HAVING spoken thus, she recommended her self to his Prayers, and ran into the farthest Part of the Desert. *Zosimus* knelt down and kiss'd the Earth where she had trodden; he then returned praising GOD and full of Joy, and went back to the Monastery as the others did against *Palm-Sunday*. During all that Year, he did not dare to mention what he had seen, waiting for the following *Lent* with Impatience. The rest of the Monks went away according to Custom: As for him, a Fever seized him, according to the Saint's Prediction, who told him he would not be able to go out, though he should have a Mind to it. Some Days after he recovered, and on the *Holy Thursday* he took the Body and Blood of our LORD in a small Chalice, and a few Figs, Dates and Lentils in a Basket, and went and sat himself down near *Jordan*, expecting the Saint; but he was in Pain for her passing over. She appeared on the other Side, and having made the Sign of the Cross over the River, she went forward, walking upon the Water. Astonished with this Miracle, he would have bowed before her, but she cried out to him; What are you doing, Father, you who are a Priest, and carry the divine Mysteries? She then desired him to say the Creed and the Lord's-Prayer, and having received the holy Sacrament, she prayed him to return the next Year to the Torrent where he had found her at first. He beg'd her on his Side to accept the Sustainance he had brought her; she took only three Lentils with the Tips of her Fingers, and recommended her self to his Prayers, and then went back over *Jordan* as she came.

THE next Year *Zosimus* went over to the Desert according to the Custom; and being come to the Flood, he found the Saint stretched out dead, and bathed her Feet with his Tears. Then having repeated some Psalms, and said the Burial-Service over her, as he was doubting whether he should bury her, he saw written on the Earth near her Head; Abbot *Zosimus*, here bury the Body of the poor *Mary*, and pray for me who died the very Night of the Lord's Passion, after you shall have received the holy Mysteries. He was overjoyed at having learnt the Saint's Name, but he knew not how to dig the Earth, if a Lion had not come and made the Grave. He buried her, praying her to pray for the whole World; and being returned to the Monastery, recounted all that he had seen and heard of this holy Penitent. He died at about an Hundred Years of Age; and an Author of that Age wrote this History from the Relation of the Monks. The Church honours the *Egyptian Saint Mary*, on the 2d Day of April, and St. *Zosimus* on the 4th.

Martyr. R.
2. & 4. Apr.
XXVI.
Persecution in
Persia.
Theod. V.
Hist. c. 39.

THE Church in the East enjoyed Peace under the Emperor *Theodosius* the younger, but the Christians in Persia suffered a cruel Persecution. A Bishop called *Audas*, or *Abdas*, in other Regards a Man of great Virtue, hurried on by an indiscreet Zeal, destroyed one of the Temples where the Persians adored the Fire. The King having heard of it from the *Magi*, had *Audas* brought before him, and at first complained of it in soft Terms, and ordered him to rebuild the Temple; but the Bishop refus'd to comply, and the King threatned him to lay all the Churches in Ruins. He kept his Word with him, and after he had caused him to be put to Death, gave Orders for pulling down all the Churches. *Theodoret*, in his Account of this Story, blames the Bishop for destroying the Fire-Temple, but praises him for suffering Martyrdom rather than rebuild it. For methinks, says he, it is the same Thing to worship the Fire, as to build a Temple to it. Such was the Rise of that Persecution, which had already been cruel under the Ninth Consulate of *Theodosius*, and the Third of *Constantius*, that is, in 420, and still continued Thirty Years. King *Isdegerd* began it; after his Death *Gororanes*, or *Vararanes* his Successor continued it, and the Son of the latter went on in the same Way.

Chr. Marc.
420.

THE Torments were various and cruel; there were some of the Christians whose Hands they fleaed, of others their Backs, of others their Faces, from the Forehead to the Chin. The Persecutors split Reeds in two, applied the flat Sides, and covered the whole Body with them; then they tied them close with Cords from Head to Foot, and then forcibly tore off the Reeds one after another; so that they brought the Skin off with them. They dug great Ditches, and after having well plaister'd them, shut a Number of large Rats into them; then they threw in the Martyrs, bound Hand and Foot, so that the Rats, pressed by Hunger, gnawed them by Degrees, without their being able to defend themselves. These Cruelties hindered not the Christians from running to meet Death, to gain eternal Life: Four Martyrs, *Hormisdas*, *Suenes*, *Benjamin* and *James*, are recorded in particular.

HORMISDAS was of the chief Nobility amongst the *Perfians*, of the Race of the *Achemenides*, Son to the Governor of a Province. The King having heard that he was a *Christian*, had him brought before him, and commanded him to renounce JESUS CHRIST: *Hormisdas* answered, That he that should despise GOD, would more easily despise his King, who was but a mortal Man. The King took from him all his Wealth, all his Honours, had him stript naked, except a small Piece of Linnen that went round his Middle; and in that Condition ordered him to lead the Camels of the Army. A long Time after, looking out of his Chamber, he saw *Hormisdas* all Sun-burnt, and covered with Dust; and calling to Mind the high Station of his Father, called him to him, ordered a Shirt to be given him, and said; Now at least leave thy Obstinacy, and renounce the Carpenter's Son. *Hormisdas* tore the Shirt, and threw it at him, saying; If you thought to make me change my Religion for this fine Present, keep it with your Impiety. *Suenes* was Master of a Thousand Slaves. As he refused to renounce the true God, the King asked him which was the vilest of all his Slaves, and to him gave all the rest of them; *Suenes* himself, and his Wife, whom he compelled to marry him: But *Suenes* was not moved, and continued firm in the Faith.

BENJAMIN was a Deacon, and the King had caused him to be put into Prison. Two Years after there came a Roman Ambassador upon other Affairs, who hearing that the Deacon was in Prison, demanded his Liberty. The King granted it, upon Condition that *Benjamin* should promise not to talk to any of the *Magi* about the *Christian* Religion; and the Ambassador promised it. But *Benjamin* said it was impossible for him to hide that Talent for which he must be accountable: However, as the King knew nothing of his Resistance, he ordered him his Liberty. *Benjamin* continued to convert the *Infidels*. At the Year's End the King was told of it; he ordered him to be brought before him, and commanded him to renounce his God. How would you treat him, said *Benjamin*, who should renounce his Obedience to you, to acknowledge another King? I would put him to Death, said the King. *Benjamin* answered; What Punishment then does he not deserve who abandons his Creator, to pay Divine Honour to a Creature like himself? The King enraged, ordered twenty Reeds to be pointed, which were forced up the Nails of his Hands and Feet: And as he despised that sort of Torment, he ordered another pointed Reed to be thrust into that Part of his Body which of all is the most sensible, which was repeated several Times; at last he caused him to be empaled on a Stake on all Sides rough with Knots, and so the Martyr expired. *James* having been a *Christian*, was come back to the *Persian* Religion, out of Complaisance to King *Isdegerd*; but his Mother and Wife afterwards brought him back to *Christianity*. The King was so provoked at it, that he had him cut Piece-meal at the Joints of each Limb: First his Hands, then his Arms; afterwards his Feet and Legs; so that nothing remained but his Body and Head, and as he was confessing JESUS CHRIST, they at last cut off his Head.

Niceph. xiv.
Hist. c. 20.

XXVII. *Conversion of the Saracens.* At the Beginning of this Persecution, towards the Conclusion of *Isdgerd's* Reign, the *Magi* procured Orders to be issued out to all the Chiefs of the *Saracens*, Subjects of *Persia*, to guard the Roads, and to apprehend all *Christians*, that no Man should go over to the *Romans*. *Aspebetes*, who was one of those Chiefs, touched with Compassion for the *Christians*, who were so cruelly treated, stopped none, but on the contrary, assisted them in making their Escape. Being accused of it to *Isdegerd*, he determined to go over to the *Romans* with his Son *Terebon* and all his Family. *Anatolius*, who was then Governor of the *East*, gave him a civil Reception, together with the Command of the *Arabs*, who were tributary to the *Romans*.

p. 22.

Terebon, the Son of *Aspebetes*, had from his Infancy been paralytic on one Half of his Body; that is, all over his Right-side, from Head to Foot. Being gone with his Father into that Part of *Arabia* that was subject to the *Romans*, always afflicted with his Distemper, he said to himself one Night: *Terebon*, what is all the Art of Physicians? Where are the Imaginations of our *Magi*, and the Power of what we adore? The Fables of the Astrologers, their Enchantments and Charms? All that comes to nothing, if it be not God's Pleasure. Having made these Reflections, he began to pray to God with Tears, and said: Great God, who hast made Heaven and Earth, if thou hast Pity on my Misery, and deliverest me from the sad Disease, I will become a *Christian*, and renounce all *Pagan* Superstition. Having spoken thus, he fell asleep, and saw a Monk with a large gray Beard, who asked him what ailed him. *Terebon* told him his Distemper; the Monk answered, Perform what thou hast promised to God, and he will heal thee. *Terebon* repeated his Promise, and the Monk said to him; I am *Euthymius*, who live in the Desert of the *East*, ten Miles from *Jerusalem*, in the Torrent to the South of the Road to *Jericho*; if thou wilt be healed, come to me without Delay.

p. 23.

Terebon rose, and told the Dream to his Father, who immediately took him with him, together with a good Body of *Arabs*, and a large Convoy, and came to the Place that had been shewn him in the Dream, where lived *Euthymius* and *Theocliftus*. The Monks who lived under their Government seeing this Multitude of *Barbarians*, were frightened. But *Theocliftus* went up to them, and said, What seek you? They answered; We seek the Servant of God *Euthymius*. The Abbot *Theocliftus* said to them, he speaks to no Body till Saturday, he is retired. *Aspebetes* took *Theocliftus* by the Hand, and shewed him his Son, who spoke thus: I was seized with this Distemper in *Persia* long since, and have in vain tried all the Skill of Physicians, and all the Superstitions of the *Magi*; on the contrary my Distemper grows worse. Being come into this Country, I was moved by God, and said thus and thus to my self. He then told him his Reflections and his Dream, and added; I beg you therefore not to hide from me the Physician to whom God has directed me. *Theocliftus* reported all this to *Euthymius* in his Retirement; and *Euthymius* not thinking he was permitted to resist the divine Revelations, came to them, and having prayed with Fervour, made the Sign of the Cross over *Terebon*, and healed

healed him instantly. The *Barbarians* astonished, believed in *JESUS CHRIST*, and falling upon the Earth, begged they might receive Baptism. *Euthymius* seeing they sincerely believed, had a small Font made in a Corner of his Cell, and having instructed them, baptized them all: First, *Aspebetes*, whose Name he changed to that of *Peter*; then *Maris* his Wife's Brother. They were the two Chief Men of the Company, and the most distinguished for their Wisdom and Riches. Then he baptized *Terebon* and all the rest. He kept them forty Days with him, to instruct and confirm them in the Faith: He afterwards dismissed them. But *Maris*, *Terebon*'s Uncle, would not leave those holy Monks. He renounced every Thing, and gave his Riches, which were great, towards building and enlarging the Monastery, where he passed the rest of his Days, and became a religious Servant of God. The Noise of this Miracle drew a vast Crowd of Sick of all Kinds to *Euthymius*, who were healed: So that he became famous in a short Time, and his Reputation reached over all *Palestine* and the neighbouring Provinces.

ST. *Euthymius* was of *Melitene*, the Metropolis of the lesser *Armenia*; his Father *Paul*, and his Mother *Dionysia* were much distinguished by their Nobility and Virtue. Having lived long together without Children, they went to the Church of *St. Polyenctes* the Martyr near the City, and there passed many Days in Prayer. One Night they saw a Vision, wherein it was twice said to them: *Euthymeite*, that is in *Greek*, be of good Courage, you shall have a Son of that Name, because the whole Church shall recover Courage at the Time of his Birth. In Effect they had a Son, born in the Month of *August*, in the Fourth Consulate of *Gratian*, that is in the Year 377. They named him *Euthymius*, and the Year following, the Emperor *Valens* being dead, Peace was restored to the Church. The Parents of *Euthymius* devoted him to GOD from his Birth, and his Father being dead, his Mother offered him at three Years old to *St. Otreus*, Bishop of *Melitene*. He baptized him, cut off his Hair, made him Reader, brought him up with him in his Episcopal Palace, as if he had been his own Son, and ordained the Mother Deaconess. He had the Child instructed by two excellent young Men named *Acacius* and *Synodius*, then Readers, and afterwards Bishops of *Melitene* successively. *Euthymius* applied himself much to the Study of sacred Literature, and to the Celebration of divine Service, exercising himself in every Virtue. After he had been well instructed and gone through all the Degrees of Ecclesiastick Functions, *St. Otreus* ordained him Priest of the Church of *Melitene*, and gave him the Government of the neighbouring Monasteries, because from his Infancy he shewed a particular Inclination for the Monastick Life. From the *Epiphany* to *Easter*, he retired to a desert Mountain, where afterwards was built a Monastery named the *Ascension*, and there passed the *Lent* in Solitude.

At the Age of Nine and Twenty, that is, in the Year 406, finding himself too much hindered by the Care of the Monasteries, he left the City of *Melitene*, and fled to *Jerusalem*. Having adored the Cross, and visited the holy Places, he conferred with the Hermits of the Country thereabouts, and retired to the *Laura* of *Pbaran*, six Miles from *Jerusalem*;

XXVIII.
Beginning of
St. Euthymius
Ibid. p. 6.

p. 7.

Sup. xvii.
n. 37.

Sup. xvii.
n. 18.

p. 9.

p. 13.

Sup. xvii.
n. 6.

A. D. 421. *salem*; that is, into a Cell without the *Laura*. He had Nothing, and got his Living by making of Mats. He contracted a particular Friendship with *Theodotus*, his Neighbour; and they every Year retired together into the Desert of *Cutla*, from the *Octave* of the *Epiphany* to *Palm-Sunday*. It was now five Years that *Euthymius* had been at *Pbaran*, when going to *Cutla* with *Theodotus*, as was usual, they found a Torrent very deep and difficult to pass over, in the Desert. Examining on all Sides, they saw to the North a large Cavern, to which they climbed with much ado. But when they were got up to it, they believed God had prepared the Place for them, and there fixed their Dwellings, living on the Herbs they met with.

p. 16. SOME Herdsmen of a Place called *Lazarion*, driving their Flocks of Goats, found the two Hermits, and fled; but they said to them, Be not afraid, Brethren, we are Men like you, who live here for our Sins. Those Goatherds brought them acquainted with others, and from that Time the Inhabitants of *Lazarion* assisted them, and the Monks of *Pbaran* having learnt where they were, went and visited them. Their two first Disciples were *Marinus* and *Luke*, who afterwards founded a Monastery and instructed the Abbot *Theodorus*, famous in this Desert. Upon this came a great Number of Disciples to *Euthymius*; but he left to *Theodotus* the Care of instructing them, that he might live more retired. At first they did not intend to build a Monastery there, but only a *Laura*, as at *Pbaran*. However, seeing that at Night they could not go up to the Grotto, which they made their Church, so difficult was the Access to it, they built a Monastery below; but *Euthymius* lived in the Cave. Amongst the Instructions he gave them, he recommended to them to work with their Hands; saying, it was ridiculous that Laymen should take a great deal of Pains to keep their Wives and Children, to offer to God their First-fruits, to bestow Alms according to their Power, and to pay Tribute; and that we should profit by the Labour of others, without providing for our selves, at least for our Subsistence.

XXIX.
War with
Persia.
Socr. vi.
c. 18.

Chr. Pasch.
p. 313. C.
Chr. Marc.
Cod. an.
Socr. xii. c. 20.
Chr. Marcel,

THE *Christians* of *Persia* finding themselves persecuted, had Recourse to the *Romans*, desiring them not to suffer them to be destroyed. *Atticus* received them favourably, and informed the Emperor *Theodosius* of it, who was besides ill satisfied with the *Persians*. Their King therefore having sent to demand back the Fugitives, the *Romans* told them they would not restore them; that they were resolved to run all Hazards for their Religion; and that they would rather have a War with the *Persians*, than suffer the *Christians* to perish. Thus War was declared; the *Romans* had the Advantage, and gained a great Victory over the *Persians*; the News of which was brought to *Constantinople* on Tuesday the eighth of the *Ides* of *September*, in the Consulate of *Eustathius* and *Agricola*, that is, the sixth of *September* 421. At last the *Persians*, after many Losses, were obliged to accept the Peace they had refused, and which was concluded in the thirteenth Consulate of *Honorius*, and the tenth of *Theodosius*; that is, in 421.

ACACIUS,

ACACIUS, Bishop of *Amida*, upon the Frontiers of *Persia*, performed A. D. 421 a memorable Action, on Occasion of this War. The Romans had taken about seven thousand Prisoners, whom they would not restore, and who were perishing by Famine. At this the King of *Persia* was much enraged. Then *Acacius* assembled his Clergy, and spoke thus to them; Our God has Need neither of Dishes nor Cups, because he neither eats nor drinks: Since then our Church has a great Number of Gold and Silver Vessels by the Liberality of the People, we ought to make Use of them to set at Liberty and feed these captive Soldiers. In Effect, he ordered the Vessels to be melted down, paid the Ransom of the *Persians* to the Roman Soldiers, gave them Provisions and Necessaries for their Journey, and so sent them Home to their King; who admired that Action, and confessed the Romans knew how to conquer by Generosity, as well as by Valour. He desired to see Bishop *Acacius*, and the Emperor *Theodosius* granted it.

THEY mention several Miracles that happened on occasion of this War; and the Success of it is attributed to the Virtues of *Theodosius*. *Pulcheria*, his eldest Sister, had taken a very great Care of his Education, though she was no more than two Years older than he. She was not quite fifteen when she devoted her Virginity to God, and persuaded her two Sisters to do the same, in order to admit no Stranger into the Palace, who might be the Occasion of any Jealousy or Revolt. As a publick Testimony of her Vow, she offered in the Church of *Constantinople* a Gold Table for an Altar, set with Jewels of wonderful Workmanship, with an Inscription on the Fore-part of it, shewing the Occasion of its being offered. In 415, when she was about sixteen, the Emperor took her in to a Share of the Empire with him, and declared her *Augusta*; which was an unprecedented Thing. She governed the Empire of the East with great Wisdom, taking wise Counsels, and her self giving the Orders, that the Resolutions might be executed with Vigour. For she both spoke and wrote perfectly well in *Latin* and *Greek*: But she gave the Honour of every thing to her Brother; and she had him instructed in a Manner suitable to his Rank. He learnt from the best Masters, the Exercises of Riding, Fencing, and such like. She herself taught him to appear in Publick with Gravity and Dignity; to regulate his Gate and his Countenance; to put proper Questions; to appear gentle or terrible, according to the Occasion.

SHE was not less careful to inspire him with Piety, accustoming him to frequent Prayer, to visiting the Churches often, and adorning them with valuable Presents; to honouring Bishops, and true Monks, and other virtuous Persons; and to be upon his Guard against Novelties in Religion. He put the last Hand to the Destruction of the Idol Temples, and to the abolishing Idolatry. The Palace was as well regulated as a Monastery. The young Emperor rose very early to sing with his two Sisters, alternately, the Praises of God. He had the Holy Scripture by Heart, and talk'd pertinently of it to the Bishops. There was a Library of the Sacred Books, and of all the Interpreters of them. He fasted

XXX.
Education of
Theodosius
the Younger.
Socr. vii. c. 18.
Theod. v.
hist. c. 37.
Soz. ix. c. 1.

Chr. Marcel.
ann.

Theod. v.
c. 37.
Socr. vii. c. 22.

A. D. 421. often, chiefly on *Wednesdays* and *Fridays*; patiently bore Heat and Cold, and had nothing of the Delicacy of a Prince born to the Purple; amongst other things, his Patience and Sweetness of Temper are commended. He granted to *Asclepiades*, Bishop of *Chersonesus*, the Pardon of several Criminals who were in Prison, for having taught the *Barbarians* the Art of Building Ships. If any Criminal was condemned to die, he pardoned him before he went out of the Gates of the City: For they were executed without the City. And as he was asked the Reason of his Clemency, he answered, It is very easy to put a Man to Death, but God only can bring him to Life. He made a Law to forbid even the *Jews*, and the *Heathens*, the Shews at the Theatre, and the *Circus* in every City, on *Sunday*, *Christmas-Day*, the *Epiphany*, *Easter-Day*, and from *Easter* to *Whitsuntide*, and on the *Feasts of the Apostles*; even though they should fall on those Days to be celebrated in Honour of him; as on his *Birth-Day*. That Law is of the first of *February*, 425.

L. 59, 60, 61. He renewed the Laws of his Predecessors against *Hereticks*, by Name including the *Novatians*, and that by three Laws, all three of the Year 423. The same Year he made three in Favour of the *Jews*, in order to quell the indiscreet Zeal of the *Christians*. He forbade them the taking away their Synagogues, or the despoiling them of their Ornaments: But he also forbade them building any new; and confirmed the Prohibition against circumcising of *Christians*, or of keeping them for Slaves. He forbade the *Christians* abusing the Authority of Religion, in order to commit any Violence against the *Heathens*, any more than against the *Jews*, so long as they remained quiet; or to take any thing from them, under Pain of restoring four times the Value. To conclude, he confirmed the Constitutions against the *Heathens*; reducing the Penalty of Death established against those who sacrificed to Idols, to no more than Banishment, with Confiscation of Goods. These three Laws are of the same Year 423.

L. ult. C. Th. de Ne Christ. manc. L. 24. C. Th. de pag. It is to this Zeal for Religion, and to the other Virtues of *Theodosius* the Younger, that the Historians of that Age, *Socrates*, *Sozomen*, and *Theodoret*, ascribe his Prosperities and Victories. However, they seem to have given a little into the Inclination, so common to Writers, of praising the reigning Prince, and of dissembling his Faults: For the Sequel will shew us, that *Theodosius* was weak, governed, and easy to be prejudiced. *Theodoret* himself tells us an Action of his, which discovers a Mind wherein vain Scruples prevail, rather than a Spirit of sound Religion: A Monk sued to him for a Favour in a very bold Manner; which having been several Times refused him, he excommunicated the Emperor and withdrew. The Emperor being returned to the Palace, it being now Dinner-time, and the Company come, declared that he would not touch a Morsel, till he was absolved of that Excommunication; and accordingly sent to the Bishop, and besought him to order that Monk to absolve him. The Bishop sent him Word, That he must not regard the Excommunication of every one who should take it into his Head to do it, and that he himself pronounced him absolved from this; but the Emperor

**Theodoret. v. Hist. c. 36
ibid. c. 37.**

peror was not satisfied till such Time as they had found the Monk, A. D. 421. which they at last did with a great deal of Difficulty, and that he had restored him to his Communion.

THEODOSIUS was twenty Years old, when he married *Atbenais*, Chron. Pasch. an. 420, &c. Daughter to an *Athenian* Philosopher named *Leontius*, or *Heracitus*. He made this Choice, by the Advice of *Pulcheria* his Sister, from the Consideration of her Beauty, and the Perfections of her Mind; for her Father Socr. vii. c. 21. Marc. Chr. had given her an excellent Education, but had disinherited her; for which Reason she was come to *Constantinople*, in order to make void the Will, and complain against her two Brothers, who insisted upon the Validity of it. She was a *Heatben*, but, before she was married to the Emperor, was baptized by *Atticus* the Bishop, who changed her *Heatben* Name for that of *Eudoxia*; for *Atbenais* was derived of *Athena*, which in Greek signifies *Minerva*. The Emperor took her for his Consort in the Month of *Desius*, on the seventh of the *Ides* of *June*, under the Consulate of *Eustathius* and *Agricola*, i. e. the seventh of *June*, Anno 421. Two Years after, he caused her to be declared *Augusta*, viz. on the second of *January* 423, when she, far from entertaining the least Resentment against her Brethren, on the contrary raised them to high Employments, as those who had been the Occasion of all her Grandeur.

THE Emperor *Theodosius*, a little after his Marriage, published a Decree against the Authority of the Pope in *Illyricum*, the Occasion of which was as follows.

PERIGENES, a Native of *Corinth*, where he was baptized, having XXXI. Jurisdiction of the Pope over Illyricum. successively gone through the several Ranks, or Degrees of the Church, was ordained Priest, and lived a long Time in this Condition with the utmost Integrity. The See of *Patras* being vacant, the Bishop of *Corinth* ordained *Perigenes* Bishop thereof; but the People refusing to receive him, he returned back to *Corinth*. The Bishop of *Corinth* dying a little after this, the *Corinthians* demanded him for their Bishop, by a Petition which they sent to Pope *Boniface*. However, the Pope would not meddle in this Affair, till such Time as he had received Letters from *Rufus*, Bishop of *Theffalonica*, who exercised the Authority of the Holy See over *Acbaia* and *Macedonia*. For all *Illyricum* made at first, Part of the Empire of V. Thomass. the West; and the Division which *Arcadius* had made of *Illyricum*, into discip. Part 1. lib. i. c. 9. Eastern and Western, had not caused the least Alteration in the spiritual n. 6. Government thereof. The Pope's Jurisdiction had ever extended over all Sup. lib. *Illyricum*, and he had devolved it on the Bishop of *Theffalonica*, as ap- xviii. n. 22. pears by the Letters of *Damasus*, of *Siricius*, and *Innocent*. Pope *Boniface* therefore wrote to *Rufus*, sending him the Petition which he had received from the *Corinthians*, and at the same Time testified his Approbation of *Perigenes's* Election. *Rufus* having made publick the Pope's Collect. Hol. stein. conc. Letter, several Bishops assented to it, and others refused to obey it; how- Rom. iii. To. 4. conc. p. 1702. ever, the Pope would resolve upon nothing till he had received Advice p. 1703. from *Rufus*, and therefore did not even write to *Perigenes* himself. This Epist. ad episc. second Letter to *Rufus* is dated the nineteenth of *September*, Anno 409. Maced. &c. p. 1707. C. At last, the Pope having received an Answer from *Rufus* agreeable to his Inten- Socr. vii. c. 36.

A. D. 421. Intentions, confirmed the Election; and *Perigenes*, by his Order, was set in the metropolitical Chair of *Corinth*, which he filled till his Death.

THE Bishops, who had opposed this Election, and who could scarce be prevailed with to suffer the Pope to have the least Authority, in any Part of the *Eastern* Empire, obtained from the Emperor *Theodosius* a Decree dated the fourteenth of *July*, 421, by which, under Pretence of observing the antient Canons, he ordains, That if at any Time any disputable Case should arise in *Illyricum*, the same should be referred to the Assembly of Bishops, but not without the Privy of the Bishop of *Constantinople*, who enjoys the Prerogative of antient *Rome*. In this Manner the Emperor pretended to transfer to the Bishop of *Constantinople*, the Superintendence over the Bishops of *Illyricum*, of which the Bishop of *Thessalonica* was in Possession, as one who had been delegated for that Purpose from the Holy See.

To. 4. conc.
P. 1704.

P. 1705.

POPE *Boniface* having Notice of this Innovation, and also that the Bishop of *Constantinople* had summoned a Council to meet at *Corinth* to enquire into the Ordination of *Perigenes*, wrote three Letters; the first to *Rufus* of *Thessalonica*, whom he orders not to give up his Right to those who are for intruding and ascribing to themselves a Dignity, to which they can lay no just Claim, meaning the Bishop of *Constantinople*. He particularly orders *Rufus* to take Cognizance of the Affair of *Perebins*, Bishop of *Pbarsalia*, who had addressed himself to the Holy See. The second Letter is directed to the Bishops of *Thessaly*; by which he admonishes them to acknowledge always *Rufus* for their Head. In this Letter he excommunicates *Pansianus*, *Cyriacus*, and *Calliope*, nevertheless giving Leave to *Rufus* to interceed in their Favour; but at the same Time, absolutely deposes *Maximus* from the Episcopal Office, who had been ordained in an irregular Manner.

P. 1706.
V. Baudr.

THE third Letter is addressed to the Bishops of *Macedonia*, *Achaia*, *Thessaly*, *Epirus*, *Prævalis*, and *Dacia*, i. e. to the Council that was to assemble at *Corinth*, to hear the Cause of *Perigenes*, notwithstanding it had been before decided by the Holy See. Herein the Pope complains, and in the strongest Terms, against this Attempt, and says, What Bishop, after this, could give Orders for the Meeting of such an Assembly? If you read, says he, the Canons, you will there find which is the second See, and which the third, after the Church of *Rome*; the great Churches of *Alexandria* and *Antioch* maintain their Dignity by Virtue of the Canons, with which they are very well acquainted. In Matters of great Importance, they have always had Recourse to the Church of *Rome*, as in the Case of *Athanasius* and *Flavian* of *Antioch*. For which Reason I forbid you to meet together, in order to call in Question the Ordination of *Perigenes*. But if he be accused of any Crime, committed since the Time he was invested with the Episcopal Character by our Authority, *Rufus* our Brother, together with such as he shall appoint to assist him therein, shall take Cognizance thereof, and report the Whole to us. He again recommends to them the obeying *Rufus* in all Things, and threatens all such as shall presume to favour this Innovation, to separate them from the Commu-

Communion of the Holy See. These three Letters are all of the same A.D. 422. Date, viz. the fifth of the *Ides of March*, under the thirteenth Consulate of *Honorius*, and the tenth of *Theodosius*, i. e. the eleventh of *March* 422, and were dispatched by *Severus*, Notary of the Holy See.

POPE *Boniface* sent also a Deputation to the Emperor *Honorius*, by which he besought him to maintain the antient Privileges of the Church of *Rome*; *Honorius* wrote on this Subject to *Theodosius*, who complied with his Desires. His Answer to *Honorius* imports, that without regarding what the Bishops of *Illyrium* may have insidiously obtained, the antient Privileges of the Church of *Rome* shall be observed according to the Canons, and that he had given Orders to the several *Præfects* of the *Prætorium* to see them put in Execution. This Decree of *Theodosius* was preserved in the Archives of the Church of *Rome*, but not in the Codes, that were since Compiled by Order of *Theodosius*, and even of *Justinian*: On the contrary, they have there inserted the Decree which the latter had annulled, as advantageous to the City of *Constantinople*, where these Codes were compiled. We see by the whole Conduct of *Boniface* in his Affair, with how much Vigour the Popes opposed, even in that Age, the Incroachments of the Bishops of *Constantinople*, the Consequences of which they plainly foresaw. But *Boniface*, in opposing this Decree, attacks none expressly but the Bishops of *Illyricum*, nor does he once name the Bishop of *Constantinople*, or make the least Complaint of the Emperor of the *East*.

p. 1709.
p. 1710.

THE same Year *Boniface* put a Stop in *Gaul* to an Incroachment of *Patroclus* of *Arles*; who had ordained at *Luteva*, a Place without the Limits of his Jurisdiction, a Person whom neither the Clergy nor the People of the City desired for their Bishop. These made their Complaints to the Pope upon this Account; who thereupon wrote to *Hilarius* Bishop of *Narbonne*, the metropolitan City of the Province, sending him at the same Time the Petition of the Clergy and People of *Luteva*, with Orders to go upon the Spot, and to ordain such a Bishop as they should make Choice of, both by Virtue of his Right, as Metropolitan, and by the Authority of the Holy See. The Whole pursuant to the sixth Canon of *Nice*, which preserves to the several Metropolitans their respective Rights in each Province. This Letter is dated the Ninth of *February*, 422.

Bonif. Epist.
3. 10. 2. conc.
p. 1585.

A LITTLE after this, in the same Year, 422, Pope *Boniface* died, after having sat three Years and eight Months in the Pontifical Chair. He forbid any Woman or Man to touch, or wash the sacred *Palla*, or Cloth belonging to the Altar, or any but the Ministers of the Church. And also that no Slave, or Person that had any Post or Office in the City, or any other kind of Employment, should be ordained Clerk. In *December* he ordained at *Rome* thirteen Priests, three Deacons, and thirty six Bishops of several Places. He built an Oratory in the Cemetery of *St. Felicitas*, and beautified her Monument, and that of *St. Silvanus*, wherein he set a Patten of Wood of twenty Pounds Weight; a Vase weighing thirteen Pounds, two small Chalices, each of four Pounds, three Crowns, or Circles for Lamps, of fifteen Pounds Weight, which make fourscore and four silver Marks; for each of these Pounds contains twelve Ounces. He was buried in

XXXII.
Death of Boniface, Celestine elected
Pope. V. Præf. in Epist Aug. n. 209. Socr. VI. c. 11. Prosp. Chr. An. 420. Marcel. eod. Sup. n. 7. Lib. Pontif.

A. D. 422. in the same Place, near the Body of St. *Felicitas*, on the eighth of the *Calends* of *November*, *i. e.* the twenty fifth of *October*; and the Holy See continued vacant nine Days. We find by an antient Epitaph, that Pope *Boniface* died in an advanced Age; that he had served the Holy See from his Infancy; that he put an End to Schism by his Gentleness and Clemency, and that he fed the City of *Rome* during an unfruitful Year. Some Clerks and Priests would have had *Eulalius* recalled, who had disputed the Pontificate with him; but he refused to return to *Rome*, and continued a Year in his Retirement in *Campania*, when he died. Nine Days after the Death of *Boniface*, *i. e.* the third of *November*, *Cælestine* was unanimously elected; he was by Birth a *Roman*, Son to *Priscus*, and possessed the See of *Rome* nine Years and ten Months. Authors reckon him the forty first Pope.

Ap. Baron.
App. to. 5. P.
9.

Prosp. Chr.
An. 423.
Marcel. Chr.
An. 423.
Aug. Ep. 109
Init.

XXXII.
Death of Ho-
norus, Va-
lentinian III.
Emperor.

Socr. VII.
c. 22. Oymp.
ap. Phot.
p. 196. Prosp.
an. 424. Phi-
lost. IX. c. 13.

THE Year following, *viz.* 423, the Emperor *Honorius* died of a Dropsy, which happened under the Consulate of *Marenianus* and *Asclepiodotus*, on the eighteenth of the *Calends* of *September*, *i. e.* the fifteenth of *August*: He reigned twenty eight Years after the Death of *Theodosius* his Father, and had lived in all thirty nine. A Year before, he had banished *Placidia* his Sister, from *Ravenna*, where he kept his Courts; and she had fled for Refuge to *Constantinople*, with her Children. Before the News of *Honorius's* Death could get thither, *John*, *Primicerius* of the Notaries, or chief Secretary, got himself to be acknowledged at *Ravenna*, where he reigned a Year and a half, supported by the Power of *Castinus*, the Master of the Militia. He would also have got himself acknowledged in *Africa*, but was opposed by Count *Boniface*, who with great Fidelity supported the Party of the Princess *Placidia* and her Children. They were also assisted by the Emperor *Theodosius*, who caused the young *Valentinian*, Son to *Placidia* and *Constantius*, to be declared *Cæsar*. *Theodosius* sent a Body of Troops into *Italy*, where *John* was defeated, and killed in *July* 425. *Valentinian* the III^d, who was not yet seven Years old, was acknowledged Emperor of the *West*, on the tenth of the *Calends* of *November*, under his first Consulate, and the eleventh of *Theodosius*, *i. e.* the twenty third of *October* of the same Year, 425.

IN that Year several Laws were published in his Name, in Favour of the Church. The first is of the sixth of *July*, directed to *Gregory*, Proconsul of *Africa*, by which the Privileges granted to the Church, and the Penalties established against *Hereticks*, are confirmed. The second directed to *Bassus*, to restore the Privileges to all the Churches, of which the Tyrant, *i. e.* *John*, had deprived them; and particularly the Privilege which was granted to the Clergy, *viz.* never to be prosecuted before a Lay-tribunal, and to be judged by the Bishops. By the same Law it is enacted, That all *Hereticks* and *Schismatics* shall be banished the Cities. Another Law of the seventeenth of *July* of the same Year, enacts the same Thing for *Rome* in particular, against those who withdraw themselves from the Pope's Communion, and also seduce the People from it. This was a Remainder of the Schism of *Eulalius*, which after the Death of Pope *Boniface* began again to revive.

L. 46. C. Th.
De Epic. l.
63. ibid. de
Hæret.
L. 47. ult.
C. Th. de
Epic.

L. 34. de
Hæret. C.
Th. l. 62. cod.

IN the Beginning of St. *Celestine's* Pontificate, St. *Augustine* wrote to A.D. 422. him concerning *Anthony* of *Fussala*, who had appealed to the Holy See. XXIV.
The Cause of
Anthony of
Fussala. Ep.
209. al. 161.
Fussala was a little City, situated at the Extremity of the Diocese of *Hippo*, in a District inhabited but by a very few *Catholicks*: Hitherto there had not been one in the City; and the rest of the Country, though very well Peopled, was full of *Donatists*. These several Places were re-united to the Church, but with abundance of Difficulty and great Danger; inso-much that the Priests whom St. *Augustine* first settled there, were stript, beat, maimed; had their Eyes put out, or were murdered. The City was forty Miles, that is, above thirteen Leagues distant from *Hippo*; and St. *Augustine* found himself at too great a Distance from it, to apply himself with that Assiduity which was necessary for the Government of those newly converted *Catholicks*, and to bring over the few *Donatists* that still retained their Principles. This made him resolve to settle a Bishop there, though there had not been any before; and accordingly he sought a fit Person for that Purpose, who understood the *Punick* Tongue, and at last met with a Priest, whom he designed for that Office. Accordingly he wrote to the Primate of *Numidia*, to desire him to come and ordain him; but when every Body was in Expectation, the Priest on whom St. *Augustine* had depended, went back suddenly from his Word, and could never be prevailed upon to be ordained Bishop.

St. *Augustine* could not resolve with himself to defer the Ordination, and to send back the Primate without any thing done, who was a venerable old Man, and had undertaken a very long Journey, with great Labour and Difficulty. He therefore presented for Bishop of *Fussala*, one *Anthony*, a young Man whom he had brought up in his Monastery from his Infancy; he had as yet been raised to no higher Office than that of Reader, and was not yet sufficiently tried in the Service of the Church; however, the Inhabitants of *Fussala* received him with the utmost Submission, and accordingly he was ordained Bishop. After this he conducted himself very ill, and the Scandal thereof grew to so great a Height, that his Flock accused him before St. *Augustine* and a Council of Bishops, of exercising an insupportable Tyranny, of plundering them, and of several other Grievances. There were even certain Strangers who accused him of Impurity; however, they were not able to prove it; and the Bishops did not find him so criminal, as to merit to be deprived of the Episcopal Function. They condemned him in the first Place, to make Restitution of all they should prove he had taken from them, and to be deprived of the Communion, till such Time as he should make Restitution; in the next Place to leave his Flock, who could bear with him no longer; and were so much exasperated, that it might be reasonably supposed they would at last commit some Outrage; so that he still preserved his Character of a Bishop, but without a Church. *Anthony* submitted to the Sentence, and even laid down a Sum of Money equivalent to what he had taken away, according to the Estimate that was made of it, in order to be restored to the Communion.

A. D. 422. **H**OWEVER, he afterwards appealed to the Holy See, and presented a
 n. 9. Petition to Pope *Boniface*, wherein he disguised the Fact, praying to be
 n. 7. restored to his Church; he asserted, that he either ought not to have been
 n. 6. deprived of it, or that in Case it were just, they should likewise have de-
 prived him of the Episcopal Function. He even got the Primate of *Nu-*
midia, whom he had so far prevailed with, as to believe him innocent, to
 write to the Pope in his Favour. Pope *Boniface* gave Orders for his being
 restored, but with this Proviso; That he had given a just and faithful
 n. 9. Account of the State of the Case. *Anthony* insisted strongly on this Deci-
 sion of the Holy See, and threatened to have it executed by the secular
 Arm, and by main Force. This is what St. *Augustine* beseeches Pope
Cælestine to prevent, and sends him at the same Time all the Acts of the Pro-
 secution, in order that he might have a perfect Knowledge of the Affair.

HE accuses himself of Imprudence, for having got that young Man
 n. 7. ordained before he had made a sufficient Trial of his Virtue. He never-
 theless maintains the Decision of his Council, and that although a Bishop
 may not have merited to be deposed, he still ought not therefore to be
 acquitted with Impunity. He quotes some Instances to this Purpose in
 n. 8. *Africa* it self. *Priscus* had been disabled from ever attaining the Dignity of
 Primate, but was not however divested of his Episcopal Character. *Victor*
 had been subject to the same Penalty, and moreover, no Bishop communica-
 ted with him but in his own Diocese. *Lawrence* was deprived of his See, but
 not of the Episcopal Function, and his Case was exactly the same with that
 of *Anthony*; and these several Determinations had been confirmed by the
 Holy See. St. *Augustine* concludes with beseeching the Pope to take Pity
 of the People of *Fussala*, by not restoring that Bishop whom they had in so
 great Abhorrence; to take Pity of *Anthony*, by depriving him of the Op-
 portunity of committing any future Crimes; and finally, to take Pity of
 him also, and of his old Age, for he was at least threescore and eight
 Years of Age. For added he, the Danger into which I see that both they
 and he are fallen, casts me into so deep a Melancholy, as has made me al-
 most resolve to quit the Episcopal Office, and to spend the remaining Part
 of my Life in bewailing my Error. There is no Doubt but that Matters
 were ordered to his Satisfaction, and that *Anthony* was not restored to his
 See; for we find that St. *Augustine* still governed the Church of *Fussala*
 Epist. 224. ad Quodvult. not long before his Death.

XXXV. **T**HIS Letter of St. *Augustine* was written at the Time when the *African*
 Conclusion of the Cause of *Apianus*. Bishops still submitted to the Appeals to *Rome*, till they should be better in-
 formed of the Canons of *Nice*; as is expressed by the Letter of the Coun-
 cil, in 419, to Pope *Boniface*. It is true indeed, that they received faith-
 Sup. n. ii. ful Copies from *Nice* in his Time, and that they were sent to him on
 n. ii. the twenty sixth of *November* of the same Year, 419; but the Bi-
 shops of *Africa* declared that they would no longer allow any Appeals to be
 made beyond Sea, by a synodical Letter directed to Pope *Cælestine*, some-
 time after that of St. *Augustine*; which is manifest, by their not complement-
 ing him on his Accession to the Pontificate, as St. *Augustine* had done.
 And

And indeed, the War which broke out immediately after the Death of *Honorius*, had put a Stop to all Correspondence between *Africa* and *Rome*. But a Peace being made, which was probably in 426, the Bishops of *Africa* received by the Hands of *Leo* the Priest, a Letter from Pope *Celestine*, in Favour of *Apiarius* the Priest whom he had restored, and had accordingly sent back into *Africa*, in Company with *Faustinus* the Bishop, who had been there before in Quality of Legate from Pope *Zosimus*. At his Arrival the Bishops of *Africa* assembled a Council, in which *Aurelius* of *Carthage*, and *Valentine*, Primate of *Numidia*, presided. Thirteen more are named, but we do not meet with the Name of St. *Augustine* among them. This Council having examined the Affair of *Apiarius*, found him loaded with such a Complication of Guilt, that it was impossible for *Faustinus* to defend him, although he rather acted the Part of an Advocate than that of a Judge; opposing the whole Council in a very reproachful Manner, under Pretence of maintaining the Privileges of the Church of *Rome*. For he insisted upon having *Apiarius* received to the Communion of the Bishops of *Africa*, because the Pope had restored him to it, believing he had appealed, which nevertheless he was not able to prove. After three Days Debate, *Apiarius* being at last stung with Remorse, and moved by Heaven, confessed on a sudden all the Crimes of which he had been accused, which were of so infamous and incredible a Nature, that the whole Council broke out into Groans and Sighs; after which he was for ever deprived of exercising the Ministerial Functions.

Epist. Conc.
Afric. to. 2.
conc. p. 476.

THE Bishops wrote a synodical Letter to Pope *Celestine*, wherein they conjure him, never to receive for the future to his Communion, any Person whom they should have excommunicated; since this was an Article that had been settled by the *Nicene* Council. For, added they, If this be here forbidden with Respect to the lowest among the Clergy, or to Laymen, how much more did the Council understand that the same should be observed in Respect to Bishops? Those therefore to whom the Communion is forbid in their several Provinces, ought not to be restored by your Holiness unseasonably, and in Opposition to the Rules: And you ought to reject the Priests and other Clerks, who shall be so rash as to have Recourse to you: For our Fathers have not made one Decree wherein the Wrong is done to the Church of *Africa*; and by the Decrees of the Council of *Nice*, the Bishops themselves are made subject to their respective Metropolitans.

THEY have ordained, and that with much Prudence and Justice, that all Causes and Affairs should be decided in the several Places where they did arise; and did not think that the Grace of the Holy Ghost would be wanting in any Province, to inspire the Minds of the Bishops with as much Knowledge and Strength as may be necessary for the pronouncing Sentence in judiciary Cases. Particularly, since that whoever thinks himself wronged, may appeal to the Council of his Province, or even to a general Council; unless it be imagined that God can inspire one single Person in particular with Justice, and refuse it to an Assembly composed of a numberless Multitude of Bishops: And in what Manner shall we be able to rely on a Sentence that shall have been passed beyond Sea,

since it will not be possible to send thither necessary Witnesses, either on account of the Sex of some, or the advanced Age of others, or any other Impediment? For we do not find that any Council has enacted that any one should be sent in Commission from your Holiness.

As for what you have sent to us by *Faustinus* our Brother, contained in the *Nicene* Council, we do not meet with any thing of this Nature, in the most authentick Copies of that Council, which we have received from our Brother the Bishop of *Alexandria*, and the venerable *Atticus* of *Constantinople*, and which we formerly sent to *Boniface* your Predecessor of happy Memory. In fine, whoever desires you to delegate any of your Clergy to execute your Orders, we beseech you not to comply with him, lest it should seem that we were for introducing the Pride of secular Government in the Church of JESUS CHRIST, which ought to exhibit to all Men, a Pattern and Example of Simplicity and Humility. For as to our Brother *Faustinus*, since that the wretched *Apiarius* is cut off from the Church, we depend so far upon your Goodness, that without any Way violating Brotherly Love and Charity, *Africa* shall no longer be obliged to bear with him. Such is the Letter which the Council of *Africa* wrote to Pope *St. Cælestine*.

XXXVI.
Paul of Hip-
po cured.

Aug. XXII.
Civit. c. 9.
n. 22.

ABOUT this Time there were performed at *Hippo*, in Presence of *St. Augustine*, two great Miracles, in the Persons of *Paul* and *Palladia*, Brother and Sister, both Natives of *Cæsarea* in *Cappadocia*, and afflicted with a dreadful Trembling or Shivering in all their Limbs. After having undertaken a great many Journeys, which had spread the Report of their miserable Condition in several Places, they at last came to *Hippo* about a Fortnight before *Easter*, in the Year 425, as is believed. They daily visited the Church, and the Place where *St. Stephen's* Relicks had been deposited, and which had been carried thither about a Year before. These two unhappy Creatures drew the Eyes of all upon them where ever they went; and those who had seen them in other Places, and knew the Cause of their Shivering, related it to others. On *Easter-Sunday* in the Morning, a considerable Number of People being already assembled in the Church, *Paul* was praying before the Place where the Relicks were deposited, and laying his Hands on the Rails which surrounded it; when on a sudden he laid himself on the Ground, and continued in this Posture, as if he had been asleep, but was not seized with the least Trembling, as was usual even when he was asleep. This put the Spectators into a very great Surprise; some were seized with Fear, others with Sorrow; some were for raising him, but others would not suffer them to do it, and said that they should rather stay and see the Event. Immediately *Paul* rose up, with his Eyes fixed on those who were gazing on him, being perfectly healed, and not having the least Tremor in any Part of his Body; upon which the whole Congregation began to offer up their Praises to Heaven, till the whole Church echoed with their Shouts. They ran to the Place where *St. Augustine* was sitting, just ready to go and celebrate the Service. They came one after another with great Eagerness to tell him what had happened, every one striving to bring him the News of it first. As he was pleasing himself with the Thoughts of

of it, and giving God Thanks in secret, *Paul* himself came in, accompanied with several others, and threw himself at *St. Augustine's* Feet, who immediately took him up and embraced him : After this he went towards the People. The Church was thronged, and echoed with the Acclamations which the whole Congregation in general brake out into, crying, Thanks be to God; Praised be the Lord. *St. Augustine* blessed the People, who again began to shout louder than before.

WHEN Silence was at last obtained, they read the Scriptures as usual, Serm. 320. al. de div. 29. and Sermon-time being come, *St. Augustine* said; We have been used to hear your Books read, containing the Miracles which God had performed by the Prayers of the blessed Martyr *St. Stephen*. But now the Presence of this young Man supplies the Place of a Book, nor have we Occasion for any other Writing than his Face, which you all know. You who know what you used to behold in him with Grief, read what you now behold in him with Joy, in order that God may receive the greater Honour, and that the Contents of this Book may be deeply rooted in your Minds. Excuse me if I now leave off speaking to you; you are very sensible how much I am fatigued. I should not Yesterday have had Strength enough to repeat so many Things as I did, fasting, and to speak to you to Day, had it not been for *St. Stephen's* Prayers. *St. Augustine* said no more upon this Subject; choosing rather, as he said, to let them taste the Eloquence of God himself, which explained it self by the Miracle. For the better understanding of what he means by his Fatigue, we are to call to Mind that he was seventy Years of Age; that it was usual to fast all *Easter-Eve*, and that the greatest Part of the Night was spent in blessing the Fonts, and in the solemn Baptism. He invited *Paul*, who had been healed, to dine with him, and made strict Enquiry into his whole Life, which *Paul* related as follows.

I WAS born at *Cæsarea* in *Capadocia*, of a pretty considerable Family; Libel. Pauli post serm. 322. we are ten Children in all, viz. seven Sons and three Daughters; of these I am the sixth, and my Sister *Palladia* the seventh. While we still lived at home, our eldest Brother gave our Mother very ill Treatment, which he at last carried to that Length, as to give her a Blow. Though we were all of us present when this happened, we yet did not once offer to interpose, nor even so much as ask him why he acted in this Manner. Our Mother being exceedingly troubled, resolved to curse him, and went for that Purpose to the *Baptistery* very early in the Morning. As she was going: thither, she met one, probably an evil Spirit, who having assumed the Shape of our Uncle, her Brother-in-law, asked her where she was going. She answered, that she was going to curse her Son, for the insupportable Injury he had done her. Hearing this, he advised her to curse all her Children, and she consented to do so.

BEING therefore got into the *Baptistery*, she prostrated her self, laid her Hands on the sacred Fonts, and with dishevelled Hair, and her Bosom all uncovered, besought God that we might all be banished from our Country, and become Vagabonds up and down the Earth; so that all Mankind should be terrified at our Example.

IMMEDIATELY our eldest Brother was seized with a Trembling, like to that with which you have lately seen me afflicted. We were all successively seized with the same Distemper that Year, according to the Order of our Birth. Our Mother finding that her Curses had been so very effectual, could no longer support her self under the Stings of her Conscience, and the Reproaches of Men; which at last became so violent, that she hanged her self, and in this Manner ended her miserable Life. After this we all left *Cæsarea*, unable to bear up against the Shame and Infamy with which we were oppressed, but abandoned our native Country, and dispersed ourselves up and down in different Places. We have been informed, that our second Brother has recovered his Health at *Ravenna*, at the Chappel of the glorious Martyr St. *Lawrence*, which has lately been erected there.

As for myself, when I heard that there were holy Places where God performed Miracles; I went to them with the utmost Desire to be healed, and always carried my Sister along with me. I have been at *Ancona* in *Italy*, and at *Uzala* in *Africa*, knowing that St. *Stephen* wrought great Miracles in both those Cities. In a Word, it is now three Months since my Sister and I were admonished by the following Vision. A Person of a very bright Appearance, and whose white Hair rendred his Aspect venerable, told me that I should be cured in three Months: And your Holiness, (speaking to St. *Augustine*) appeared to my Sister under the same Figure in which we now behold you; whereby we were informed, that we were to come to this Place; for I have frequently seen you since that Time, in other Cities, as we passed along, exactly as we now see you. Being therefore admonished by so clear and manifest an Order of Heaven, we came into this City about a Fortnight ago. You have been a Witness to my Affliction, and you still behold it in the Person of my Sister. I daily offered up my Prayers with a Flood of Tears, in the Place where the Relicks of St. *Stephen* are deposited. This Morning as I was weeping, and holding the Rails with my Hand, I fell down on a sudden; quite lost my Senses, and did not know where I was. A little after I got up, being perfectly healed, as was plainly seen by all those who were present.

XXXVII.
Palladia
healed, *Serm.*
321.

Serm. 322.

Serm. 323.

FROM this Relation, Saint *Augustine* caused a Writing, to be drawn up, in order to have it read in the Church; and on *Easter-Monday*, after the Sermon was ended, he promised it should be read to the People, saying; it shall be got ready to Day, and to Morrow you shall hear it read over. On *Tuesday*, he caused the Brother and Sister to go and stand upon the Steps of the Pulpit from whence he preached, which was on an Eminence, to the End that the whole Congregation might see them both standing together, *Paul* without the least distorted Motion, and *Palladia* trembling in every Limb; which excited the People to return Thanks to God for the former, and to pray for the latter. They continued in this Manner standing, whilst the Writing in *Paul's* Name was read over, containing all the Circumstances he had related, and directed to St. *Augustine*. This being read over, St. *Augustine* caused them to withdraw, and began to speak to the People: The first Subject he discoursed upon, was the Respect

spect which Children owe their Parents, and the Gentleness and Moderation that is due from Parents to Children. He afterwards admonishes them to return GOD Thanks for having suffered that Miracle to be wrought among them. He speaks of the Chappel of St. *Stephen* which was at *Ancona*, even before that his Body was discovered in *Palestine*: And these, added he, are the Particulars which we have learnt relating to that Matter. As St. *Stephen* was stoning, a Stone which had struck him on the Elbow, happened to rebound back on a Believer who was present, which he took up and kept by him. This Man was a Traveller, whom Chance, at last, brought to *Ancona*; and he knew, by divine Revelation, that he was to leave that Stone there. They erected a Chappel to St. *Stephen* in that Place, and a Report was spread that one of his Elbows was there. They afterwards understood that the Traveller had left this Stone in that Place by Inspiration, because that *Ancon* signifies the *Elbow* in *Greek*. But no Miracles were wrought there till after the Body of St. *Stephen* had been discovered.

ST. *Augustine* afterwards spake of the Miracles that were performed at Sup. 4. *Uxala*, and began to relate that of the Woman whose Child had been raised from the Dead, in order to be baptized: But he was interrupted by the People, who began to cry aloud in the Chappel of St. *Stephen*; Thanks to GOD, JESUS CHRIST be praised: And in the midst of these Cries, they brought with them the young Woman who was healed. For, having come down from the Pulpit Stairs, she went and prayed before St. *Stephen's* Altar, while St. *Augustine* was preaching. She no sooner had touched the Rails, than she fell down in the same Manner as her Brother had done, seemed to fall asleep, and rose up healed of her Infirmary. The People, who were listening to the Sermon, hearing a Noise, ran to meet her; and while St. *Augustine* was asking what those Shouts meant, they brought *Palladia* into the Church, led her as far as the Chancel, and placed her upon the same Spot where she and her Brother had before stood. The People were so overjoyed to see her healed, as well as her Brother, that one would have thought they would never have left off shouting, which was so shrill, that it almost deafened the Hearers. At last, St. *Augustine* having prevailed upon the People to be a little silent, he concluded his Sermon in few Words, which consisted of Thanksgiving; and the Day after, which was *Wednesday*, he finished the History of the Miracle that had been wrought at *Uxala*. All the Sermons which St. *Augustine* preached upon this Occasion, are still extant, and even that which was interrupted by the Miracle. Near a Year after this, being about putting his last Hand to his voluminous Work of the City of GOD, he therein inserted the Story of the Healing of *Paul* and *Palladia*, and several other Miracles that had been wrought at *Hippo* during two Years, and says, that near seventy Writings had been already drawn up upon that Occasion, besides several other Miracles which were not yet taken Notice of in the abovementioned Manner.

XXXVIII.
St. Augu-
stine's private
Life.

Pollid. c. 19.

c. 20.

Maced. epist.
154. c. c. 21.

c. 22. Serm.
37. al. 45.
de divers.
c. 5.

Serm. 101.
al. 24. de
Sanct. c. 6.

ST. *Augustine* was very much employed in deciding Disputes that arose between the *Christians* and other People of different Religions, who made Choice of him for Umpire: But he chose rather to judge between Persons with whom he was not acquainted, than between his Friends; for which he gave the following Reasons, *viz.* That he might possibly win over an unknown Person to his Friendship, but that of two Friends he always lost one. In this Business he often used to employ himself till the Time of eating, and sometimes a whole Day without breaking his Fast, laying hold of this Opportunity, in order to sound the Dispositions of both Parties, and inspire them with a Love for Piety and sound Morals. He sometimes gave Letters recommendatory concerning temporal Matters; but he considered this Office as an unprofitable Labour, and sometimes refused to gratify his best Friends in this Particular, for the Sake of his Reputation, and to prevent his making himself subject to those who were in Authority. Whenever he recommended any Person, he did it with so much Modesty and Circumspection, that so far from being troublesome to the Great, he on the contrary gained their Admiration. For it was not his Custom to press them, as others did, in order to obtain what he sued for upon unreasonable Terms, but he always laid down such Reasons as were indisputable. He approved of the following Maxims which he had learnt from St. *Ambrose*, *viz.* Never to ask any Person for another in Marriage, nor to recommend any Person to any Post or Employment, for Fear of being afterwards reproached for it; and, when in his own Country, never to eat at any other Person's Table, though invited to do it, for Fear of exceeding the Bounds which Temperance prescribes. But he approved that Bishops should be concerned in Marriages, when once the Persons were promised to each other, in order to give a Sanction to their Contract, or give them his Blessing.

HIS Dress, as well as Furniture, was plain and modest, but without the least Affectation of Neatness, or Poverty. He wore, like other Men, Linnen next his Skin, and his upper Garments of Woollen Stuffs; he never went bare-footed, and exhorted those who did so, in Compliance with the Practice of the Gospel, not to be puffed up with Vanity upon that Account. Let us, said he, preserve mutually the Bands of Charity; I applaud your Courage, do you bear with my Weakness. He kept a very frugal Table, which was seldom covered with any thing but Herbs and Pulse; sometimes indeed they added a little Flesh for his Guests, or such as were sick, but it was never without Wine. All the Table Utensils (the Spoons excepted, which were of Silver) were either of Earth, of Wood, or Marble, not from the Necessity of his Circumstances, but from a Love to Poverty. On his Table two Verses were written, the Subject of which was, *Not to speak ill of the absent*; which shews that it was not covered with a Cloth, according to the Custom of the Antients. Certain Bishops, his Friends, having violated this Rule, he reprimanded them with Warmth, and said. That either those Verses on the Table must be erased, or that he would rise in the Midst of the Repast, and retire to his Apartment.

It

It was also a Custom to have some one read while they were at Meals. c. 15.
 His Clergy lived always with him in the same House, eat at the same Table, and were fed and cloathed at the common Expence. He always reproved them for their Faults, still bearing with them as much as was proper; exhorting them chiefly not to invent trifling and poor Excuses, nor to entertain the least Animosity against each other, but to be reconciled, and exercise brotherly Correction, agreeable to the Rule enjoined by the Gospel. He never suffered any Woman either to live in, or to frequent his House; not even his Sister, who being a Widow had devoted herself to God, and governed a Community of Nuns for many Years, till she died; nor his Cousins, or Nieces, who were also Nuns; notwithstanding that the Councils had excepted all such Relatives. For, said he, although Persons so nearly related do not come under the least Suspicion, they nevertheless necessarily draw other Women after them, in Quality either of Servants or Visitants; and the Correspondence of such Persons may be of dangerous Consequence, or prove a Stumbling-block. If at any Time, any Women were desirous of speaking to him, he never admitted them but in the Presence of some of his Clerks, nor ever conversed with them alone and in private. He never visited any Convents of Nuns, but in Cases of the greatest Necessity. If at any Time, any sick Persons desired him to come to them to pray with them, and lay his Hands upon them, he immediately went; this Circumstance excepted, he never visited any but those who laboured under some Affliction, such as Widows and Orphans. Matt. v. 23. xviii. 15. c. 26.

HE was never forgetful of the poor, and relieved their Necessities from the same Stock, which maintained himself and his Community, *i. e.* with the Revenues of the Church, or the Oblations of the faithful. He was very exact in observing the Laws of Hospitality, and held it as a Maxim, That it were much better to bear with a wicked Person, than to refuse a good Man either through Ignorance or Caution. He used to entrust such of his Clergy as were of the strongest Constitutions, successively, and in their Turns, with the Care of his House, the Church, and his whole Revenue, never carrying any Key about him, or wearing any Ring upon his Finger; such Rings, I mean, in which the Antients used to have their Seals, to seal up, upon any Occasion, all such Things as they would have laid by. Such as had the Management of his Household Affairs in their Hands, set down the several Sums received, as well as expended, and gave him an Account of the Whole at the Year's End; and when any Affair was composed of several Articles, he chose to trust to the Honesty of the Steward, rather than to examine the several Acquittances: For he bestowed but little Application on the Temporalities of the Church; but employed himself much more in the Study and Contemplation of spiritual Things, to which he always returned as soon as he had given Orders for other Affairs. For this Reason he never had any Inclination to raise new Edifices, for Fear lest they should distract and confuse his Mind; however he never hindered others from building, provided they did it with Moderation. XXXIX. His Care of his Temporalities. c. 2. Ep. 38. ad Profut. al. 149. n. 2. c. 24.

HE could never be prevailed upon to purchase any Piece of Ground, or House, either in City or Country; but if any thing of this Nature was given to the Church by Deed of Gift, or Legacy, he accepted of it. He was better pleased when any thing fell to the Church by way of Legacy, than by Inheritance, and that because of the great Trouble it gives, and very often with Loss: And even in the Case of Legacies he said, It were better to receive them, in Case Payment of them was offered, rather than to demand it. He refused several Inheritances, not because they would be of no Service to the Poor, but because he thought it more consistent with Reason and Equity, to have them bequeathed to the Children, or Parents, of the deceased. One of the Chief Men of *Hippo*, who lived at *Carthage*, sent St. *Augustine* a Deed of Gift of a certain Estate which he had made over to the Church of *Hippo*, reserving to himself the Revenues, or Profits, without Property, thereof. St. *Augustine* received it willingly, and congratulated him on the Care he took of his Soul.

SOME Years after this, the Donor sent his Son to St. *Augustine* with a Letter, by which he desired him to return him the Deed of Gift, and at the same Time sent an hundred Pence of Gold, that is, about eight hundred Livres, for the Poor. St. *Augustine* sent back the Deed, but would not accept of the Money; and wrote a Letter to the Donor, in which he reprimands him very severely for either the Dissimulation or Injustice he had been guilty of, and exhorts him to repent for what he had done. Whenever the Church was in Want of Money, it was usual for St. *Augustine* to lay before those of his Diocese, the Necessities of the Poor; and sometimes to relieve them, or redeem Captives, he would break to Pieces and melt down the sacred Vessels. He would sometimes tell his Flock, That there was not sufficient Care taken of the Treasure of the Church, whence the Altar was maintained. Finding that the immoveable Estates of the Church raised a Spirit of Jealousy against the Clergy, he declared to the People, That he would choose rather to subsist on their voluntary Contributions; so far was he from having any Design to take the Administration of those Possessions into his own Hands; and that he was ready to give them all up, to the End that himself, and the other Servants of God, might live by the Altar, by serving at it, as under the *Old Testament*; but he could never prevail upon the Laity to accept of these Offers.

XL.
First Sermon
upon the Com-
munity of
Goods.
Serm. 355.
al. 49. de di-
vers. c. n. 3.

A PRIEST, whose Name was *Januarinus*, entred himself a Member of St. *Augustine's* Community, pretending that he had given away, and employed all his Substance in good Works; but, in Reality, had reserved a Sum of Money, which he said was the Property of his Daughter; for he had a Son and a Daughter, both young, and who had embraced the Monastick Life. He therefore said, That he kept that Money for his Daughter till such Time as she should be of Age, when he would return it to her, to dispose of it as she should think proper. After this falling sick, and finding his Dissolution nigh, he made a Will, by which he took upon him to dispose of that Money, affirming with an Oath that it was his own; and by Virtue thereof, he disinherited his Son and Daughter, and made

made the Church his Heir. St. *Augustine* was deeply afflicted at the Diffimulation of this Priest; and of the Scandal which might accrue to his Community upon that Account; for which Reason he one Day desired his People to assemble in great Numbers in the Church on the Morrow; which being come, he opened his Discourse, by telling them in what Manner he was come to *Hippo*; how he had been ordained Priest and Bishop against his Will, and in what Manner he had formed a Monastery of Clerks in his Episcopal Palace, the better to practise the Laws of Hospitality, and with more Decency than could possibly be done in a private Monastery. This, said he, is our Way of Life. No Member of our Society is allowed to have a Property in any thing; and if any one has, he violates the Rules of it. I entertain a favourable Opinion of my Brethren, and will not even examine whether they act otherwise. He afterwards relates the Affair of the Priest *Januarius*, and declares that he will not allow the Church to accept of the Inheritance he had bequeathed to it, Because, says he, I disapprove of his Conduct therein, particularly, as he leaves his Children involved in a Suit of Law, each of whom will claim the Money he has left, as his Right: But I hope, says St. *Augustine*, to make up this Matter with some of the Chief among you.

Serm. 316.
al. 50. n. 2.
Sup. lib. xix.
n. 38. xx.
n. 12.

He afterwards proceeds to justify his Conduct for having refused this Inheritance. It is a difficult Matter, said he, to satisfy every body; some will blame me in Case I accept of the Inheritance of those who disinherit their Children from passionate Motives; and others again will censure me, if I do not accept of them. This, said he, is the Reason why no one bequeaths any thing to the Church of *Hippo*. I declare to you, that I receive all such Oblations as are just and holy. In Case any one, being angry with his Son, should disinherit him, would it not be my Duty to make a Reconciliation, if he were still living? But if he acts in such a Manner as I have frequently advised you to do, viz. to look upon CHRIST JESUS as his second or third Son, on these Conditions I accept of it. He gives a Reason why he refused to accept of the Inheritance of one *Boniface*, and says, on this Occasion, That he has no Treasure. For, said he, It would be very wrong in a Bishop to keep Money by him, at a Time when we have a great many more poor than we are able to maintain. After which he adds, ---- Whoever will disinherit his Son, in order to bestow his Wealth on the Church, let him look out for another, and not *Augustine*, to accept of it; or rather, if it shall so please God, let him meet with no body. How much has the World applauded the following Action of *Aurelius* of *Carthage*! A certain Man having no Children, nor expecting any, made over all his Possessions to the Church, only reserving to himself the Profits thereof. However, happening after to have Children born to him, the Bishop gave him back all that he had bestowed, at a Time when he least expected it. It was in his Power not to have restored them, had he been guided by secular Motives, but Heaven would not permit him to do it.

n. 5.

n. 6.

ST. *Augustine* declares farther, that he has ordered those who live in Community with him, to dispose of all their Possessions, and for that Purpose had allowed them till *Twelfth-Day* for performing the same. I had taken a Resolution, added he, not to ordain one Clergyman who should refuse to reside with me; and to deprive them of all Ecclesiastical Functions, in Case they left the Community. But now I declare before God, and all of you, that I am now of a different Opinion. Those who are for having a Property in any thing, those who are not satisfied with GOD and his Church alone, may live wherever they think proper, and I shall not deprive them of the ministerial Office; for I am resolved to have no Hypocrites with me. It is certainly a great Sin for any one to break his Vow; but to dissemble and feign to observe it, is still a greater. I leave them to God's Judgment.

XL1.
Second Ser-
mon.

Serm. 356.
al. 50. de di-
vers. Act. iv.
31, 32, &c.

Serm. 3.

n. 4, 5, &c.

In fin. n. 49.
n. 10.

n. 4.

n. 5.

n. 7.

Infr. n. 43.

WHEN *Twelfth-Day* was over, he gave an Account to those of his Diocese of all that had been transacted, according to the Promise he had made them. He began by ordering one *Lazarus*, a Deacon, to read that Passage in the *Acts* of the Apostles, which describes the Community in all Things observed by the faithful at *Jerusalem*. After that the Deacon had done reading, St. *Augustine* took up the Book, and read that Passage himself, so much he was pleased with it. This is, said he, what we propose to lay down for our own Imitation. He goes on; ---- I bring you a very agreeable Piece of News. All my Brethren and Clerks who reside with me, as well Priests, as Deacons, and Sub-Deacons, have, upon Trial, been all found such as I wished they should be. After this, he takes Notice of all such of his Clergy in particular, as had any Wealth of their own, and lays down before them in what Manner they had disposed of it, or in Case they had not yet done it, what it was that prevented them; to the End, that all his Flock might see that they had really reduced themselves to a Community of Goods, and a perfect State of Poverty. Among these he names *Leporius* and *Barnabas*, both Priests. This *Leporius* seems to be the same who came from *Gaul*, and abjured his Errors, as we shall observe in the Sequel. St. *Augustine* relates that he was a Foreigner, born of a very good Family, and that he had disposed of his Substance before he came to *Hippo*. He likewise mentions five Deacons, viz. *Valens*, *Faustinus*, who had left the secular Warfare for the Sake of leading a Monastick Life, and had been baptized at *Hippo*; *Severus*, who had lost his Sight; *Hipponensis*, who having some Slaves, had manumitted them the same Day in the Church; and lastly, *Eraclius*, on whose Virtue St. *Augustine* expatiates. He had erected, at his own Expence, the Chappel in Memory of St. *Stephen*; for thus was the Place called where his Relicks were deposited. He had likewise purchased some Land, by the Advice of St. *Augustine*, in order to bestow it on the Church. Even that very Day he enfranchised some Slaves he had still left, and who were already settled in a Monastery. This is the same *Eraclius* whom St. *Augustine* ordained Priest some Time after, and appointed for his Successor. He named no other Sub-Deacon than *Patricius* his Nephew.

HE exhorts the People of his Diocese not to bestow any thing upon A. D. 426. the Clergy, but what the whole Community were to possess. Let no one ^{n. 12.} among you, said he, give even a Garment, or a Shirt, to any Person in particular, but to the Community in general, whence I my self take those Things which are wanting for my own private Use. I will not have you offer any thing for me in particular, under Pretence of its being decent and suitable; such as for Instance, a costly Cloak, which may, indeed, become a Bishop very well, but not *Augustine*, who is a poor Man, and born of poor Parentage: I ought to wear such a Coat as I may give my Brother to cover himself withal in Case he has none, and such a one as may be worn by a Priest, a Deacon, or a Sub-Deacon. But if a better is given me, I sell it for the Use of the Poor. It is manifest from this Place, that the Clergy, not excepting the Bishops themselves, were not as yet distinguished by their Habits. For the *Birus* mentioned in this Place, was a ^{V. Gang. Gloss.} Dress used by the Laity as well as the Clergy.

ST. *Augustine* afterward declares, that having found his whole Clergy ready ^{n. 14.} to observe a Community of all things, he returns to his first Resolution; If I should find, says he, any one among them, who should lead a Life of Dissimulation and Hypocrisy, and reserve any thing for his own private Use, I will not allow him to dispose of it by Will, and will erase his Name out of the Catalogue of the Clerks. Let him appeal against me to a thousand Councils; let him cross the Sea, and address himself to whomsoever he pleases; let him live where he can; but I hope, that with God's Assistance, he will never be able to live, invested with the ministerial Function, in any Place of which I may be Bishop. In this Manner did St. *Augustine* behave towards his Flock, for whom he had not the least Reserve, but laid open his whole Heart to them, always taking Care to justify his own Conduct, and that of his Clergy; and whenever he ordain- ^{Possid. c. 21.} ed any Person, he always desired their Consent for the same.

AFTER the Death of his Sister, the Nuns over whom she had presided, ^{XLII.} had one *Felicitas* for their Superior, a Maiden brought up under her Eye. ^{Rule for the Nuns.} After having a long Time paid her an implicit Obedience, they rebelled against ^{Ep. 211. n. 4.} her, upon Occasion of a new Superior, a Priest whose Name was *Rusticus*; and thereupon desired to have another Superior set over them. St. *Augustine* would not go upon the Spot, for Fear lest his Presence should occasion a greater Disorder; but wrote to *Felicitas* and *Rusticus*, in order ^{Epist. 210. al. 87.} to administer some Consolation, and to animate them to do their Duty; ^{Epist. 211. al. 109.} he also wrote to the Nuns a Letter intermixed with Severity and Love; ^{n. 10.} exhorting them to Peace, and to pay the Submission which they owed their Superior; and likewise gave them Rules for their Behaviour in the most minuter Circumstances. We therein see that they were not confined; ^{n. 5. 12.} but that they sometimes went out of their Convents, but never less than three together in Company, and that they went once a Month to the Bath. They had every thing in common, even to their very Cloaths. ^{n. 13.} But they had Regard not only to Diseases, but to the Weakness and Delicacy of their Constitution, in order to give to all of them those

A.D. 426. Things of which they might stand in Need. It is this Letter of *St. Augustine* that generally goes by the Name of his *Rule*, and which has since been applied to Monks.

XLIII. *St. Augustine* considering that he was near threescore and twelve Years of Age, resolved to provide himself a Successor. Accordingly he gave Notice to the People of *Hippo*, that he had something to say to them. They assembled in very great Numbers in the Church of *Peace* at *Hippo*, on the Morrow, which was the sixth of the *Calends* of *October*, under the twelfth Consulate of *Theodosius*, and the second of *Valentinian*, i. e. the twenty sixth of *September*, Anno 426. Among them were two Bishops, viz. *Pelagianus* and *Martinianus*, and seven Priests, namely, *Saturninus*, *Leporius*, *Barnabas*, *Fortunatian*, *Rusticus*, *Lazarus*, and *Eraclius*.

Eraclius named Bishop of Hippo.
Acta in defig.
Eracl. inter
ep. 213. al.
110.

THEN *St. Augustine* spake as follows; We are all mortal; when young we flatter our selves with the Hopes of living to a more advanced Age; but after Old Age, there is no Room left to hope for a succeeding one. I am sensible what Trouble and Confusion arises, generally, in Churches, after the Death of their Bishops; and it is my Duty to prevent, as much as possible, any such Misfortune befalling this. I am come, as you know, from the Church of *Milevis*, where People were apprehensive that some Disorder would happen after the Death of *Severus* my Brother. He had indeed appointed his Successor, but imagined that his having done it in Presence of the Clergy was sufficient, and therefore did not once mention it to the People: Several of them were vexed and grieved upon this Account; however, by the Mercy of GOD they are now very well satisfied; so that the Person whom *Severus* had appointed, has since been ordained Bishop.

To the End therefore that no one may have Cause to complain of me, I now declare to you all, my Will, which I believe to be that of Heaven; It is, that *Eraclius* the Priest may succeed me in the Episcopal Office. When he had said this, the People cried out aloud, GOD be praised; blessed be CHRIST JESUS; which they repeated twenty three times: JESUS hear us, long live *Augustine*, repeated sixteen times. Silence being proclaimed, *St. Augustine* said, It were needless to expatiate in his Commendation; I love his Wisdom, and would not put his Modesty to the Blush; it is enough that you know him, and that my Inclinations agree with yours. He goes on, --- The Church Notaries, as you see, are taking down my Words and your Acclamations; in a Word, we make an Ecclesiastical Act; for I am resolved, that it shall be thus made as strong and binding as possible before Men. At this the People shouted thirty six times, Praised be GOD, blessed be CHRIST JESUS. --- JESUS hear us, long live *Augustine*, thirteen times. --- Be to us a Father and a Bishop, eight times. --- He is worthy, he is just, twenty times. --- He deserves it, he is worthy of it, five times. --- He is worthy, he is just, six times.

Sup. lib. xx.
n. 12.

St. Augustine added, I will not have them do the same things for him that they did for me. *Valerius*, my Father, of happy Memory, was still living

living when I was ordained Bishop, and sat in the Episcopal Chair in Con- A. D. 426.
junction with him, which was forbid by the Council of *Nice*; but neither
he nor I knew that it was prohibited. I am therefore resolved, that my
Son shall not be censured for those things for which I was reprov'd. He
shall still continue a Priest, and shall be ordained a Bishop whenever God
shall think fit to have it so. But I am now, with the Grace of CHRIST,
going to put in Execution what I have not hitherto been able to perform.
You know what I desired to do some Years since. We had agreed, that
in Consideration of my being employed upon the Scriptures, by Order of
my Brethren the Bishops, in two Councils, (*viz.* of *Numidia* and *Carthage*)
I should be allowed five Days in a Week to my self; to this you agreed
by your Acclamations, and accordingly Acts thereof were drawn up. They
were observed for a little while, when they again came pouring in upon
me with as great Violence as before; insomuch that they will not give me
the Liberty of applying my self to those things which I would. I there-
fore beseech and conjure you by CHRIST JESUS, to suffer me to dis-
charge my self of the Burthen of my Occupations on this young Man
Eraclius the Priest, whom I appoint my Successor. The Congregation
cried aloud twenty six times, We thank you for your Determination.
St. Augustine thanked them, and added, --- Let the People therefore ad-
dress themselves to him, instead of me, and whenever he shall stand in
Need of my Advice, I will not refuse it him. If Heaven shall please to
spin out a little longer the Thread of my Life, it is far from my Intentions
to spend it in Idleness; no! it shall be wholly employed in the Study of
the Scriptures; wherefore let no one envy the Leisure I enjoy, for I as-
sure them, that I have a full Employment. I have now finished the Busi-
ness I was to transact with you: All that remains, is, that I desire you to
subscribe this Act; manifest your Consent by some Acclamation. The
Congregation answered, So be it; and repeated the same twenty five times.
It is just, it is reasonable, twenty times. So be it, so be it, fourteen times,
with several other Acclamations. These being ended, *St. Augustine*
said to them, So far is well; let us offer up the Sacrifice to God; and
whilst we shall be at Prayers, I recommend to you the laying aside all your
Wants and secular Affairs, and to pray for this Church, for me and for
Eraclius the Priest. There is still extant a Sermon of *Eraclius*, which
seems to have been made on that Occasion, the greatest Part of which is
taken up in praising *St. Augustine*. He therein observes, that he has been
his Disciple many Years, and nevertheless was grown to Man's Estate when
he first came to *Hippo*; which plainly shews, that when *St. Augustine* calls
him a young Man, those Words are not to be taken in a strict Sense.

To. 5. ep.
Aug. in fine
Serm.

XLIV.

In the mean Time the City of *Constantinople* had changed its Bishop.
Atticus died the tenth of *October*, under the eleventh Consulate of *Theo-*
dorus, and the first of *Valentinian*, i. e. Anno 425, after having possessed
that See near twenty Years. He is commended for having restored Peace
to his Church, by inserting the Name of *St. Chrysostome* in the *Dypticks*.
His extensive Charity to the Poor is likewise very much applauded; for

Death of At-
ticus.
Sisinnius
Bishop of Con-
stantinople.
Soc. vii. c. 2. 5.
Sup. xxi. n. 9.
Sup. xxiii.
his n. 27.

Sup. lib. xix.
n. 35.
Lib. c. Th.
Ne sanct.
bapt.

his Beneficence was not confined to his Diocess only, but extended it self to the neighbouring Cities. There is still extant a Letter of his on this Subject, written to *Calliopius*, Priest of the Church of *Nice*, to whom he likewise sent at the same Time three hundred Pieces of Gold: He therein admonishes him to employ his Charity on humble and shamefaced Beggars, and not on those who make a Trade of Begging; but in particular, not to pay any Regard to a Difference in Religion. There was a Sect of *Novatians*, that went by the Name of *Sabbatians*, or *Protopaschites*, who had been banished by a Law of *Theodosius* the Younger, of the twenty first of *March* 413. They had brought from *Rhodes* the Body of *Sabbathius* their Chief, and used to pray at his Tomb; but *Atticus* caused it to be carried off in the Night, and abolished this Piece of Superstition. However, he still suffered the *Novatians* to hold their Meetings, and said; These are so many Witnesses of our Faith, which they have not any way changed, it being now so many Years since they first separated themselves from the Church. By the Faith, we are to understand that of the Trinity; for the *Novatians* were in an Error, with Respect to the Article of the Remission of Sins. But *Atticus* gave a manifest Evidence of the Purity of his Faith, by the vigorous Resistance he made against the *Pelagians*, as has been before observed.

Sup. n. 25.
Socr. vii.
c. 26. c. 27.

AFTER his Death, great Disputes arose about the Election of a Successor. Several Persons were proposed for this Purpose, and among the rest two Priests, *Philip* and *Proclus*; *Philip*, a Native of *Sida* in *Pamphylia*, had exercised the Function of Deacon under *St. Chrysostome*, and usually accompanied him in all Places; he applied himself to Study, and collected a great number of Books in all Faculties. His Stile was after the manner of the *Asiatics*, and he wrote very much, and among the rest, an Historical Work divided into thirty Books. The *Constantinopolitans* preferred to *Philip* and *Proclus* another Priest, *Sisinnius* by Name, whose Church was situated in a Place adjacent to the City, called *Elaiia*, i. e. the *Olive*, wherein they celebrated annually, and with great Solemnity, the Feast of the Ascension of our Blessed LORD and SAVIOUR. The Piety and Charity of *Sisinnius* towards the Poor, made him the Darling of the Laity. Accordingly they carried it, so that he was ordained the twenty eighth of *February*, under the twelfth Consulate of *Theodosius*, and the second of *Valentinian*, i. e. Anno 426.

Marc. C. an.
416. Phot.
Cod. 52. p. 42.

FOR his Ordination a Council was held at *Constantinople*, by Order of the Emperor *Theodosius*, in which *Theodotus* Bishop of *Antioch* assisted. This Council wrote a Letter to *Berinian*, to *Amphilochus*, and the other Bishops of *Pamphylia*, in which it was declared; that if any one should hence forward be convicted, either by Words or Deeds, of being suspected to entertain the Heresy of the *Massalians*, he should be deposed, whatever Promise he might make to fulfil his Penance for the same; and that whoever should consent to it, be he Bishop or otherwise, should incur the same Danger. The Reason was, because they knew that these *Hereticks* were very great Dissemblers.

Sup. xix. n. 25.

As for *Proclus*, *Sifinnius* ordained him Bishop of *Cyzicus*, which See c. 28. happened at that Time to be vacant. But as he was preparing to set out for that Place, he was prevented by the *Cyzicenians*, who ordained one *Dalmatius*, a Man who led the Life of an *Ascetick*. This they did, says *Socrates*, in Opposition to the Laws, by which it was enacted, That no one should be ordained without the Consent of the Bishop of *Constantinople*; but to excuse themselves, they said, that it had been made in Favour of *Atticus* only. But this Law is not mentioned by any other Person. *Proclus* therefore had no Church under his Jurisdiction, and officiated only as Priest, but preached in *Constantinople* with great Success. *Sifinnius* did not sit two Years in the Episcopal Chair, and died on the twenty fourth of *December*, under the Consulate of *Hierius* and *Ardaburnus*; that is, in the Year 427. He observed a great Simplicity in all his Actions, was easy of Access, and an Enemy to the Hurry of Affairs; which not agreeing with the Temper of a restless Set of People, they looked upon him as a weak Man.

THERE was a Monastery at *Adrumetum*, a City of *Africa* situated on the Sea Coasts, in which lived one *Florus*, a Monk, born at *Uzala*: XLV. *Dispute between the Monks of Adrumetum.* This Man went into his own Country, and was accompanied in his Journey by a Monk called *Felix*. While at *Uzala*, he met with the Letter which *St. Augustine* had written to *Sixtus*, which he copied, and at his setting out for *Carthage*, left it with *Felix* his Fellow-traveller, who carried it to the Monastery at *Adrumetum*, and began to read it to his Brethren. Among these there were five or six, who not understanding very well *St. Augustine's* Meaning, raised a great Disorder and Confusion; disputing against those who understood it better, and pretending that they destroyed Free-will. *Florus* being returned from *Carthage*, the Dispute broke out afresh, and they fell upon him, as having been the Occasion of all this Strife; not comprehending the Meaning of the Reasons he alledged, in order to support the true and genuine Doctrine. *Florus* thought it his Duty to acquaint his Abbot, whose Name was *Valentine*, with this Disorder, which till then he knew nothing of, and shewed him the Book which the Abbot plainly saw was written in the Stile, and agreeably to the Doctrine of *St. Augustine*, and that therefore he must certainly be the Author of it, which made him read it both with Pleasure and Consolation to himself. To put an End to these Disputes between his Monks, he resolved to send some of them to *Exodius*, Bishop of *Uzala*, who wrote to *Valentine* and his Monks, exhorting them to Peace and Brotherly Love. However, his Letter did not extinguish the Animosity which prevailed among some of them, insomuch that they resolved to go to *St. Augustine* himself. The Abbot opposed their Resolutions, and endeavoured to cure them of their Mistake, by causing one *Sabinus* a Priest to explain and illustrate the whole Work in the clearest Manner. However, all his Endeavours proved ineffectual, when fearing to sour their Minds still more, he suffered them to depart, and even gave them as much Money as might be necessary for their Journey; taking Care however, not to send any Letter by them to *St. Augustine*, for fear lest he himself should thereby seem to entertain some Scruples,

ples concerning his Doctrine. The Persons who set out, were two young Men, named *Crescinius* and *Felix*; and after they were gone, the Monastery enjoyed a happy Tranquility.

Aug. ep.
214. al. 46.

WHEN they were got to *Hippo*, St. *Augustine* received them, although they had not brought any Letter from their Abbot, discovering an Air of Simplicity in their Faces, that did not leave the least Room for him to suspect they were guilty of Imposture. They laid before him the State of the Question, and accused *Florus* as having occasioned all the Disorder in their Community. St. *Augustine* instructed them himself, and explained to them his Letter to *Sixtus*: He would even have entrusted them with all the Pieces relating to the *Pelagians*, but they did not allow him Time sufficient for the copying them, because they were for returning back to their Monastery before the Festival of *Easter*, in order to celebrate it with their Brethren, with a Spirit of Harmony and perfect Union, after having put an End to all the Disputes which had reigned there. This is thought to have been in the Year, 427, when *Easter* fell on the third of *April*. St. *Augustine* gave them a Letter directed to *Valentine* the Abbot, and to the whole Community, and explained therein that difficult Question concerning Free-will and Grace, and praying the Abbot to send *Florus* to him, suspecting, which was indeed true, that the others opposed him so warmly for want of understanding him.

XLVI.
St. *Augustine's*
Treatise con-
cerning Grace
and Free-will.
Aug. ep.
215. al. 47.
Sup. Lib.
xxiii. n. 30.

Sup. xxiii.
n. 14.

c. 2.

c. 4.

c. 6.

c. 7.

HOWEVER, St. *Augustine* after having written this Letter, kept the Monks of *Adrumetum* with him till after *Easter*, occasioned, as is generally imagined, by the other *Felix*, who arrived after them, and in all Probability gave him a better Insight into the whole State of the Question. During the long Time they sojourned here, St. *Augustine* read to them, besides his Letter to *Sixtus*, the Letters of the Council of *Carthage*, of the Council of *Milevis*, and of the five Bishops to Pope *Innocent*, with his Answers; the Letter of the Council of *Africa* to Pope *Zozimus*, with his Letter directed to all the Bishops in the World; the Canons of the full Council of *Africa* against the *Pelagians*. He also read to them St. *Cyprian's* Treatise on the LORD'S-PRAYER, wherein the Grace of GOD is recommended in a wonderful manner. He went further; he composed a new Work on purpose, entitled, *Concerning Grace and Free-will*, and inscribed it to *Valentine* and his Monks.

HE therein shews, that we must equally avoid denying Free-will, in order to establish Grace, or the denying Grace, the better to establish Free-will. He proves Free-will by the Scriptures, which abound with Precepts and Promises; and insists, particularly, on those Passages which exhort us to *Will*. He likewise proves the Necessity of Grace by the sacred Writings, wherein it is said, that the Virtues which it enjoins, are Gifts of God, who unites together the Precept and the Assistance, and commands us to pray. He shews, in Opposition to the *Pelagians*, that Grace is not given proportionably to our Merits; since that the primary Grace is given to the Wicked, who deserved nothing but Punishment. All the Good which the Scripture ascribes to Man, it ascribes in other Places to Grace: In this manner, eternal Life is at the same Time both a Reward and a Grace.

The Law is not Grace, since the Law in itself is only the Letter which kills, and the Knowledge which puffeth up. Nor in like Manner are Nature and Grace the same thing, since the former is common to all; for otherwise CHRIST should have died in vain. Grace does not consist in the bare Remission of past Sins, since we say, Lead us not into *c. 13.* Temptation. We cannot merit Grace, neither by good Works, as has *c. 14.* been said, nor by any Good-will or Inclination; since that we beseech GOD to give us Faith, to change our Wills, and to soften the hard-hearted. *c. 18.* It is therefore he who has first chosen us, and loved us; it is he that en- *c. 16.* dues us with a good Will; that increases it for the fulfilling his Com- mandments; and renders the fulfilling of them possible, by inspiring us with a greater Spirit of Charity than that which inclined us to Good, in a faint and languid Manner. GOD has so great a Power over our Hearts, *c. 20.* that he turns them which Way soever he pleases; whether it be by in- clining them to Good, out of pure Mercy, or in applying to his Designs, *c. 21.* the Evil to which their Free-will inclines them. In fine, we see a mani- *c. 22.* fest Example of Grace in Children, to whom it is impossible for us to ascribe any Merit for the obtaining of it; nor any Demerit, which should occasion their being deprived of it, Original Sin excepted; nor any Reason why one should be preferred before another, except the hidden Judgment of GOD. St. *Augustine* says, at the Conclusion thereof, Make this Book *c. 24.* your perpetual Study, and in Case you understand it, thank GOD for it; and whatever you may not understand, beseech him to make clear to you, for he will give you Understanding. He had recommended to them from *c. 1.* the Beginning, not to let the Difficulty of that Question give them the least Uneasiness; and to keep Peace and Charity among themselves, walk- ing according to their Knowledge, till such Time as Heaven should please to open and extend it. When St. *Augustine* had read over this Book to *Cresconius*, and to the Monks who had followed him, he gave it to them, together with the other Treatises, of which Mention has been already made; and a second Letter directed to *Valentine* the Abbot, in which he intreats him to send *Florus* to him. *Valentine* did not fail to comply *Ap. Aug. ep. 156. al. 256.* with his Desires, and at the same Time intrusted him with a Letter of Thanks.

ST. *Augustine* was overjoyed to find that the Faith of *Florus* was sound, *XLVII.* with respect to Free-will and Grace; and also, that the Monastery of *Adrumetum* now enjoyed a happy Calm. But he was likewise informed *Book of Cor- rection and Grace.* that some one had been there, who had made the following Objection; If it be GOD who works in us the Power of *Willing* and *Doing*, our Superiors ought to be satisfied with instructing us, and praying for us, and not correct us when we do not acquit our selves of our Duty. How is it my Fault, if I have not that powerful Succour which GOD has not given me, and which he only can bestow? This false Conclusion, which made *ii. Retract. c. ult.* the Doctrine of Grace odious, obliged St. *Augustine* to compose a new Treatise, which he entituled, *Concerning Correction and Grace*, and in- scribed it likewise to *Valentine* the Abbot, and to his Monks, but without accusing them of entertaining this erroneous Doctrine.

c. 2.

HE first establishes the Doctrine of the Church, with respect to the Law, to Grace and Free-will. He shews, that if we have a Will to do well, it is only through the Grace of CHRIST JESUS; and that it not only points it out to us, but also makes us perform it. He afterwards proposes to himself the Objection which is the Subject of this Work: Why do they preach to us, and command us to decline the evil Way, and to do Good, if it be not we who do it, but GOD who inspires us to will and to do it? He answers, --- But rather let them understand, *if they are the Sons of God*, that it is *God which worketh in them, both to will and to do of his good Pleasure*; and when they shall have done it, let them return Thanks to him who leadeth them to it. For they are led, in order that they may do something, and not that they may do nothing. But when they do not do, let them offer up their Prayers, to the End that they may obtain what has not yet been given them. As to their saying, Let our Superiors rest satisfied with enjoining us our Duty, and pray for us, in order that we may do it; but let them not correct, nor reprove us, in Case we fail to do it. This is not right, says St. *Augustine*; on the contrary, they ought to do all this, since that the Apostles, who were the Doctors of the Church, practised it. They ordained what was to be done; they corrected those who did not do it, and offered up their Prayers, in order that they might be enabled to do it.

c. 4.

c. 5.

A PELAGIAN shall object, Is it a Fault in me not to possess what I never received? Enjoin me what I am to do, and in Case I do it, thank GOD for it; but if I should fail to perform it, do not reprove me, but pray to him, that he would give me Power to do it. To this St. *Augustine* answers, If you are wicked it is your own Fault; much more is it so, if you refuse to be reprov'd for it. As if Vices were to be applauded, or looked upon as indifferent; as if Correction was not useful, by striking the Mind with Fear, Shame and Grief; by exciting Men to pray, and be converted. They should rather say, Neither enjoin me any thing, nor pray for me, since that GOD is able to turn our Hearts without either Precept or Prayer, in the same Manner as he converted St. *Paul*. But these extraordinary Graces which GOD bestows on whomsoever he pleases, ought no more to prevent our giving Correction, than to instruct or to pray.

c. 6.

A PELAGIAN would say, We have not received Obedience, wherefore then are we reprov'd, as if it were in our Power to bestow it on our selves? To this St. *Augustine* answers, If they are not yet baptized, their Disobedience flows from the Sin of the first Man; which although it be common to all Mankind in general, does not therefore make each Individual less guilty, or less reprehensible. If he who speaks in this Manner has been baptized, he cannot say that he has not received; since by his Free-will he has lost the Grace he had received. To this the *Pelagian* will say, I may affirm that I have not received, since I have not received Perseverance. St. *Augustine* answers, It is true indeed, that Perseverance is the Gift of GOD; which he proves, by our praying that it may be granted us. However, we nevertheless very justly reprove those who have not persevered

vered in good Living; for it is by their Wills that they are changed; and if they do not improve by Correction, they merit eternal Damnation. Even those to whom the Gospel has not been preached, shall not deliver themselves from this Condemnation, notwithstanding that it seems a more just and reasonable Excuse for any one to plead, *viz.* We have not received the Grace to hear the Gospel, than to say, We have not received Perseverance. For one may say, Friend, It lay in thy Power to have persevered, hadst thou been willing to it, because thou hadst both heard and retained; but it can in no Manner be said, It lay in thy Power to have believed, hadst thou been willing to it, what thou hadst not heard.

THOSE therefore who have not heard the Gospel; those, who after having heard it, and being converted, have not persevered: Those who have refused to believe, and Children who have died unbaptized; all these four Kinds of Persons are not separated from the Mass of Perdition: Those who are separated from it, are not so by their Merits, but through the Grace of the Mediator: GOD gives to them all the Means of Salvation; and not one of them perishes because they are predestinated, that is to say, not only called but elected. And if any one should ask me, Why ^{c. 8.} GOD has not bestowed Perseverance on all those to whom he has given Charity; my Answer is, That I do not know; and I admire, with the Apostle, the Depth of GOD's Judgments. But you, Opposer of Grace, who put this Question to me, I believe that you are as little able to solve it as my self: Or in Case you have Recourse to Free-will, what will you oppose in order to invalidate the following Words, *Peter, I have prayed for thee, that thy Faith might not fail?* Would you be so bold as to say, that in Spight of the Prayer of CHRIST JESUS, the Faith of Peter would have failed, had Peter willed that it should be so? The human Will therefore does not obtain Grace through its own peculiar Liberty, but rather obtains its Liberty through Grace; and also a perpetual Delight, and an insuperable Strength, in order for its persevering. It is indeed wonderfully surprizing, that GOD does not bestow Perseverance on some of his Children; but it is no less astonishing, that he sometimes refused the Grace of Baptism to the Children of those who are dear in his Sight, and grants it to the Children of his Enemies; or that he does not remove such of the faithful out of the Dangers of this Life, whose Fall he foresees. Let us not wonder that we find it impossible to fathom the Depth of his impenetrable Conduct. We must therefore always correct him who sinneth, notwithstanding that we are ignorant whether Correction will be of any ^{c. 9. n. 25.} Advantage to him, and whether or no he be predestinated. But no one ^{c. 10.} can say that Adam was not separated from the Mass of Perdition, which did not yet exist: Wherefore then was not Perseverance bestowed on him? And it not having been bestowed upon him, how is he guilty? To answer this Objection, St. *Augustine* makes a Distinction between the Grace of the two States or Conditions, *viz.* the State of Innocence, in which the first Man was before his Sin, and the State of corrupted Nature, in which we now are. This Distinction has been the Occasion of very great

Disputes between the most celebrated Divines; to explain which, and reconcile it with the Principles laid down in the other Works of St. *Augustine*, would require a long Discourse: I therefore shall not enter upon it, in order not to exceed the Bounds prescribed to the Historian; and the rather, as without explaining this Doctrine, we may very easily understand whatever relates to the reconciling of Correction with Grace.

- c. 13. *St. Augustine* goes on to teach, that the Number of those who are predestinated, is fixed and certain; but that no Man knows whether he is included in it or not; which Ignorance is advantageous to him, as it makes him lowly and humble. The Reprobates are of several Sorts. Some of them die with Original Sin only; others add to it by their Free-will; and others again have Grace bestowed upon them, and do not persevere in it; they abandon God, and God abandons them: For they are abandoned to their Free-will, not having received the Gift of Perseverance, by a just and hidden Judgment of God. Let Men therefore suffer themselves to be corrected when they sin, and not argue upon Correction in Opposition to Grace, nor of Grace in Opposition to Correction. Man has a Power either to will or refuse; but without inferring any Prejudice to the Almighty Power of God, who is absolute Master of the human Will. We are to correct in Proportion to the Faults which may have been committed, and procure the Salvation of all Men, without any Distinction of Persons; and that because we cannot tell who those are whom God intends to save; and because the Care which we shall bestow therein, will, at least, be of Advantage to ourselves. In fine, *St. Augustine* teaches elsewhere, in a very perspicuous Manner, that God is willing that all Men should be saved; but without taking from them their Free-will, the good or ill Use of which makes that they are very justly judged. He also shews that God is not the Author of Sin, inasmuch as it depends on the Will of each Individual, either to consent, or not consent to the outward or inward Grace.
- c. 14.
- c. 15.
- De Spir. & Lit. c. 33. n. 58. c. 34. n. 60.

XLVIII. *St. Augustine's Retractions.* *Possid. vit. c. 8. Lib. I. Retr. prolog. epist. 443. al. 7. n. 2 & 3, ad Marcel.* THIS Treatise of Correction and Grace is the last mentioned by *St. Augustine* in his *Retractions*, written about the Year 427. It was now many Years since he had formed a Design of revising all his Works that had been published, and which it was impossible to correct any otherwise, than by censuring them in a publick Manner; but had hitherto been diverted from it by more urgent Business. He had formed to himself such a Resolution fifteen Years before, as is manifest from a Letter to *Marcellinus*. At last, after having appointed *Erastus* his Successor, which furnished him with more Leisure, he set himself about this Work, and compleated it in two Books; of which the first takes in the several Works, written from the Time of his Conversion, even before he was baptized, to his entering upon the Episcopal Office; and the second takes in the Remainder of them, to the Time when he made that Revision. He therein revises all his Works, according to the Order of Time in which they were written, as near as possibly he could; and desired that they might be read in the same Order, the better to discover the Progress he

he had made. He begins by the three Books against the *Academicks*, and concludes with the Treatise on *Correction* and *Grace*, taking Notice of every Particular which he judged worthy of Censure, not omitting the smallest Expression; and at the same Time defending what had been unjustly criticised by others. He computes ninety three Works, in two hundred and thirty two Books, and observes that his Brethren had been urgent to publish those two Books of *Retractions*, before he had begun to revise his Epistles and Sermons. He afterwards began to revise his Letters, but had not Time to go through with them.

Epist. 124. ad
Quodvult.
ii. Retract.
c. 67.

D. Ep. 224.

ABOUT the same Time *Leporius*, by the Instructions of the Bishops of *Africa*, and of *St. Augustine* in particular, quitted his Errors. He was a Native of *Gaul*, and was distinguished among the Monks by the Purity of his Life; but ascribed his Virtue to his Free-will and his own Strength, agreeably to the Doctrine of *Pelagius*, whose Disciple he was. He carried this wicked Principle to a greater Length, by maintaining that *CHRIST JESUS* was but meer Man; but that he had made so good a Use of his Free-will, as to have lived without Sin; and, by his good Works, had merited to be the Son of *GOD*. That the only Motive of his coming into the World, was to exhibit to Mankind an Example of Virtue; and that it were possible for them, in Case they would make an Advantage of it, to be likewise without Sin. *Leporius* published his Errors in a Letter which proved a great Stumbling-block. *Cassianus*, who had been about thirteen or fourteen Years in *Provence*, admonished him and exhorted him to make a Recantation; several other learned Men in *Gaul* did the same, but to no Purpose. Wherefore *Proculus* of *Marseilles*, and *Cylinius*, another Bishop in *Gaul*, finding him obstinate and inflexible, condemned his Doctrine. Being drove out of *Gaul*, he went to *Africa*, accompanied with some others who had imbibed the same erroneous Principles. He lived some Time after this with *St. Augustine*; and it is thought that it is this very *Leporius* the Priest, who, with the rest, assisted at the Nomination of *Eraclius*; for the *Leporius* in Question was ordained Priest, after having embraced a monastick Life. He acknowledged his Error, and made a publick Confession thereof; and in order to repair the Scandal he had caused to the Churches of *Gaul*, he sent thither an authentick Recantation, which was read in the Church of *Carthage* in Presence of several Bishops. It is directed to *Proculus* and to *Cylinnius*. *Leporius* therein acknowledges his Ignorance and Presumption, and humbly asks Pardon for the same. He condemns his scandalous Letter, and confesses that *GOD, i. e. JESUS CHRIST*, was born of *Mary*; and that it was not more unworthy of *GOD* to be born of a Woman, and to assume from her the human Nature, at a Time which he thought proper, than to form human Nature within her; otherwise it would be adding a fourth Person to the Trinity, if we make two Sons of *GOD*, and two *CHRISTS*, the one *GOD*, the other Man. However, we must not therefore believe, that the Incarnation of the *Word* is a Mixture and Confusion of both Natures; for such a Mixture destroys both Parts. The Son only was,

XLIX.

Conversion of
Leporius.
Cass. i. In-
cam. c. 2, 3,
4. Gennad.
script. n. 59.

Sup. n. 43.

incar-

incarnate, not the Father, nor the HOLY GHOST. They are not two, the one GOD, and the other Man; the same is both GOD and Man, one only Son of GOD, CHRIST JESUS: For which Reason we are not afraid of saying, that GOD was born, that he suffered, and was crucified according to the Flesh. We believe that he is the only Son of GOD, not an adopted Son, but one properly so called; not an imaginary, but a true Son; not for a Season, but eternal.

WE likewise, added he, abominate what we have said, in ascribing to CHRIST JESUS, Labour, Merit and Faith; making him in most Things resemble each of the Saints, though we were far from entertaining such a Thought; and in some Measure ranking him with poor Mortals, *he who is over all, GOD blessed for ever, and who hath not had the Spirit given to him by Measure.* We likewise condemn those Words by which we said, that JESUS CHRIST suffered without any Assistance of the Divinity, by the meer Strength of human Nature, designing not to admit that the divine Word had the least Share in suffering; and that CHRIST, as Man, was ignorant of some Things: We are not allowed to say this of the LORD of the Prophets. In fine, as it would take up too much Time to mention particularly the several other Propositions we have advanced, we declare with Sincerity, that we either hold or reject them, in Conformity with the Principles of the Catholick Church; and we pronounce Anathema against all Hereticks, such as Photinus, Arius, Sabellius, Eunomius, Valentine, Apollinarius, Manes, and the rest. Leporius subscribed this Letter, together with Dominus and Bonus, who, in all Probability, had imbibed the same Errors. Four Bishops subscribed it as Witnesses; namely, Aurelius of Carthage, St. Augustine, Florentius Bishop of the other Hippo, and Secundinus Bishop of Atergamita. These four Bishops wrote also to Proculus and to Cylinnus, wherein they applauded the Severity of the Bishops of Gaul, which had proved wholesome to Leporius; bearing Testimony of his Conversion, and exhorting them to restore him to their Communion; for as to him, he continued in Africk. No one doubts but that this Letter was wrote by St. Augustine, and even that of Leporius is ascribed to him.

ABOUT the same Time, St. Augustine wrote to one Vitalis of Carthage, who asserted, that the Beginning of Faith was not the Gift of GOD; that GOD did no farther incline us to will to do good, than in proposing it to us by his Law; and that by our Free-will we were left at Liberty, either to consent or not consent to it; but he granted, that what we asked of GOD by Faith, he afterwards granted us by Grace. So that he maintained the Principles of those who were afterwards called *semi*, or half Pelagians. St. Augustine, in order to shew how much he was mistaken, insists principally on the Prayers of the Church. Say then clearly, and at once, says he to him, that we are not to pray for those to whom we preach the Gospel, but only to preach to them. Condemn the Prayers of the Church, and when you hear the Priest at the Altar, exhorting the People of GOD to pray for the Infidels, in order that he may turn their Hearts; for the Catechumens, that he would inspire them with a Desire of being baptized, and for the Faith-

Rom. ix. 5.
Joh. iii. 34.

Aug. ep. 219.

Leo. ep. 134.
c. 6. V. Not.
Quesa. p. 906.

L.
Letter to Vi-
talis, ep. 217.
al. 107.

Faithful, to the End that they may persevere through his Grace; laugh at all these holy Exhortations, and say that you will not pray to GOD for the *Infidels*, in order that he may convert them, and make them become faithful; because this is not a Favour flowing from his Mercy, but an Effect of their Will. He proceeds, - - - - Let us not impose upon Men, for it is impossible for us to deceive God. It is certainly not praying to GOD, but only a Faint and a Pretence of praying to him, if we believe that we alone perform those Things for which we pray to him. We certainly make only a Shew of thanking him, if we are not fully persuaded that he actually performs these Things for which we return him Thanks. The Form of Prayer mentioned by St. *Augustine* in this Place, is much to the same Purpose with that which we make use of on *Good-Friday*.

HE afterwards proposes to *Vitalis* these twelve Articles, containing every thing which the Catholick Faith holds, with respect to Grace. Children unborn have neither done Good nor Evil; and there is no such Thing as a Life before this, in which they could have merited the Miseries and Afflictions of this; however, as they were born of *Adam*, according to the Flesh, they contract the Obligation of eternal Death, in Case they are not regenerated in CHRIST JESUS. The Grace of GOD is given neither to Children nor adult Persons, in Proportion to their Merits. It is bestowed on adult Persons for every Action; but it is not given to all Men in general; and those to whom it is given, receive it without having merited it, either by their Works, or even by their Will, which is chiefly seen by Children. Those on whom it is bestowed, receive it by the free Mercy of GOD. Those on whom it is not bestowed, are excluded from it by a just Judgment of GOD. *We must all appear before the Judgment-seat of Christ, that every one may receive the things done in his body, according to what he hath done, whether good or bad, not according to what he would have done, had he lived longer.* Children also shall be judged in this Manner, according as they were, either baptized or unbaptized, and shall have believed or not believed, by the Heart and by the Mouth of those who bore them. *Those who die in the Lord are blessed, and whatever they would have done, had they enjoyed a longer Life, does not any Way affect them.* Those who believe in GOD from their own proper Impulse, *i. e.* adult Persons, perform the same by their Will and their Free-will. We act agreeably to true Faith, when we who believe, pray to GOD for those who will not believe, in order that they may be prevailed upon to do it. When any one of these embraces the Faith, it is our Duty sincerely to return GOD Thanks for the same, as for a Kindness; and this Usage is a reasonable one. St. *Augustine* afterwards proves each of these Articles in particular.

COUNT *Boniface*, after the Death of his Wife, had taken a Resolution of quitting the Military Profession, and embracing a Monastick Life. St. *Augustine* and St. *Alypius* had dissuaded him from it, imagining that his having a Share in secular Affairs, would be of greater Advantage both to the Church and to the State. But they had admonished him to entertain a Spirit wholly disin-

c. 2. n. 7.

c. 5. n. 16.

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1 Cor. v. 10.

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Rev. xiv. 13.

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11.

12.

LI.

Count Boni-
face rebels.

Aug. ep. 220.

A. D. 427. disengaged from the Pursuit of temporal Advantages, and to live in a State of Contenance. However, having by the Emperor's Order, been obliged to go over into *Spain*, he there married a second Time, and took to Wife a Woman related to the Kings of the *Vandals*, which procured him a Share in their Friendship. *Ætius*, who, after *Boniface*, was the most powerful of all the *Roman* Captains, and happened at that Time to be in *Italy*, made use of this Alliance, as a Handle wherewith to slander him to *Placidia* the Empress, who governed during the Minority of her Son *Valentinian*. He told her that *Boniface* had a Design to make himself independent, and assume to himself the Sovereignty of *Africa*; and as a Proof of his Assertion, he added; If you order him to come into *Italy*, he will refuse to obey you. In the mean Time he wrote to *Boniface* to tell him, that in Case the Empress should send for him, he should take Care not to obey her Command, because she designed to ruin him; and to prove it, said, that there was no manner of Occasion of sending for him. *Boniface* gave Credit to this Notice of *Ætius*, who was his Creature, and who, as he was persuaded, was ever true to his Interests; wherefore having received Orders to come and wait upon the Emperor, he refused to comply with them, and by that Means confirmed the Suspicion which *Ætius* had raised to his Prejudice.

Procop. i.
bell. Vand.
c. 3.

Possid. vit.
c. 18.
Victor.

Chron. Pasch.
LII.

St. Augustine's
Letter to Boniface.
Ep. 220. al.
70. n. 2.

THEY then declared War against him, and first sent three Captains, whom he defeated; and afterwards Count *Sigisvult*. *Boniface*, obliged by the Necessity of his Affairs to seek out an Alliance, sent to *Spain*, and made a Treaty with the *Vandal* Princes, i. e. with *Gontharis* and *Gizeric*, or *Genferick*. He agreed with them, that *Africa* should be divided into three Parts; to give to each of them a third, and to keep the Remainder for himself; that each of them should govern his respective Division; but that in Case of an Attack, they all three should mutually defend each other. This Treaty being concluded, the *Vandals* crossed the Streights, and came into *Africa*, leaving *Spain* to the *Visigoths*, who were now become the most formidable in that Country. With the *Vandals* came also several of the *Goths*, and a confused Multitude of other Nations; and their Number, including old Men and Children, Masters and Slaves, amounted to fourscore thousand. *Genferic*, to imprint the greater Terror, caused them to be numbered; and a Report was spread that they composed a Body of fourscore thousand Combatants. They laid waste the Country which they found in Peace, committing Murders, setting all Places on Fire, cutting down all the Timber; and above all, their Fury was chiefly levelled against Churches, for they were *Arians*. They went over into *Africa*, under the Consulate of *Faurus* and of *Felix*, i. e. Anno 428.

THEN it was that *St. Augustine* wrote to Count *Boniface*, in order to prevail with him to turn his Eyes inward. He begins by declaring to him, that he will not once mention his Power, nor the Preservation of his Life, but that his Salvation shall be his only Theme. I am sensible, said he, that there are enough People who love you in a secular Way, and who furnish you with that kind of Advice; but it is with Difficulty that they inspire you with those Things which relate to the Salvation of your Soul, for want of a fit Opportunity for that Purpose.

HE afterwards reminds him of the Design he had formed of withdrawing^{n. 4.} from the World, and reproaches him for having entered a second Time into the married State. I was indeed a little comforted, says he, when they told me that you refused to marry that Woman, till she turned *Catbolick*; notwithstanding all this, the *Arians* have so great an Ascendant over your Family, that they have baptized your Daughter; and if we are truly informed, they have re-baptized Virgins consecrated to GOD. It is even said, that your Wife is not enough for you, and that you keep Concubines.^{n. 7.} He afterwards sets before him the Evils which had attended upon this unhappy Marriage, that is to say, his Rebellion; and adds, you cannot deny before Heaven, but that all the Evil you thus commit, flows from too immoderate an Affection for sublunary Enjoyments. You indeed commit but little Evil your self, but you furnish an Opportunity of perpetrating a great deal to those Persons who think of making their Fortune by your Means only; so that so far from restraining your Concupiscence, you are reduced to content that of other People. You will answer, added he, that you can^{n. 5. 8.} give good Reasons for your Conduct, and that those are rather to be blamed who have returned you Evil for Good. This is what I am not a Judge of, because I cannot hear both Parties; but do you judge your self with^{n. 8.} respect to GOD. If the *Roman Empire* has done Good to you, do not return Evil for Good; if any one has done unjustly by you, do not return Evil for Evil.

You will perhaps say to me, what would you have me do in this Extremity? If you advise with me concerning your secular Affairs, I know not what Answer to make you. But if you consult me for the Salvation of your Soul, I know very well what to say. *Love not the World, neither*^{John ii. 15.} *the things that are in the World.* Shew your Courage by subduing Concupiscence: Repent, pray with great Zeal and Warmth, that you may be delivered from your invisible Enemies, *i. e.* your Passions. Give Alms, fast as often as your Health will give you Leave. If you were not married, I^{n. 12.} would advise you to embrace a Life of Continence, to quit the Service, and retire into a Monastery. But you cannot do it without the Consent of your Wife: For although you did not do well in marrying, after what you had said to us at *Tubuna*, she is in the right, since she knew nothing of the Matter, when she took you for her Husband. Would to GOD that you could persuade her to embrace a State of Continence! but at least preserve inviolably your conjugal Fidelity. Your Wife ought not to prevent your loving GOD, or your not loving the World; the keeping your Faith even in War, and endeavouring at Peace therein: Your employing the good Things of this World, in doing good Works, and never committing the least Evil for the Sake of these transitory Possessions.

WE do not find that Count *Boniface* followed this Advice; and as for the Evil he had done, it was now irreparable: Such of his Friends as^{Procop. 1.} were in *Italy*, and knew his Fidelity, could never be persuaded that he^{bell. Vand.} had any Design of usurping the Sovereignty of the *Empire*. Some of^{c. 3.} these, by the Advice of *Placidia*, went to *Carthage*, where they saw *Boniface*, when he shewed them the Letters he had received from *Ætius*, and unravelled the whole Mystery of the Intrigue. The Empress was prodigiously

Hist. Misc.
lib. 14.
P. 431.

LIII.
Conference
with Maxi-
minus.
Possid. vit.
c. 17.

n. 13.

n. 14.

LIV.
Conference
with Pascentius.
Possid. c. 7.

giously surprized at it, but at the same Time did not dare to discover her Indignation against *Ætius*, because of the great Occasion she had of his Assistance, to support the Affairs of her Son, which were grown desperate. However, she intreated *Boniface* to quit the Party of the *Barbarians*, and not to abandon the *Empire*. *Boniface* acknowledged his Fault, and did all that lay in his Power to retrieve it. He besought the *Barbarians* to leave *Africa*, but they were offended at his Motion, insomuch that it was necessary to declare open War against them. Succours were sent him from *Rome* and *Constantinople*; after which a Battle was fought, wherein the *Romans* were vanquished, and the *Vandals* continued in *Africa*, laying it Waste with Impunity, and finding no Opposition.

A *N Arian Bishop*, *Maximinus* by Name, had accompanied Count *Sigisvult* and the *Goths*, whom he commanded for the Emperor *Valentinian*, against Count *Boniface*. At the Desire of several Persons, he had a Conference at *Hippo* with *St. Augustine*, which was taken down in Writing. The first Thing *St. Augustine* demanded of him was, to make a Declaration of his Faith; to which he answered, That he held that of the Council of *Rimini*. Being urged to declare what was his own private Belief, he said; I believe that there is one only *GOD*, the Father, who received his Life from none; and one only Son, who received from the Father both Life and Being; and one only *HOLY GHOST*, the Comforter, by whom our Souls are enlightened and sanctified. He was for having *St. Augustine* prove the Equality of the divine Persons, endeavouring on his Side to prove their Inequality, from a Pretence of maintaining the Unity of the Godhead. It is this only *GOD*, said he, whom *JESUS CHRIST* and the Holy Spirit worship, and whom all Creatures reverence; in this manner it is that we say he is one. Upon which *St. Augustine* said; from hence it follows, that you either do not worship *CHRIST JESUS*, or that you do not worship one only *GOD*. He afterwards desired him to prove by the Scriptures, that the *HOLY GHOST* worships the Father, granting that the Son worships him, as Man. And he proved the Divinity of the *HOLY GHOST*, in that there are Temples erected to him, which Circumstance belongs to *GOD* only. *Maximinus* spent the rest of the Conference in a long empty Discourse, and being returned to *Carthage*, boasted that he had come off Victor in the Conference. This obliged *St. Augustine* to refute him by two Books; in the first of which he shews, that *Maximinus* was not able to answer him, and in the second, he answered all that he had asserted.

St. Augustine held another Conference with an *Arian*, which seems probably to have happened some Years before. It was with *Pascentius*, Count of the Emperor's Household, *i. e.* Intendant of the Demesnes, who abusing the Authority of his Employment, exacted with great Rigour the Taxes which were paid into the *Fiscus*, or Treasury, and insulted all such *Catholicks* as followed the Simplicity of the Faith. He even attacked *St. Augustine*, and caused several Persons of Distinction to invite him to a Conference. It was held at *Carthage* in their Presence, and continued from Morning till Evening. At the Opening of it, as they were speaking of *Arius* and *Eunomius*, *St. Alypius*, who was present at that Time, demanded, With which of those two *Auxentius* sided, whom *Pascentius* had

had so much applauded. Immediately *Pascentius* publicly pronounced *Anathema* against *Arius* and *Eunomius*, and required that *St. Augustine* should likewise anathematize *Homoöusios*, i. e. consubstantial, as if it had been a Person; and afterwards insisted upon their shewing him that Word in the Scripture. After which he made such a Confession of Faith, as *St. Augustine* offered to subscribe. *Pascentius* wrote it down, and inserted in it the Word, *Not-begotten*. *St. Augustine* desired him, in his Turn, to find out such an Expression in the Scripture, which he did purely to shew him that we are not to look therein for the very Words themselves, when we are sure that others, to the same Effect, are to be met with in them. *Pascentius* finding himself pushed Home, took from *St. Augustine* the Paper, wherein he had written his Confession of Faith, and tore it to Pieces; when they agreed that after Dinner the Notaries should be sent for, in order to take down the Conferences. Accordingly they came at the appointed Time, and brought the Writers along with them, but *Pascentius* refused to have any Thing further taken down, and being urged by *St. Augustine* to suffer it to be done, he said to him in a Passion, I had done much better, had I believed what common Fame reported of your Reputation, for I find you much inferior to the Character you bear in the World. *St. Augustine* answered, I had told you before, that my Reputation might impose upon you. You said true, replied *Pascentius*. *St. Augustine* answered, Since that my Reputation and my self have spoken variously to you with respect to me, I had rather my self should be found true, than my Fame. *Pascentius* insisted upon having nothing wrote down, from a Pretence that he might be troubled, by Virtue of the Laws enacted against *Hereticks*; however, *St. Augustine*, with the Bishops then present, continued the Conference, and at the same Time foretold what would happen, viz. that every one would give an Account of it agreeably to his Prejudice or Fancy.

THE See of *Constantinople* continued vacant sometime after the Death of *Sisinnius*, notwithstanding, that many were for electing *Philip*, and others *Proclus*. But in order to put a Stop to all canvassing, the Court resolved not to place any one therein, that belonged to the Church it self. Accordingly they sent for a Foreigner, who was *Nestorius*, born in *Germanicia*, but who had been educated at *Antioch*, where he had been baptized in his Infancy. He had led a Monastick Life in the Monastery of *Euprepus*, two Furlongs distant from the Gates of *Antioch*. *Theodosius* the Bishop had ordained him Priest, and gave him the Employment of Catechist, in order to explain the Faith to the *Competentes*, or those who desired Baptism, and defended it against the *Hereticks*. And indeed he appeared very zealous in opposing such of them as at that Time were most odious in the East, viz. the *Arians*, the *Apollinarians*, and the *Origenists*; and pretended to admire and imitate *St. Chrysostome*. He had a very fine Voice, and an easy Delivery; but then his Eloquence was not solid; he sought only to please and to gain the Applauses of the People, whose Eyes he likewise drew upon himself by his pale Visage, his brown Habit, and his slow Pace, shunning always the Crowd and the publick Places of Resort, and spending most of his Time at Home in reading; by which Means he gained great Repute for his Virtue, his Doctrine and his Elo-

Aug. ep.
238. al. 174.

n. 6.

Possed. ibid.

LV.

Nestorius
Bishop of
Constantino-
ple, Sup.
n. 44.Socr. vii.
c. 29. Liberat.
brev. c. 4.
Evagr. i.
Hist. c. 7.Theod. iv.
hær. fab. c. 23.
Id. ad. Spo-
rac. to. 4.
p. 656.Evagr. i.
c. 2.

A. D. 428. quence. Being therefore sent for to *Constantinople*, he took along with him a Priest, *Anastasius* by Name, who was his Confident; and in their Journey made a Visit to *Theodorus* of *Mopsuestia*, from whom, as is supposed, *Nestorius* imbibed the pernicious Doctrine he afterwards taught. *Theodorus* of *Mopsuestia* died a little after this; and not long after him, *Theodotus*, Bishop of *Antioch*, who was succeeded by *John*, Disciple of *Theodorus*, and it is with their Death that *Theodoret* ends his History.

Theod. Hist.
v. c. 40.

Socr. xii.
c. 29.

NESTORIUS arrived at *Constantinople* three Months after the Death of *Sisinnius* the Bishop, and was ordained the tenth of *April*, under the Consulate of *Felix* and *Taurus*, i. e. 428. In the very first Sermon he preached, addressing himself to the Emperor, he repeated the following Words, which were very much taken Notice of; *Do you, my Lord, give me the Earth purged from Hereticks, and I will bestow on you Heaven; root out, in Conjunction with me, the Hereticks, and I will assist you in extirpating the Persians.* These Words were very much relished by the People, who had the *Hereticks* in great Abhorrence; but others concluded that *Nestorius* must be of a superficial and fiery Temper, that otherwise he would not have discovered so much Heat in his very first Sermon. The fifth Day after his Ordination, he was for depriving the *Arians* of the Place where they used to meet together in private, which drove them to that Despair, that they set Fire to it, which seized on the Houses that stood near it; and *Nestorius* was afterwards called the *Incendiary*, upon that Account. He was also for oppressing the *Novations*, but the Court would not suffer him to do it. He persecuted the *Quartodecimans* in *Asia*, *Lydia*, and *Caria*; and was the Occasion of a Sedition that happened near *Sardis* and *Miletus*, in which many Persons lost their Lives. His Conduct, says *Socrates*, in this Particular, was contrary to the Practice of the Church.

Socr. vii.
c. 31.

ANTHONY, Bishop of *Germa*, a City situated in the Province of the *Hellepont*, began to oppress the *Macedonians*, saying that *Nestorius* had given him Orders for that Purpose. They bore with the Persecution for some Time; but at last, being driven to Despair, they dispatched certain Assassins who murdered *Anthony*, which gave *Nestorius* an Opportunity of depriving them of their Churches; and indeed several were taken from them in 429, viz. that which they had at *Constantinople*, that at *Cyzicus*, and many others in the *Hellepont*. Some re-united with the Church.

Mareel. Chr.
an. 429.

L. 65. C. Th.
de hær.

THERE is still extant a Law enacted by *Theodosius* the Younger, at *Constantinople*, on the thirtieth of *May* 428, i. e. six Weeks after the Ordination of *Nestorius*, which enjoins that the *Hereticks* shall immediately restore to the *Catholicks* the Churches they had deprived them of, and forbids them to ordain any Clerks for the future, under the Penalty of ten Pounds of Gold. After this, distinguishing the various Kinds of *Hereticks*, the *Arians*, the *Macedonians*, and *Apollinarians*, are prohibited to have Churches in Cities. As for the *Novatians* and the *Sabatians*, they are only commanded not to make the least Innovation. But any Assembly, where Prayer is offered up, is forbid throughout the whole Ex-

tent

tent of the Roman Empire, to the Eunomians, the Valentinians, the Mon-
tanists, the Priscillianists (so denominated from Priscilla, and not from
Priscillian) to the Pbrygians, the Marcionites, the Borborians, the Messa-
lians, Eucbites or Enthusiasts; to the Donatists, the Audeans, the Hydro-
parastates, the Ascodrugistes, the Photinians, the Paulians, the Marcellians,
and lastly to the Manicheans, who, as that Law expresses it, have carried
Wickedness to its greatest Height, and ought to be banished from
every City. But no Mention is made in this Law of the Pelagians, and
indeed Nestorius was favourable to them. It was the same Year 428, Marc. Chr.
that they began to solemnize the Memory of St. Chrysostome, on the Twen-
ty Sixth of September, which probably was owing to the Care of Nesto-
rius, his Countryman as well as Admirer. ^{ibid.}

THE same Year Pope St. Celestine wrote a Decretal Letter to the Bi-
shops of the Provincia Viennensis and Narbonensis, for the correcting of
several Abuses. Some Bishops affected to wear a particular Habit, *i. e.* a
Cloak and Girdle, after the manner of the Philosophers; from a Pretence
that we are commanded in the Gospel, *to have our loins girded about.* If
this, says the Pope, is to be taken in a literal Sense, why do not they
carry lighted Lamps, as well as Staves in their Hands? These Words in
the Scripture bear a mysterious Sense: By the Girdle, Chastity is meant;
the Staff is the Pastoral Government; and the lighted Lamp is the Splen-
dor of good Works. This peculiar Habit may suit very well with those
who live in remote and solitary Places, *i. e.* with Monks; but wherefore
should they change in the Churches of Gaul, a Custom which has so long
been practised by such eminent Bishops? We must be distinguished from
the People, not by our Dress, but our Doctrine and Manners; and not
endeavour to impose upon the Eyes of plain and ignorant People, but
to inform and enlighten their Understandings. It is plain and evident
from these Words, that the Churchmen, not excepting the Bishops
themselves, wore as yet no peculiar Habit in the West. ^{LVI. Decretal of St. Celestine. c. 2. C. 2. ep. 2. tom. 2. conc. p. 1612. Luke xii. 35.}

THE second Abuse taken notice of by Pope St. Celestine, is their re-
fusing Penance to Persons at the Point of Death. We are, says he, to
judge of the Sincerity of their Conversion, rather by the Frame and Dis-
position of their Minds, than from the Circumstance of the Time. The
third Abuse is, their raising at once to the Episcopal Office, Laymen who
had not gone through the several Degrees of the Priesthood, and even
Persons accused of Crimes; he confirms the Right of Metropolitans; and
all Encroachments on the Province of another. He forbids them to no-
minate for Bishops, foreign Clerks and unknown Persons, to the Pre-
judice of those who, for many Years, have ministered in their respective
Churches, and who are in good Repute among their Fellow-Citizens.
For, said he, we must not make Choice of such a Bishop as is ob-
noxious to the Flock, but the Consent of the Clergy, of the People, and
the Magistrates, must first be obtained. ^{c. 2. c. 3. c. 4. c. 5.}

I SEND you back, says he, the Sentence pronounced on the Bishop
of Marseilles, who, as we are informed, rejoiced at the Murther of his
Brother; and was so base as to go and meet the very Man who was
just come from imbruing his Hands in his Blood, and to communicate
with

Prosp. Chr.
an. 426.

Epist. 3.
p. 1622.

with him. *Patroclus*, Bishop of *Arles*, had been murdered two Years before, *i. e.* Anno 426, by a Tribune that had stabbed him in several Places; who, as is generally reported, had received a private Order from *Felix*, Master of the Militia, for that Purpose. This is, undoubtedly, the Murder mentioned in Pope *Celestine's* Letter, dated the seventh of the *Calends* of *August*, under the Consulate of *Felix* and of *Taurus*, *i. e.* the 26th of *July* 428. The Year following, *viz.* 429, under the Consulate of *Florentius* and *Dionysius*, he wrote another Decretal Letter to the Bishops of *Apulia* and *Calabria*, to recommend to them the Observation of the Canons; and in particular, not to ordain any Layman Bishop, in Prejudice of those Clerks, who may have spent their Lives in the Service of the Church.

LVII.
Cassianus at
Marseilles.

Epist. Castor.
ap. Cass.
Præfat. Instit.
Sup. lib. xx.
n. 8.

xxxi. Instit.
c. 4.

xv. Instit.
c. 4.

x. Instit.
c. 7, 8, &c.

THERE was, even in those Days, several Monasteries in *Gaul*, and particularly in *Provence*. *Cassianus* had withdrawn himself thither after the Death of *St. Chrysostome*, about the Year 409. Having been ordained Priest, he had founded two Monasteries at *Marseilles*, the one of Monks, the other of Nuns. It is said, that he presided over five thousand Monks, and he is looked upon as the Founder of the famous Abbey of *St. Victor* of *Marseilles*. About the Year 420, he drew up his Monastick Institutions, at the Request of *Castor*, Bishop of *Apte*, or *Apta Julia*, who had founded a Monastery in a Manner which made Part of his patrimonial Inheritance, situated in the Diocese of *Nismes*; and who was desirous of being instructed in the Discipline which *Cassianus* had seen practised in the *East*; and which he had introduced in those Monasteries he had founded. In Compliance with his Desires, *Cassianus* wrote twelve Books of Monastick Institutions, and inscribed them to him. He begins by declaring, that he will not take any Notice of the Miracles wrought by the Monks of *Egypt*, notwithstanding that several of them had been related to him, and that he himself had been Eye-witness to many; but that he will discourse only on their Rule, and their Maxims, with respect to Morals. In the first Book, he describes their Habits; in the second, the Order of their evening and nightly Prayers; in the third, the Order of the daily Prayers made by the rest of the Monks of the *East*, *i. e.* those of *Palestine* and *Mesopotamia*. For the *Egyptians* never used to assemble but at *Vespers*, and the *Matins*; but the rest used to meet at *Tertia*, *Sexta*, and *Nona*. He observes, that the Hour of *Prima*, or the first Canonical Hour, had began in his Time, and in his Monastery at *Betlebem*, in order to prevent the Laziness of those who after the Night Service were used to sleep till *Tertia*; and also to give Notice that the Employment of the Day was to begin at that Time. In the fourth Book of Institutions, he speaks of the Manner of examining and receiving the Monks, particularly at *Tabenna*, where he says, no Novice was permitted to make over his Possessions to the Monastery. In the remaining eight Books of Institutions, he lays down in what Manner we are to combat and oppose such Vices as are of a Capital Nature, which he makes eight in Number, *viz.* Gluttony, Impurity or Filthiness, Covetousness, Anger, Sorrow, *Tedium*, or Idleness, Vanity and Pride. In treating of Idleness, he takes Occasion to discourse very largely on the Necessity of manual Labour.

AFTER-

AFTERWARDS, about the Year 423, he drew up his Conferences, wherein he explained whatever related interiorly to the Monks of Egypt, whereas his Institutions touched only the exterior. He first wrote ten only, and inscribed them to *Leontius* Bishop of *Frejus*, and to *Helladius* an Anchorite, who was also ordained afterwards Bishop. In these ten first Conferences of *Cassianus*, the Monks of *Scetis* only are the Interlocutors. About two Years after, he wrote seven more, and inscribed them to *S. Honoratus*, Abbot of *Lerins*, and to *S. Eucherius*, who at that Time was a Monk of that Monastery, and afterwards Bishop of *Lions*. In these, *Cassianus* has made those Monks the Speakers, whom he had seen in his first Voyage to Egypt, viz. *Cheremon*, *Nestoros*, and *Joseph*. *Cheremon*, among other Things, speaks of the Protection of God, i. e. of Grace, but in an incorrect Manner. Some Years after, viz. about 428, *Cassianus* wrote seven other Conferences, and inscribed them to four Monks of the Islands of *Marseilles*. The Speakers therein are *Piammon* the Abbot, and the rest whom he had seen in the same Voyage; he wrote in all twenty four Conferences, which he disposed, not according to the Order of Time, but that of the Matters on which they treated.

THE Monastery of *Lerins* had been founded about the Year 410, by *S. Honoratus*, whose Name that Island now bears. He was descended of a noble Family, which had been honoured with the Consulate; was converted, and baptized in the Flower of his Youth, notwithstanding that his Father and his whole Family opposed it. From that Moment he entered upon a Life of Mortification and Severity; he cut his Hair short; wore coarse Stuffs, and deadened his Countenance by Fasting; in which Course of Life he was imitated by one of his Brethren named *Venantius*. Having given all their Possessions to the Poor, they put themselves under the Direction of a holy Hermit, *Capraisus* by Name, who dwelt within the Islands of *Marseilles*, in whose Company they made a Voyage, and continued some Time in *Achaia*. *Venantius* died at *Methone*, and *Honoratus* returned back to *Provence*, when the great Veneration he had for *Leontius*, Bishop of *Frejus*, prevailed with him to settle in his Diocese. He chose for that Purpose the little Island of *Lerins*, which at that Time was one entire Desert, and infested with Serpents, where he built a Monastery, which was soon peopled with a great Number of Monks of all Nations. Notwithstanding that *Honoratus* had for a long Time declined the ministerial Function, he was nevertheless ordained Priest, and was Master of a peculiar Talent in directing the Souls of Men. The Church of *Arles* having desired him for their Pastor, he was consecrated Bishop thereof after *Patroclus*, but he governed it no longer than two Years. He united those who before were divided, and was particularly esteemed for his Charity, he having, in a little Time, distributed to the Poor, the great Sums his Predecessor had amassed. He instructed the People in his Bed, during his last Sickness, and had preached to them on *Twelfth-Day*, not above a Week before his Death, which happened in 428. The Church solemnizes his Memory on the sixteenth of *January*. He was succeeded by *St. Hilarius*, who had been his Disciple at *Lerins*, and although a Bishop, he still observed the Practice of the Monastick Life.

Several

Præc. coll.

Sup. lib. xx.
n. 7.

Sup. lib. xx.
n. 3.

LVIII.
Monastery of
Lerins.
Serm. S:
Hilar. ap.
S. Leon. to.
1.

Martyr. R.
16. Jan.

Several of these Monks had imbibed that Doctrine of *Cassianus*, which he had learnt in the *East*, and explained particularly in his thirteenth Conference; they could not prevail upon themselves to relish that of *St. Augustine*, and gave into the same Error with the Monks of *Adrumetum*; believing that the Beginning, at least, of Merit, proceeded from our selves. In their Opinion several unhappy Consequences might be drawn from the Doctrine of *St. Augustine*, that would clash with the Goodness of *God*, and the Liberty of Man.

LIX.
Hilarius's
Letter to
St Augustine.
Sup. lib. xxiii.
n. 15.

Ap. Aug. ep.
226.

Act. xvi. 31.

ONE *Hilarius* (not he who was Bishop of *Arles*) a Disciple of *St. Augustine*, who had resided some Time with him, and was probably the same Person who, in 414, had wrote to him from *Sicily*, concerning the Errors of the *Pelagians*, wrote two more Letters to him, the Occasion of which was as follows. The first is lost, but in the second, he delivers himself thus; Here follows what is maintained at *Marseilles*, and in some other Parts of *Gaul*. That it is a new and dangerous Doctrine to say, that some are chosen, so that the very Will it self of believing is given to them. They agree that all Men have died in *Adam*, that no one can be delivered by his Free-will, nor is capable of himself to begin, or finish any good Work; but they do not look upon the Desire of being healed, as a Work. And when it is said, *Believe - - - and thou shalt be saved*, they say, that this is requiring the one, and offering the other; that it is the Duty of a Man to present his Faith, since that the Creator hath impowered him to do it; and that his Nature is never so much corrupted and depraved, but that he may desire to be healed; and that consequently he ought not to be cured of his Sickness, or punished for refusing to be healed. That he does not deny Grace, who says, that it is preceeded by such a Will as seeks only, without having any Power to act of it self; thus admitting in all Men a Will, by which they are impowered, either to obey or condemn the Inspirations of Grace; they fancy they can give a Reason for Election and Reprobation, inasmuch as every Man is dealt with according to the Merits of his Will.

WHEN they are asked, why Faith is preached in one Place, or in one Season, rather than in another, they answer, That that flows from *God's* Prescience, and that Preaching is performed in those Places and Seasons, where he foresaw that People would believe. As to your saying, that it is impossible for any one to persevere, unless he has been endued with a Strength for that Purpose; they agree with you in it, but with this Restriction, viz. that Free-will always makes some Advances, although in a faint and languid Manner, either for the admitting or rejecting the Remedy, but does not make the least Step towards a Cure. But they will not have it said, that it is not possible for this Perseverance to be merited by our Prayers, or lost by our Resistance; nor that they shall be referred to the Uncertainty of the heavenly Will, at the same Time that they clearly perceive some Beginning of the Will, either to obtain or lose it. As to the Passage cited by you, *Speedily was he taken away, for fear lest that wickedness should alter his understanding*, it is by them rejected, as uncanonical.

Wisd. iv. 11.

THEY assert, that the Practice of Exhortation is useless and idle, if there remains not any thing in Man, that may be raised and excited by Correction. If he is not able to dread the Evils with which he is threatened, but

but in Proportion to the Will which is bestowed upon him ; it is not he, said they, who is to be blamed for what he now refuses to do, but the Man who drew this Condemnation on his Posterity. Neither do they approve of the Difference which you make between the Grace of the first Man, and that which is now given to all ; and affirm that it throws Men into a kind of Despair. For it was *Adam* that was to be exhorted and threatened, as he was endued with a Liberty either of persisting or relinquishing ; and not we, who from an unavoidable Necessity, are bound not to obey the Dictates of Justice, those excepted, who by Grace are delivered from the common Mass of Damnation. They maintain, that whatever Succour God may afford to those who are predestinated, they yet may either preserve or lose it by their own Will. Hence it is that they will not likewise allow, that the Number of the Elect, and of the Reprobate, is fixed ; and that they do not allow the Explication which you give of those Words, *viz.* that *God will have all men to be saved* ; for they will not have them to be understood only of those who are in the Number of the Predestinated, but of all Men without Exception. In fine, they return to this Complaint ; What Occasion was there to puzzle so great a Multitude of Persons of less Understanding, by the Intricacy of this Dispute ? Although this had not been decided, still the Orthodox Religion had not been worse defended, during so long a Series of Years, by so great a Number of Writers, as well as your self.

n. 6.
Aug. de
Cor. & Grat.
c. ii. & 12.

Aug. de
Cor. & Gr.
c. 13. & 14.

1 Tim. ii. 4.

n. 8.

I MUST not omit, that in every other Particular, they discover the utmost Admiration for all the Actions, as well as Words, of your Holiness. Be pleased, says he, to communicate to us those Books, (meaning his Retractions) you are writing on all your Works, as soon as you shall have published them ; in order that they may authorize us to reject what you your self shall have thought proper to censure in your Writings. We have not got the Treatise concerning Grace and Free-Will. The short Stay of the Bearer obliging me to dispatch, and fearing lest I should not have written in a clear and perspicuous Manner, I have prevailed with a Man famous for his Virtue, his Eloquence and Zeal, to write down all such Particulars as he was able to collect, and have accompanied his Letter with that I now send you. For he is a Man that deserves, even without this Occasion, to be known to your Holiness.

n. 9.
n. 10.

THE Person mentioned by *Hilarius* in this Place, is *St. Prosper*. He was of *Ries* in *Aquitain*, or rather in *Provence*, and appears to have been but a Layman, but at the same Time had very assiduously applied himself to the Study, and was very zealous for the Doctrine of Grace. He had never seen *St. Augustine*, but they had contracted an Acquaintance by Letter. In that with which the Letter of *Hilarius* was accompanied, he says ; Many of God's Servants who live at *Marseilles*, having seen the Works which your Holiness has written against the *Pelagians*, think, that all you have therein said with Respect to the Call of the Elect according to God's Decree, is contrary to the Opinion of the Fathers, and the Sentiments of the Church. Some of those were in Expectation of having that Matter set in a clear Light by your self, when, by the Will of Providence, the same Question happening to be started in *Africa*, you published your Treatise of Correction and Grace. Having happily received it at a Time when we least

LX.
St. Prosper's
Letter to
St. Augustine.

Ap. Aug.
c. p. 225.

expected it, we were of Opinion, that it would put an End to any further Murmuring. And indeed it confirmed them who approved your Doctrine, but at the same Time alienated still more all the rest. Their Opposition is to be dreaded, not only upon their own Account, as they are People of consummate Virtues, but also on that of the simple and illiterate, over whom they have a very great Ascendant.

n. 3.

ST. *Prosper* goes on to explain the Doctrine of the *Semi-Pelagians*, as St. *Hilarius* had done, but in a still stronger Light. They assert, says he, that the Doctrine of Predestination takes from those who are fallen, the Care of raising themselves up again, and inspires the Saints with Luke-warmness, since that, on either Side, Labour is useless and ineffectual, in Case it be impossible for the Reprobate to enter, whatever Pains he take; or the Elect to perish, though his Negligence be never so great. That all Virtue in general is destroyed, if the Decree of Heaven is prior to the human Will; that under this Name of Predestination, we either introduce a fatal Necessity, or else we make GOD to have created different Natures, if it be impossible for any Person to be any otherwise than as he was first made. In a Word, they maintain, that our Belief is contrary to Edification, and that although it should be true, it would not be proper to have it published, since it is dangerous to propound Things that cannot be well received, and that it is no Way hazardous to conceal what cannot be understood. Others who approach still nearer to the *Pelagians*, make Grace to consist in the Gifts of Nature; and say, that if a Man makes a good Use of it, he merits to arrive to the saving Grace. Thus those who are desirous of it, become the Children of GOD, and those who do not desire it, are wholly inexcusable. The Justice of GOD consists in this, *viz.* that those who do not believe, perish; and his Goodness appears, in that he excludes no one from Life, but is willing that all, without Distinction, should be saved. In a Word, they insist, that we have an equal Liberty for the doing of Good or Evil.

n. 4.

WHEN any one objects to them, such Children as die before they come to Years of Distinction, they answer, That they are either saved or destroyed, according as GOD foresees, that they would be either righteous or wicked, were they to live to Years of Maturity. The same they affirm of whole Nations, and that the Gospel was either preached or not preached to them, according as GOD foresaw that they would either believe, or not believe. That our LORD JESUS CHRIST died for all Men, and that no one is absolutely excluded from the Redemption obtained by his Blood. Thus, with Respect to GOD, eternal Life is the allotted Portion of all Men; but without Respect to Free-will, it is for those only who believe from their own Impulse, and who by their Faith merit the Assistance of Grace. St. *Prosper* having in this Manner laid down the Doctrine of the *Semi-Pelagians*, desires St. *Augustine* to give him his Assistance therein: And in the first Place, said he, as most of them do not believe that the Faith is any Way prejudiced by this Dispute, shew them how dangerous it is to entertain such an Opinion; and afterwards, in what Manner this preventing and co-operating Grace does no Way clash with Free-will. Whether in Predestination we must distinguish an absolute Decree, for those Children who are saved without having acted, and a Fore-knowledge of the good Works

n. 6.

n. 7.

n. 8.

n. 8.

Works which the rest might do; or hold, without the least Distinction, that there is no Good in us of which GOD is not the Author. Instruct us still farther, in that having looked into all the Opinions of the Antients upon this Subject, we have found that most of them agree, that Predestination is founded on Prescience, by which the ALMIGHTY knows what Use every Individual will make of the Assistance of Grace, by the Influence of his Will. We hope from thence, that you will enlighten the Understandings of those who are prepossessed with these Notions: For you are to know, that one among them, who is a Person of great Authority, and very zealous for the Church, I mean *Hilarius*, the holy Bishop of *Arles*, is in all other Respects a great Admirer and Follower of your Doctrine, and has for many Years desired to confer with you by Letter upon this Subject.

WHEN *St. Augustine* had received these Letters of *Hilarius* and *Prosper*,^{LXI.} he was greatly afflicted to find that People dared still resist the Doctrine of the Church, after it had been confirmed, in so clear and manifest a Manner,<sup>St. August-
ine's Treatise
of the Prede-
stination of
the Saints.</sup> by so many divine Authorities. However, it was not possible for him to refuse to satisfy the Zeal of those virtuous Laymen; and notwithstanding that he had already written so very copiously upon that Subject; though he was greatly burthened with his other Employments and his old Age, he nevertheless wrote two Books, to which he gave the Title of *The Predestination of the Saints*, and inscribed them to *Prosper* and *Hilarius*.

IN the first he shews, that not only the Increase of Faith, but even its first Beginning, is the Gift of GOD, since that *St. Paul* says; *for unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.* And in another Place, *We are not sufficient of our selves, to think any thing as of our selves:* Now to believe, is to think with Consent.<sup>c. 7. n. 4.
Philip. i. 29.
2 Cor. iii. 5.
c. 3.</sup> He owns, that he himself had formerly thought otherwise, as in his *Exposition of the Epistle of St. Paul to the Romans*, written before he was made Bishop, which the *Semi-Pelagians* objected to him; but he confesses, that he had been mistaken, and says, that what contributed chiefly to the undeceiving him, was the following Passage, *viz. What hast thou that thou didst not receive?* For he shews that it is even to be understood of Faith; and that Faith ought to be ranked in the Number of those Works which do not precede the Grace of GOD, according to this other Passage, *Not by Works, otherwise Grace is no more Grace.* For our Saviour says, *That the Work of God is to believe on him whom he hath sent;* consequently, Faith, both in its Infancy and Perfection, is a Gift of GOD, which is not bestowed on all Men.<sup>c. 5.
c. 7.
Rom. xi. 5.
John vi. 29.</sup>

PREDESTINATION differs from Grace, of which it is only the Preparation; and it differs also from Prescience. GOD, by his Prescience, knows even what he will not do, as for Instance, to commit Sin; and by Predestination he foresees what he will do; as, when he promised *Abraham* that Nations should believe by his Son; for he promises no more than what depended entirely upon him to perform. Now his Promise is stedfast; which Reason Man must not be afraid of confiding in it, although it be uncertain with respect to himself; much less ought he to rely on his own Will, which is doubtful in itself. For although it be said, *if thou believe, thou shalt be saved;* it does not follow from thence, that the second only is in GOD's Power. Those who believe, pray to him to encrease their Faith,

and to bestow it on those who do not believe. It is he who maketh us believe, as he saith by *Ezekiel* the Prophet, *And I will put my Spirit within you, and cause you to walk in my statutes.* We our selves act, and he causes us to act.

c. 12. IN fine, Predestination purely gratuitous appears evidently in Children, and in **CHRIST JESUS**. For, By what preceeding Merit are such Children as are saved, distinguished from the rest? It is answered, by the *Semi-Pelagians*, because **GOD** foresees what Kind of Life they would have led, had they attained to Years of Maturity. But, says *St. Augustine*, **GOD** neither rewards nor punishes such Actions as will never happen, and he repeats in this Place what he had proved in his Letter to *Vitalis*; that we shall be judged according to what we have done in this Body, whether it be good or bad. And as the *Semi-Pelagians* rejected the Book of *Wisdom*, where it is said, *Speedily was he taken away, lest wickedness should alter his understanding*; *St. Augustine* maintains it, as well by the Authority of *St. Cyprian*, as that of the whole Church, where it had been always publicly read. He then shews the Truth of that Sentence in itself. For if **GOD** had Regard to what every Man might do, were he to live longer, we could not be assured either of the Salvation, or Damnation of any Person. But the most illustrious Example of Grace and Predestination is **CHRIST JESUS**. What had that Man done, who did not yet exist, to be united to the divine Word in a Unity of Person! By what Faith, what Works had he merited that supreme Honour! We see in our Leader the Fountain of Grace, which has spread it self over all his Members. For *St. Paul* says expressly, that he was predestinated, and that he *is the author and finisher of our faith*.

c. 16. THERE are two Sorts of Callings, the one common to those who refuse to come to the Wedding; the other peculiar to the predestinated, and which is without Repentance. They are called, not because they believe, but to the End that they may believe; for it is said, *Ye have not chosen me, but I have chosen you*. The Father has chosen us in **JESUS CHRIST** before the Creation of the World, to the End that we might be pure and holy in his Sight. He does not say, because we ought to be so, but to the End that we should be so; and he adds, that he has predestinated us according to the good Pleasure of his Will, to the End that no Man may glory in his Good-will. And as the *Semi-Pelagians* might confine themselves to say, **GOD** has predestinated us to be holy, because he foresaw that we would believe; *St. Augustine* shews, that this Vocation includes every thing, not excepting Faith itself. For *St. Paul* returns Thanks to **GOD** for the Faith of the *Ephesians* and *Thessalonians*: Now it would be mocking of **GOD** to thank him for what he had not given. And when he confesses that *God opens unto him a door* for the preaching of the Gospel, what can he otherwise mean, than that **GOD** inclines the Hearts of Men to Faith?

LXII. THE second Book which *St. Augustine* inscribed to *Prosper* and *Hilarius*, went at first by the same Title, viz. *Of the Predestination of the Saints*, but it has been since entituled, *Of the Gift of Perseverance*, because it begins with that Question. He shews therefore in the first Place, that the Perseverance, of which it is said, *he that endureth to the end, shall be saved*, is

Matt. x. 22,

is not less a Gift of God, than the beginning of Faith; which he proves chiefly by Prayers: For it would be mocking of God, to ask him for those Things which we did not believe in his power to give us. Now we scarce ask for any thing else in the Lord's-Prayer, according to the Explanation which St. Cyprian has given of it, who refuted the Pelagians before the Birth of their Heresy. We chiefly ask Perseverance, in desiring not to be led into Temptation: For it is certain, that whoever abandons God by his Will, deserves to be abandon'd by him; but the Motive of our offering up this Prayer, is in order to prevent this Unhappiness. We are not to torture our selves with disputing on this Subject; all that we have to do, is to attend to the daily Prayers of the Church. The Church prays that the Unbelievers may believe; consequently it is God who turns their Hearts; she also prays that the Faithful may persevere, it is therefore God himself who bestows Perseverance. God foresaw that he would do it, and this is Predestination.

BUT it will be objected, wherefore is not Grace bestowed according to the Merits of Men? because he is merciful: Wherefore then is it not given to all Men? because he is just. Of two Children equally subject to original Sin, he shall take the one and leave the other: Of two adult Persons, both of them Unbelievers, he shall call one effectually, and not the other; these are his unfathomable Judgments. And it is still more difficult to know, for what Reason, of two righteous Persons, Perseverance shall be given to one and not to the other. That which is certain, is, that the one is of the Number of the predestinated, and the other is not. *They went out from us*, says St. John, *because they were not of us*. They were so indeed in one Sense, they having been called and justified; but they were not so in another Sense, because they were not predestinated: That it is impossible to unravel this Mystery of Predestination, is plain from the following Words of our Saviour; *For if the mighty Works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in Sackcloth and Ashes*. For it cannot be said after this, that God refuses the preaching of the Gospel to those whom he foresees would not reap any Advantage by it.

BUT the Semi-Pelagians said, the publishing of this Doctrine would be of dangerous Consequence, since it clashes with Preaching, Exhortations, and Corrections. Nevertheless, St. Paul, and JESUS CHRIST himself, have still taught it. And indeed shall any one say that God has not foreseen, to what Persons he would give Faith or Perseverance? Now Predestination is no more than the Prescience and the Preparation of the Benefits of God, by virtue of which all those certainly are delivered who are delivered. The same may be said against Prescience and Grace. It is true indeed, that in preaching this Doctrine to the People, Discretion must be used; nor must we say, that the Predestination of God is absolutely certain, in such a manner, that all you are come to Faith, who have received the Will of obeying: And on the other side, all you still continue in the Paths of Sin, because you have not yet received Grace; by the Assistance whereof you might have been drawn out of a State of Sin: But if you are predestinated, you shall receive the same Grace. And you, on the other part, if you are of the Number of the Reprobate, you shall cease to obey.

A. D. 418. Notwithstanding that all this in Reality, and if taken in a right Sense, be certainly true, nevertheless the saying it in a harsh manner, and without any alleviating Circumstances, renders it unsupportable. Rather say, that a certain Predestination has recovered you from a State of Infidelity, and brought you into the Paths of Faith, and will make you persevere in it. If you still are led away by your Sins, receive all such Instructions as are wholesome and salutary, taking care at the same time not to be puffed up with it; for it is God who worketh in you to will and to do. And if some are not yet called, let us pray to God that he would call them; for they may perhaps be predestinated. As for the Reprobate, we must never mention them but in the third Person, by saying, for instance, if some do now obey, and are not predestinated, they are not so but for a time, and will not continue obedient to the End. Above all, we must exhort all such as are of an inferior Capacity to leave all Disputes to the Learned, and to attend to the Prayers of the Church.

¶ 23.

¶ 24.

ST. AUGUSTINE concludes with these Words, All those who shall read these Words, in case they understand them, let them thank God for it; but if they should not understand them, let them pray to him for Instruction. Let all those who believe that I am mistaken, consider very attentively my Words, for fear lest they themselves should be mistaken. As for my own part, I return Thanks to Heaven, whenever those who read my Works, instruct me in any Particular, and correct me; and this is what I principally expect from the Doctors of the Church, in case they design to read my Writings. St. Augustine does not answer any thing to the Objection drawn from the difference between the Grace of the two States, viz. that of Adam and our own.

LXIII. IN this Book of Perseverance, he takes notice that he was writing at the same time his *Retractions*; and he likewise speaks of it in his last Letter to *Quodvultdeus*, which consequently was written about the same time. *Quodvultdeus*, who was at that time Deacon of Carthage, and afterwards Bishop of the same Church, wrote to St. Augustine, to desire him, in the Name of all the Clergy, to draw up a small Treatise, containing an Epitome of all the Heresies from the beginning of Christianity. St. Augustine at first excused himself, because of the Difficulty of the Work, and referred *Quodvultdeus* to the Treatises of St. Philaster Bishop of Bress, and of St. Epiphanius, declaring he had a great Value for the latter. However, this did not satisfy *Quodvultdeus*, insomuch that in a second Letter to St. Augustine, he was so urgent with him, that he at last obtained his Desires. St. Augustine only desired him to allow him Time, because of the Multitude of Affairs that were just come upon him, and which had obliged him even to lay aside the Work he was then writing.

Treatise concerning Heresies.

¶ 21. 2. 55. Ep. Aug. q. 221.

Epist. 222. Sup. lib. xviii. 10. Epist. 223. Epist. 224.

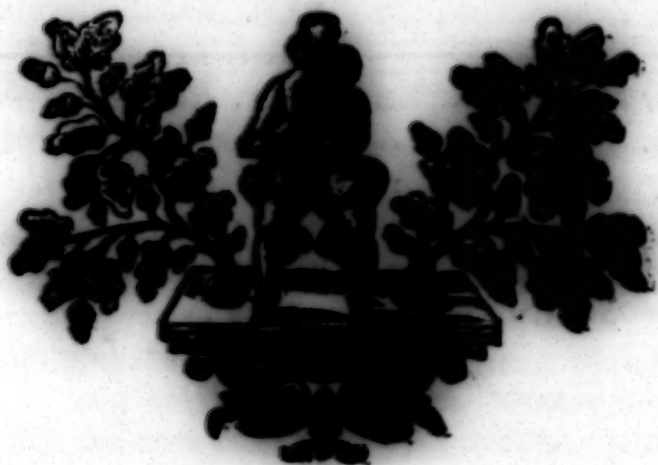
It is, says he, an Answer to the eight Books which Julian has published, after the four which I have already answer'd. Alypius my Brother having met with them at Rome, and not having copied them quite through, would not lose the Opportunity with which he was furnished of sending five of them to me, with a Promise to send me the other three very soon, and urging me in very pressing Terms to answer them. I have therefore been obliged to make a slower Progress in what I was then upon, viz. the Re-

¶ 24.

vival

vital of my own Works, and in order to finish them both, I work at one A.D. 148. in the Day-time, and at the other in the Night; that is, as much as my other Employments will allow me, which are continually crouding upon me from all Parts. And indeed he was as good as his word, and sent some time after to *Quodvultdeus* a Treatise of Heresies, containing eighty-eight in all, beginning with the *Simonians*, and concluding with the *Pelagians*. However he does not pretend to have known all the Heresies, since some of them are so obscure, that they escape the most penetrating Eye; nor to have explained all the Tenets of the several Hereticks mentioned by him, since there are some which are unknown to those who profess those false Principles. To this first Book, he intended to have added a second, wherein he would have laid down Rules to know what it is that constitutes a Heretick; and likewise a Preservative against all Heresies, whether known or undiscovered: But he was prevented by Death from writing this second Part.

*Prefat. Ep.
parv.
Possid. indic.
c. 3.
Isid. de vir.
illust. c. 9.*



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Ap. Mar.
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THE first is supposed to have been deliver'd on *Christmas-Day*, the twenty-fifth of *December* 428, in the Consulship of *Felix* and *Taurus*. For it was in this Year, the first of his Pontificate, that *Nestorius* began to publish his Heresy. In this Sermon he speaks first of Providence, whence he proceeds to the Restitution of Mankind; and having cited these Words of *St. Paul*, *By one Man Death, and by one Man the Resurrection*: He adds, that they should give ear to his Discourse, who ask whether *Mary* was to be named Mother of **GOD**, or Mother of a Man, *Theotocos*, or *Antropotocos*. Hath **GOD** a Mother? The *Pagans* are therefore to be excused for

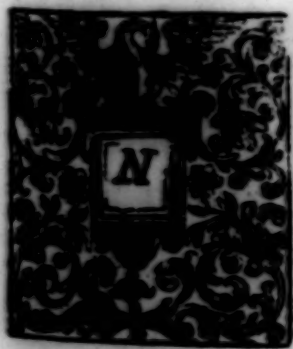
Edit. Garn.
p. 55. Cass.
vii. incarn.
c. 6. Prosp.
Chr. an. 428.
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1 Cor. xv. 17.

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A. D. 428. for giving Mothers to their Gods? *Paul* is therefore a Lyar, when he saith concerning the Divinity of *JESUS CHRIST*, *Without Father, without Mother, without Descent?* No, *Mary* hath not brought forth a God; for what is born of the Flesh is Flesh: The Creature hath not brought forth the Creator, but a Man the Instrument of the Divinity. The Holy Ghost hath not created *GOD* the Word, as it is said, *What is formed in her is of the Holy Ghost.* *GOD* was incarnate, but did not die; he raised him from the Dead, in whom he was incarnate: And afterward, I adore the Habit for his sake who wears it; I adore him who appears outwardly, because of the concealed Deity inseparable from him.

Serm. 2. edit.
Garn. p. 8.

Cyr. lib. 1.
cont. Nest.
p. 20. E.

Ed. Garn.
p. 11.

II.
Opposed by
the Catho-
licks.
1 Part. conc.
Eph. c. 1.

Cass. vi. 2.
incarn. c. 3.

Ed. Garn.
p. 27.

In another Discourse he reproves the Bishops his Predecessors in these Words. I perceive a great deal of Zeal and Piety in the People, but little Knowledge in divine Matters; it is not their Fault: But how shall I be able to say it? They who have instructed them, have not had time to do it thoroughly. He continued to vent his Errors concerning the Person of the Son of *GOD*, pretending that the Scripture never calleth him *GOD*, when it treats of his temporal Birth, or of his Death, but only *CHRIST*, *SON*, or *LORD*. It is believed, that it was at this time that *Eusebius*, an Advocate at *Constantinople*, a Layman only, but of great Virtue, and well grounded in Religion, rose up against *Nestorius*, in the Church, which was full of People, and inflamed with Zeal, cryed aloud; It is the eternal Word himself who hath suffered the second Birth according to the Flesh, and was born of a Woman. Whereupon the People were moved; the greater part, and they who were the best informed, highly commended *Eusebius*; the rest were enraged against him: *Nestorius* supported them, and declaimed against *Eusebius* in a third Sermon repeated some time afterwards in the beginning of *January* 429, and perhaps on the Day of the *Epiphany*; where under pretence of opposing the *Arians* and *Macedonians*, he does in reality attack the Catholick Doctrine, affirming throughout, that it ought not to be said, that the Divine Word was born of *Mary*, or that he died, but only the Man in whom the Word was.

THEREUPON the Advocate *Eusebius*, who was afterwards Bishop of *Doryleum*, drew up a Prorestitution as follows; I conjure him who shall take this Paper, by the Holy Trinity, to inform the Bishops hereof, the Priests, Deacons, and Laity, who dwell at *Constantinople*, and to give them a Copy of it for the Conviction of the Heretick *Nestorius*, who hath embraced the Opinions of *Paul* of *Samosata*, who was anathematiz'd by the Catholick Bishops 160 Years ago. He afterwards makes a Parallel between the Doctrines of each, citing their own Words, and sheweth that *Nestorius* doth maintain as well as *Paul*, that the Word and *JESUS CHRIST* are different and not one, as is taught by the Catholick Faith. In Opposition to which, he quotes the Creed used at *Antioch*, somewhat differing in the Words from the *Constantinopolitan* in use among us, but the same as to the Sense. He likewise alledges the Authority of St. *Eustathius* Bishop of *Antioch*, who had assisted at the *Nicene* Council; and all this to prove that *Nestorius* did not follow the Tradition of that Church, in which he had been brought up. About the same time *Marius Mercator*, then at *Constantinople*, published a Letter directed to all the Faithful: Wherein he also compares the Doctrine of *Nestorius* and *Paul* of *Samosata*, shewing the

Points wherein they differ or agree. It is supposed that these Tracts appeared in the same Month of *January*. The Historian *Socrates*, who was at *Constantinople* about the same Time, saith, that by reading the Writings of *Nestorius*, and conversing with his Followers, he finds that he had not fallen into the Error of *Paul* or *Photinus*, since he acknowledged the Hypostasis of the divine Word in *JESUS CHRIST*; but saith, that he dreaded the Word *Theotocos* as much as Spectres; which proceeded from his extreme Ignorance; for being naturally eloquent, he imagined himself learned, and thought it below him to study the ancient Commentators on the Scripture, being vain and conceited of his Readiness of Expression, supposing himself superior to all others. These are the Words of *Socrates*, who afterwards sheweth that *Origen* and *Eusebius* of *Pamphilia* had made use of the Word *Theotocos*, quoting Passages out of their Works, wherein it is found.

A. D. 429.

Secr. vii.

c. 32.

MANY began even at that Time to separate themselves from the Communion of *Nestorius*, to treat him as a Heretick, and speak against him without any reserve; nay, some of them threatened to throw him into the Sea. This is the Persecution he complains of in a Sermon preached in the beginning of *Lent*, in the same Year 429. Herein he speaks of the Punishment of the Sin of our first Parents, agreeably to the Catholick Doctrine, and contrary to the Errors of the *Pelagians*: Altho' *Julian* and the other *Pelagians* who had taken Refuge at *Constantinople* were present, whom *Nestorius* treated well in other respects, and had openly undertaken their Protection. *Celestius* having returned to *Rome* about the Year 424, had been driven out of *Italy* by the Order of Pope *Celestin*, and came to *Constantinople* with *Julian* of *Æculanum*, *Florus*, *Orontius* and *Fabius*, all of them Bishops of the West, who had been deposed and banished on account of their Heresy. They complained to the Emperor and *Nestorius*, as if they had been Catholicks unjustly persecuted. *Nestorius* fed them with Hopes of procuring their Restoration; and continued nevertheless to preach against them, even when they were present; whether they had concealed their Doctrine from him, or for some other Reason. We have three of these Sermons, which do not contain any Error concerning original Sin. The two first are on the History of the Creation of Man, which was read at the beginning of *Lent*: The third on the Temptation of *JESUS CHRIST*; this last is extant, entire in *Greek*: but we have nothing remaining of the two former, but a Translation, or rather Extracts of them by *Mercator*.

Ed. Garn.

Part I. p. 76.

Prof. Mercat.

p. 73.

Epist. Nest. ad

Celest.

Ap. Mercat.

To. 7. S.

Chrys. Gr. p.

301.

Sup. xxiv. n.

54. 1 p. Conc.

Eph. c. 1. Ap.

Mercat. Garn.

p. 219.

PROCLUS, titular Bishop of *Cyzicus*, who officiated only as Priest at *Constantinople*, preached there a Sermon about this Time on the Incarnation, at a great Festival: which is believed to have been the Annunciation, the 25th of *March*. He therein boldly confirms the Catholick Doctrine; that the Son of *Mary* is not a mere Man, but truly *GOD*; that to say *GOD* suffered and died, is Truth; and that the holy Virgin ought to be properly called Mother of *GOD*, *Theotocos*; neither ought this Name to be Matter of scoffing to the *Gentiles*, nor of Calumny to the *Arians*. *Nestorius*, who was present, was extremely offended at this Discourse; and the more in that being very elegant, it was greatly applauded by the People. He answered it immediately; for it was the Custom, that when a Priest or other Bishop had spoken in the Church, the Bishop of that Church being

A. D. 429. ing there, for him to add also something for the Instruction of the People. *Nestorius* maintaineth then in this Sermon, that we ought not to say only, GOD is born of *Mary*: but GOD the Word of the Father, was joined to him, who was born of *Mary*. I cannot bear, saith he, that it should be said, GOD was made a Priest, which *Proclus* had then occasionally said. *Nestorius* maintains that it was the Man, and not GOD the Word who rose from the dead; and that a Distinction must be put between the Temple and GOD who inhabiteth therein. It is, saith he, a gross Calumny to accuse me of the Errors of *Photinus*. He makes the divine Word to begin to be, only from the Time he was brought forth by *Mary*: Whereas I affirm, that GOD the Word existed before the World. *Nestorius* doth however confess that he seemeth to differ from the other Doctors of the Church. He composed three other Sermons against that of *Proclus*, but he never opposes him by name; but directs his Discourse to *Arius*, *Apollinarius*, and the other Hereticks.

Part. 2. Ap.
Mon. Garn.
p. 27. Sermon 4.

N. 6. Ap.
Mon. Garn.
Sermon 5, 6, 7.
p. 29, &c.

III.
St. Cyril's Letter to the Monks.
Cyr. in Nest.
1. p. 3. E.
Cyril. ep. ad Mon. 1. p. 1. Cam.
Ep. c. 2.
ep. ad Nest.
c. 6. ep.
ad Calist.
lib. c. 14.

THESE Sermons of *Nestorius* were collected into one Volume, being ranged in order with Figures, and what might else conduce to the easier retaining of them in Memory. They were soon dispersed throughout all the Provinces of the East and West; and were carried even to *Rome*: but the Author's Name was not added. They were distributed among the Monasteries of *Egypt*, where they raised Disputes. *St. Cyril* Bishop of *Alexandria* received Notice hereof; by some Monks, who repaired to him as was the Custom, probably for the Celebration of some Festival. By whom he was informed, that these Sermons staggered weak Minds, that some could hardly endure any longer that *JESUS CHRIST* be acknowledged as GOD, and would have him to be only an Instrument of the Divinity, or a Vessel which contained it, *Theophoros*.

Epist. ad Mon.
p. 3. n. 4.

Atban Or. III.
in Ar. n. 29,
33. Cyr. n. 5.
n. 6, 9.

* That the only Son of God, begotten of his Substance.

n. 12.

St. CYRIL apprehending that the Error might take Root, writ a general Letter to the Monks of *Egypt*, wherein he saith, That they would have done better if they had wholly refrained from these difficult Questions; and that what he writes to them is not to furnish them Matter for disputing, but wherewith to defend the Truth. I wonder, saith he, how it can be made a Question, whether the holy Virgin ought to be called Mother of GOD. For if our Lord *JESUS CHRIST* is GOD, why is not the holy Virgin his Mother, Mother of GOD? This is the Faith we have been taught by the Apostles, altho' they had not made use of this Word; it is the Doctrine of our Fathers among the rest of the *Athanasians* of happy Memory; out of whom he citeth two Passages, where it is used. He afterwards proves that he who is born of the holy Virgin is GOD by Nature; since the *Nicene* Creed saith, *that the only begotten Son of GOD, of the same Substance with him, came down himself from Heaven, and was incarnate. He proceeds: You will say perhaps, is then the Virgin Mother of the Divinity? We answer; it is certain that the Word is Eternal, and of the Substance of the Father. But altho' in the Order of Nature Mothers have no part of the Creation of the Soul; they are still called Mothers of the whole Man, and not of the Body only; and it would be an impertinent Nicety to say *Elizabeth* is Mother of the Body of *John*, and not of his Soul. We express our selves in the same manner concerning the Birth of *Emmanuel*; since the Word having taken Flesh upon

upon him, is called Son of Man. St. Cyril here chuses the Example of St. A. D. 429. John Baptist, it having been made use of by Nestorius in one of his Sermons: Where he saith, John received the Spirit of GOD from his Mother's Womb; she is not however said to be Mother of the Spirit. In the remaining part of the Letter to the Monks, St. Cyril proveth the Unity of JESUS CHRIST at large by the Son of GOD's debasing himself, who humbled himself to take upon him the Form of a Slave; by the Adoration paid by all Creatures to him; because he is named GOD and LORD; because he is made superior to Moses and all the Prophets; because he hath redeemed us by his Death. In fine, if he was not really GOD, the Jews and Gentiles would have reason to upbraid us with adoring a mere Man.

Ap. Cyr.
lib. 1.
In. Nestor.
p. 19. D.
n. 13.
Phil. ii. 6,
Etc.
n. 16:
n. 19.
n. 21, 24, 25,
27.

St. CYRIL as well as his Uncle Theophilus, and the rest of his Predecessors wrote Paschal Letters every Year for the appointing moveable Feasts, especially that of Easter, of which Letters we have thirty remaining. In the Seventeenth he speaketh of the Mystery of the Incarnation, and refuteth the Errors of Nestorius, particularly his first Sermon; now this Letter declareth that the next Easter will begin on the Twelfth Day of the Egyptian Month Pharmouthi, answering to the 7th of April, on which Day Easter-day did really happen in 429. So that this seventeenth Paschal Letter of St. Cyril, must have been written before the sixth of January 429. for these Letters were read in the Church on the Epiphany. It is believed that St. Cyril wrote his Scholia on the Incarnation about the same time, wherein he explains the Words CHRIST, EMMANUEL, and JESUS: and the Nature of the Union of the Humanity with the Word, in order to prove that this Union is real and substantial. This Work is composed for the Instruction of them who were not sufficiently versed in this Matter: It is treated in a geometrical Manner, beginning with an explication of the Terms used therein, and proceeding from the most simple to the most complicated Propositions.

V. Carner.
Pref. Schol.
p. 216.

THE Letter to the Monks of Egypt was soon conveyed to Constantinople, where some of the Clergy of St. Cyril resided, to take care of the Affairs relating to his Church. It proved of great Benefit here, and many Magistrates wrote to return him Thanks for it. But Nestorius was extremely provoked thereat; he caused a certain Person called Photius, to reply to it; and moreover sought all Opportunities to injure St. Cyril. There were some Alexandrians at Constantinople, whom St. Cyril had condemned for their Crimes according to the Canons; one for having unjustly oppressed the poor and blind, another for having drawn his Sword upon his Mother, another for having stolen some Gold in Confederacy with a Maid-Servant; and for having always had a very bad Reputation. He names three, Cheremon, Victor, Sophronas, to whom he adds a young Man, the Son of one Flavian. Nestorius employed these People to calumniate St. Cyril, and suborned them to present Petitions against him, to himself, and to the Emperor Theodosius.

Cyr. 1. epist.
ad Nest. p. 1.
c. 12.

c. 12. c. 8.
init.

Cyril. Apol.
Conc. Epb.
part. c. 3. 13.
p. 1054. C.

St. CYRIL was informed by certain credible Persons who came to Alexandria, of the Resentment of Nestorius against him. He moreover received a Letter from the Pope St. Celestin, and several Bishops that were with him, probably met together in Council: whereby they informed him that they had received Copies of Nestorius's Sermons, and asked whether

IV.
St. Cyril's first
Letter to Ne-
storius. Epist.
1. ad Nest.

A.D. 429. he was really the Author, declaring they had given him great Offence. There came also Persons from the Churches all over the East, who murmured at them. From all which St. Cyril was very much inclined to have declared to *Nestorius* in a Synodical Letter, that he could not continue in his Communion, if he did not alter his Language and Opinions: but he reflected, as he saith, that we ought to reach out our Hand to our Brother to raise him up when he is fallen; and resolved to write to him to endeavour to reclaim him. As *Nestorius* complained chiefly of his Letter to the Monks, he saith, This Uproar was not occasioned by my Letter, but by the Writings that were dispersed, whether they proceeded from you or no: and which produced so great a Disorder, that I was obliged to apply some Remedy to it. You have no reason to complain, and exclaim against me; you who was the Author of this disturbance; rather reform your Discourse, and put a stop to this universal Scandal, by calling the holy Virgin Mother of GOD. Now doubt not but that I am ready to suffer all Things for the Faith of JESUS CHRIST, even Imprisonment and Death.

Nestorius was not willing to answer this Letter; but the *Alexandrian* Priest whom St. Cyril had ordered to deliver it, was so pressing with him, that he could not avoid it. His answer is only an affected Compliment on the obliging Constraint that had been put upon him. Experience, says he, will shew us what Fruit we shall receive from it; for my part, I continue in Patience and Brotherly Love, which you have not preserved towards me; not to say any thing more offensive. This Letter shewed St. Cyril, that there was nothing more to hope for from *Nestorius*; which was still more manifest by what he learnt afterwards.

V. *Outrages of Nestorius.* THERE was a Bishop at *Constantinople*, named *Dorotheus*, Self-interested, given to Flattery, rash and hot-headed; who in a full Congregation, *Nestorius* being seated on the Episcopal Throne, got up and said, with a loud Voice, if any one saith that *Mary* is the Mother of GOD, let him be anathematized. Whereupon all the People run out of the Church, with a great Cry, refusing to communicate with those who uttered such Things. And indeed to excommunicate them who call the holy Virgin Mother of GOD, was to excommunicate all the Churches, and all the Bishops then alive, throughout the World, who did all use this Expression, and all the departed Saints, by whom it had been likewise in frequent Use. Now it is not to be doubted that *Nestorius* did approve of what had been said by *Dorotheus*, since he not only said nothing to him about it, but did at that very time admit him to the Participation of the Holy Mysteries.

SOME of the Priests of *Constantinople* having many times publicly admonished *Nestorius* in their Assemblies, seeing he still refused to name the Holy Virgin Mother of GOD, and JESUS CHRIST, GOD truly and by Nature, did openly separate themselves from his Communion: from which others did also secretly withdraw. Others having preached against this new Doctrine in the Church of the Maritime Peace, were suspended from preaching; by which means the People being deprived of the Catholick Instructions they were wont to receive, cried out, we have an Emperor, no Bishop: Some of them were sent to Prison, where they were beaten; some reproved *Nestorius* to his Face in the Church, and in sight of the People; but

but were very ill treated. A Monk, but one of the indiscreetest, excited A.D. 429. by his Zeal, placed himself in the midst of the Church, where the People were assembled, and would have hindered *Nestorius* as a Heretick from coming in: but he was beaten and carried before the Prefects, who also caused him to be publickly whipped, with a Cryer going before: and he was afterwards sent into Banishment.

BASIL, Deacon and Archimandrite, *Thalassius* a Reader and Monk, and some others, went to *Nestorius* to the Bishop's Palace, as he had appointed them, to be certified whether they rightly understood what they had heard from him. After having put them off three times, he at length asked them What they would have? You have said, replied they, that *Mary* was only Mother of a Man, of the same Nature as herself: and that what is born of the Flesh, is Flesh: which in this Sense of the Words is not Orthodox. Whereupon he immediately caused them to be apprehended, and a Company of Officers drove them to the Bishop's Prison, where they were stripped and tied to Posts, afterwards thrown upon the Ground and bruised with Sticks, and here they were kept a long Time, having little or nothing to eat. They were afterwards put into the Hands of the Prefect of *Constantinople*, who sent them to another Prison, loaded with Chains. He afterwards caused them to be brought to his *Prætorium*, and as no one appeared against them, he sent them back by his Officers to their former Prison. At length *Nestorius* sent for them, and after a captious Explanation of his Doctrine, dismissed them.

BASIL and *Thalassius* presented a Petition to the Emperor for themselves and all the Monks; where having laid before him all these Outrages of *Nestorius*, they beseech the Emperor not to suffer the Church to be corrupted by the Hereticks in their Time. GOD knows it is not to revenge our selves, they say: but to the End that the Faith in JESUS CHRIST may remain immoveable. We beseech you therefore, now at this time to order a general Council to meet, to unite the Church, and to establish the preaching of the Truth, before the Error spreads further. And in the mean time let not *Nestorius* be permitted to threaten or use Violence to any, till what relateth to the Faith hath been settled: let them who would insult the Catholicks, be suppressed by the Prefect of *Constantinople*. And if you reject our Petition, we protest before the eternal King, who shall come to judge the Quick and the Dead, that we are guiltless of the Ills that may follow. They complained in this Petition, that *Nestorius* did not only make use of his own Clerks and Syncelli to support him, but of some also of other Dioceses: who according to the Canons ought to remain peaceably in the Cities where they have been ordained. Those Clerks were called Syncelli, who were the most devoted to the Bishop, and who lay in his Chamber, to be faithful Witnesses of the Purity of his Manners.

MARIUS MERCATOR about the same time preferred a Memorial against *Celestius* the chief of the *Pelagians*, who were at *Constantinople*. This Memorial he presented to the Church of *Constantinople*, not to the Bishop, but to the Catholick Clergy, and several pious Persons: he presented it also to the Emperor *Theodosius*; and it being in Greek, the Language of the Country, he translated it into *Latin*, which was his Mother Tongue. It

VI.
Mercator's
Memorial a-
gainst the
Pelagians.
Ad. Garn.

A. D. 429. is dated in the Consulship of *Florentius* and *Dionysius*; that is, in the Year 429. *Mercator* herein relates the Sum of what had been transacted with regard to *Cælestius* and *Pelagius* for twenty Years past; that is, from the Time their Heresy was first broached. He sets down their Errors, the Sentence passed against them, and the several Attempts they had made, and concludes with these Words: *Pelagius* and *Cælestius* having been convicted of these impious Errors, *Julian* and the rest who are with him, ought now at least to condemn them, to give Satisfaction to the Church; and if they accuse any Person of holding Opinions contrary to the Faith, they ought to point him out by his Name; and they shall be answered according to the Order of the Church; for many who had joined themselves to *Julian*, have left him, to condemn *Pelagius*, and submitted to the apostolical See; and recanting their Errors, have been esteemed worthy of Compassion.

VII.
Nestorius's
Letter to Cæ-
lestin. 1 Part.
Cœc. Eph. c.
16. Ap. Marc.
Garn. p. 66.
part 1.

Sup. lib. xxiv.
p. 25.

NESTORIUS made no great account of this Declaration, which was not directed to him, nor acknowledged him as Bishop; but he took occasion from these *Pelagians* being at *Constantinople*, to write to the Pope St. *Cælestin*, and endeavoured to prepossess him with a favourable Opinion of him. His Letter was as follows; *Julian*, *Florus*, *Orontius*, and *Fabius*, who intitle themselves Bishops of the *West*, have frequently addressed the Emperor, complaining they suffer Persecution, altho' they are Catholics: They have made the same Complaints to us, and having been frequently rejected, do nevertheless not cease their Cries. We have given them the best Answer we could, not being fully informed of the Truth of their Case: But lest they should trouble the Emperor any more, and lest a Schism should arise among us, by undertaking their Defence for want of knowing them, when you perhaps have condemned them according to the Canons; be so good as to give us an account of them; for new Sects ought not to be protected by true Pastors. What *Nestorius* here says, was not sincere, nor could he be ignorant that the *Pelagians* had been condemned at *Constantinople* by his Predecessor *Atticus*, eight or ten Years before; and indeed he shews the true Occasion of this Letter, when he proceeds to this Purpose:

WHENCE having found a considerable Alteration of the true Doctrine in some Persons in this City, we daily make use both of Gentleness and Severity, toward their Cure. It is a Malady something like that of *Apollinarius* and *Arius*; they do in a manner confound the Incarnation of our Lord, saying, that GOD the Word, who is consubstantial to the Father, was built with his Temple, and buried with his Flesh; as if he had originally proceeded from the Virgin Mother of CHRIST, *Christotocos*: And they affirm that the same Flesh did not remain after the Resurrection, but was changed into the Nature of the Divinity. They are not afraid to call the Virgin *Theotocos*, altho' the *Nicene* Fathers have only said, that our Lord JESUS CHRIST was incarnate of the Holy Ghost, and of the Virgin *Mary*; not to mention the Scriptures, who every where call her the Mother of CHRIST, and not of GOD the Word. I believe Report hath already informed your Holiness of the Combats we have sustained upon this Account, which have not been in vain; for many have been reformed, and have learnt from us, that the Child must be of the same Substance as the Mother: That there is no Mixture of GOD the Word with Man: But a Union of the Creature, and of the Humanity of the Lord, joined to GOD,

and

and produced from that Virgin, by the Holy Ghost. If any one makes use of the Word *Theotocos*, because of the Humanity joined to the Word, and not because of her who brought it forth, we say that this Word cannot be properly applied to her; for a true Mother must be of the same Nature with that which is born of her. It may however be allowed, because the Temple of the Word, which is inseparable from him, is taken from her: Not that she is Mother of the Word; for one cannot bring forth what is older than one's self. Together with this Letter, *Nestorius* sent to the Pope his Writings on the Incarnation, subscribed with his own Hand, by a Person of Quality called *Antiochus*.

Calost. epist. ad Cler. Constantinople.

ABOUT this same time St. Cyril wrote his eighteenth Paschal Letter for the Year 430, wherein *Easter* is said to be the fourth of *Pharmouthi*, that is, the thirtieth of *March*. He therein treateth of the Incarnation, and refuteth at large the Errors of *Nestorius*. He afterwards received Letters from his Clerks residing at *Constantinople*, particularly from the Deacon *Martyrius*, who negociated the Affairs relating to the Church of *Alexandria*, in that City. They sent to St. Cyril the Answer that the Priest *Photinus* had written to his Letter to the Monks, and some new Sermons of *Nestorius*. They likewise informed him, who they were that had spread false Reports of him at *Constantinople*; and that the Followers of *Nestorius* talked of Peace and Reconciliation. St. Cyril having received this Advice, wrote a second Letter to *Nestorius*, in the Month of *Mecbir*, and in the thirteenth Indiction; that is, about the beginning of *February* 430, perhaps in the Council which was wont to be holden before *Lent*.

VIII.

St. Cyril's second Letter to Nestorius.

Conc. Chalced. 1. p. 158.

IN this Letter St. Cyril first takes notice that he is informed of the Calumnies wherewith he hath been aspersed, and that the Authors of them are known to him: But not insisting upon this, he proceeds to *Nestorius*, whom he exhorteth, as his Brother, to reform his Doctrine, and put a Stop to the Offence he had given, by adhering to the Doctrine of the Fathers. He afterwards enters upon the Exposition of the Mystery of the Incarnation, and saith, We must admit in the same JESUS CHRIST the two Generations; the Eternal, by which he proceedeth from his Father, and the Temporal, whereby he is born of his Mother: That when we say that he suffered, and rose again, we do not say that GOD the Word suffered in his own Nature; for the Divinity is impassible: But because the Body which was appropriated to him hath suffered, it is also said that he suffered himself. We say in the same manner, that he died. The Divine Word is in his own Nature immortal, he is Life itself: But because his own Body suffered Death, we say that he himself died for us. In the same manner, his Flesh being risen from the Dead, he is said to have risen again. We do not say that we adore the Man with the Word, lest the Word *with* should imply somewhat of Division; but we adore him as one and the same Person, because the Body of the Word is not foreign to it. And afterwards; It is in this Sense that the Fathers have ventured to call the holy Virgin Mother of GOD; not that the Nature of the Word, or his Divinity, did receive the Original of his Being from the holy Virgin, but because in her the sacred Body was formed, and animated with a reasonable Soul, to which the Word united himself according to the Hypostasis; which is the Reason of its being said, that he was born according

Conc. Eph. p. 1. c. 8. ap. Merc. Gran. p. 45.

A. D. 430. according to the Flesh. He frequently repeats these Words in this Letter, Union according to the Hypostasis; and is not satisfied with the Greek Word *Prosopon*, which we ordinarily render by that of Person, and which does not sufficiently express the Unity: And this is the first time I meet with this Expression, Hypostatical Union; and this is the most famous of any of the Letters written by St. Cyril to Nestorius.

IX. ST. CYRIL wrote about the same Time, and on the same Occasion, as is supposed, to his Clerks who resided at Constantinople, on the Propositions of Peace that were offered on the part of Nestorius. I have, said he, read the Memorial you sent me, by which I saw that the Priest Anastasius hath spoken to you, pretending to speak Peace, and hath said to you, Our Belief agreeth with what he hath written to the Monks. Afterwards proceeding to his main Design, he adds, He hath himself said that the Nicene Council hath made no mention of the Word *Theotocos*. I have written that the Council did well not to mention it, because this Debate was not handled at that Time; but he saith, in effect, that Mary is Mother of GOD; since it saith that the same who was begotten of the Father, was incarnate, and suffered. Afterwards speaking of a Writing of Nestorius, he saith, he takes Pains to prove that the Body only suffered, and not GOD the Word; as if any one said, that the impassible Word is passible; no body is so senseless. His Body having suffered, it is said that he suffered himself; as it is said, that the Soul of Man suffereth, altho' it doth not suffer in its own Nature, when his Body suffereth. But they design to say, there are two Christs, and two Sons, one properly Man, the other properly GOD, and to make an Union only in Person *Prosopon*; and this is the End of their cavilling.

He afterwards cites Nestorius's Words, that he found his People wanted Instruction, for which his Predecessors were in fault. What then, saith St. Cyril, is he more eloquent than John, or are his Abilities greater than those of the blessed Atticus? Why does he not rather frankly own that he introduces a new Doctrine? If I am accused, adds he, I shall not deny to take the trouble of a Journey in order to defend myself in a Council: But let him not expect to be my Judge: I will not acknowledge him; and if it please GOD, he shall himself be called in question for his Blasphemies. He complains the Word *Theotocos* is uncommon, and that it hath not been made use of, neither by the Scripture nor the Council: But in what part of Scripture hath he found the Words *Christotocos* or *Theotocos*? In fine, saith he, how much soever I may be offended, tell them that I shall be reconciled, when he shall forbear teaching this Doctrine, and shall profess the true Faith. If he desires Peace, let him write a sincere and catholick Confession of Faith, and let him send it to Alexandria; and I will write on my Side, that it is not necessary to trouble our Brethren the Bishops, because we know that in what he says, he means well. But if he perseveres in his Presumption, we have nothing to do, but to resist it with all our Might.

Id. p. 30. I have read the Petition which you have sent me, as designed to be presented to the Emperor; but it being full of Invectives against our Brother, I have not sent it back, and I have dictated another, wherein I refuse him for my Judge, and appeal to another Tribunal; and this you shall present,

Other Letters of St. Cyril. Conc. Eph. p. l. c. 12. Idem. Conc. p. 49.

Conc. p. 52. p. 20, 21.

present, if there be occasion. If you see he continues to attack me, be A. D. 430. careful to write me word, and I will make choice of Men of Wisdom and Piety, Bishops and Monks, whom I will send on the first Opportunity. Act therefore vigorously, for I am going to write what is necessary, and to whom it is necessary; for I am resolved to give myself no Rest, and to suffer all things for the Faith of JESUS CHRIST.

ST. CYRIL did in effect write many other Letters on this Subject. *1 P. Conc. Eph. 6. 214.* There is one to a common Friend both to him and Nestorius, supposed to be Acatius of Melitine, wherein he speaks on this manner: If the Loss of my Estate only, were the Means to content my Brother, I would have made it appear, that I value nothing so much as Charity. But since the Faith is the Matter in dispute, and Offence hath been given to all the Churches, what can we do, we to whom God hath intrusted the preaching of his Mysteries; and according to which they whom we have instructed shall be judged? For they will say at the Day of Judgment, that they have preserved that Faith which they have received from us. Every one of the Laity shall give an account of his own Life, and we shall give an account of all who believe in JESUS CHRIST. I do not regard Injuries and Calumnies. I am very willing to forget them; God will take Vengeance for them; let us but preserve the Faith, and no body will be a truer Friend to Nestorius than myself. I speak it in the Presence of God, I desire that he may be full of Glory in JESUS CHRIST, that he may wipe away his former Stains, and prove that he was unjustly aspersed. If we are commanded to love our Enemies, how much rather ought we to love our Brethren and Colleagues? But if any one betrays the Faith, we are fully resolved not to betray our Souls, tho' at the Price of our Lives; for with what Confidence shall we then venture to set forth the Praises of the Martyrs before the People.

NESTORIUS having received the second Letter of St. Cyril, returned a larger, but more bitter Answer to it. He exhorts him carefully to peruse the Writings of the Antients; and accuses him of having said, That the Divine Word was passible, altho' St. Cyril expressly denied it. He seems to admit the Unity of Persons, by saying, that the Name of CHRIST signifies the impassible Substance, in one single and passible Person, *en monadico prosopo*; and that the two Natures are connected in one Person, *eis henos prosopon synapheian*. But by these Words he meant only, as he elsewhere shews, an Union of Will and Dignity: So that God and Man made one and the same Person, a moral and not a real Union. For which Reason he doth not make use of the Word *Hypostasis*, but *Prosopon*; which doth not express so much in Greek, as the Word Person in Latin: He uses also the Word *Synapheia*, Connection, and not *Henosis*, Union. He maintains that the Holy Virgin ought to be called only Mother of CHRIST, *Christotocos*, and not Mother of God, *Theotocos*: Because altho' the Body of JESUS CHRIST is the Temple of the Divinity, the Properties of the Flesh, as the having been born, suffered, and died, cannot be ascribed to the Divinity, without falling into the Errors of the Pagans, Apollinarius, Arius, and the other Hereticks: Wherein he continually charges St. Cyril falsely, making him say, that the Divinity was born of Mary, or died: Whereas he saith, that

X.
Second Letter of Nestorius to St. Cyril.
Conc. Eph. 21. c. 9. Marc. Gama. p. 57.

A. D. 430. that the Divine Word was born, and died according to the Humanity which he assumed.

n. 16.

V. Garner.
not. bio.

Commonit. cit.

Ap. Garn. p. 1.
p. 71. Commo-
nit. Cyr. ad
Poffid.

Greg. lib. vi.
Epist. 31. v.
Garn. 2 part.
p. 63.

XI.

St. Cyril writes
to the Empe-
ror and the
Princesses.
p. 1. conc. Eph.
c. 3. n. 6.

n. 7, 8, &c.
n. 17.

n. 25, &c.
n. 36.

Matt. xvii. 5.
n. 38.

I am obliged to you, adds he, for the Care you take of those amongst us, to whom Offence hath been given; but know that you are deceived by them, whom the holy Council hath here deposed for being *Manichees*, and by your own Clerks: For our Church makes daily Improvements, and the People advance in the Knowledge of God: The Royal Family is exceedingly rejoiced, that the Doctrine is clearly explained, and that the Catholick Faith prevaieth over all Heresies. The Council *Nestorius* here speaks of, seems to have been holden at *Constantinople* in 429; and the pretended *Manichees*, who were there condemned, were perhaps *Mercator*, and the other Catholics who were zealous against the *Pelagians*. For on the

Remonstrance of *Mercator*, *Celestinus*, *Julian*, and the rest of the *Pelagians*, were obliged to leave *Constantinople*; and there is still extant a consolatory Letter from *Nestorius* to *Celestinus*. Now the Reproach which the *Pelagians* commonly cast upon the Catholics, was to accuse them of being *Manichees*. It is probable, that *Philip*, a Priest of *Constantinople*, and one of those who had been proposed for Bishop of it, was summoned before this Council. As he blamed the Errors of *Nestorius*, and refused to communicate any longer with him, he caused him to be accused by *Celestinus* of being a *Manichee*. He afterwards cited him to appear before the Council, and *Philip* came thither prepared to make his Defence; but *Celestinus* did not appear. *Nestorius* therefore laied hold of another Pretence to condemn him; which was, that he had held private Assemblies, and offered the Sacrifice in his own House; altho' almost all the Clergy declared, this had been their Practice upon particular Occasions. This Council is with great Probability supposed to have published a Canon, falsely ascribed to the Council of *Ephesus*, importing; Let him who shall say that the Soul of *Adam* died by Sin, be anathematized; since the Devil doth not enter into the Heart of Man. This Canon was according to the Errors of *Pelagius*.

ST. CYRIL seeing by *Nestorius's* Letter, as well as from the Information he might receive from other Hands, that *Nestorius* was supported by the Court, and that his Heresy did gain ground in *Constantinople*, wrote large Letters, or rather Treatises, on the Faith, to the Emperor *Theodosius*, and the Princesses his Sisters. In that to the Emperor, he sets down the several Heresies relating to the Incarnation; those of *Manes*, *Cerintus*, *Photinus*, *Apollinarius*, and lastly that of *Nestorius*; but doth not mention any of their Names: He refutes each of these Heresies, and enlarging upon *Apollinarius*, observes that he denied that there was a reasonable Soul in JESUS CHRIST, fearing he should divide him in two, if he acknowledged the whole Human Nature to be in him. Lastly, he refutes *Nestorius*, at large, by the same Proofs which he had made use of in his Letter to the Monks; whereto he adds some others. He urges these Words of the Eternal Father; *This is my well beloved Son*. Observe, says St. Cyril, that he doth not say, In this is my Son, to the end that it may be understood that it is but one. He insisteth also on the Eucharist, and saith, JESUS CHRIST giveth us Life as God, not only by imparting to us the Holy Ghost, but by giving us his Flesh to eat. He is more full in the

Treatise

Treatise addressed to the Princesses the Emperor's Sisters, that is, *Pulcheria*, A. D. 430. *Arcadia*, and *Marina*, who were all Virgins consecrated to GOD. He there- in cites Passages out of several of the Fathers, to prove that they have made use of the Word *Theotocos*, and acknowledged the Unity of JESUS CHRIST; namely, St. *Atbanasius*, *Atticus* of *Constantinople*, *Antiochus* of *Phe- nicia*, *Amphilochus*, *Ammon* of *Adrianople*, St. *John Chrysostome*, *Severian* of *C. 13.* *Gabala*, *Vital*, and *Theophilus* of *Alexandria*. It is observable, that he cites St. *Chrysostome*, notwithstanding what had passed. He afterwards quotes several select Passages out of the New Testament, to prove the Divinity of JESUS CHRIST, and the Union of the Word with Human Nature. St. *Cyrl* was acquainted with the great Parts, and exalted Piety of these Prin- cesses, especially of St. *Pulcheria*; for which Reason he took care to in- struct them in the whole of this Matter.

He wrote also a Letter to the Pope St. *Celestin*, wherein he gives him an account of all that had passed; of his Letter to the Monks, his two Letters to *Nestorius*, and how he had been necessitated to oppose him. He declares that he had not yet written of this Affair to any other Bishop, and thus describes the State of *Constantinople*. The People do not now assemble with him, that is, with *Nestorius*, except some of his Flatterers, and some few of the most light inconstant Tempers. Almost all of the Monasteries and their Archimandrites, and many of the Senate, forbear appearing in the Assemblies, fearing they should thereby offend against the Faith. He pro- ceeds; Your Holiness is to know, that all the Bishops of the *East* do agree with us, that all are shocked and sore grieved, especially the Bishops of *Macedonia*. And afterwards; I was not willing openly to break off Com- munion with him, before I had informed you of all these Particulars. Be so good therefore as to declare your Opinion, if we should still communi- cate with him, or plainly declare to him, that he will be abandoned by every body, if he persists in these Opinions. Your Advice on this Head should be declared in Writing to the Bishops of *Macedonia*, and the *East*: And that your Holiness may be more thoroughly informed of his Opinions, and of those of the Fathers, I send you the Books wherein I have marked the Passages, and have caused them to be translated as well as they could be done at *Alexandria*. I have sent you the Letters likewise that I have written. This Letter to the Pope was carried by the Deacon *Possidonius*, who was also charged with a Writing, containing an Abridgment of the Doctrine of *Nestorius*, and the manner in which he had deposed the Priest *Philip*.

St. CYRIL wrote about the same time to *Acatius* of *Berrhea*, one of the oldest and most famous Bishops of *Syria*; who had been ordained by St. *Eusebius* of *Samosata* about fifty Years before. St. *Cyrl* declares to him how much he is grieved at this Scandal, complaining chiefly of the *Ana- themas* which was pronounced by *Doretheus* against those who should call the Virgin Mother of GOD; and that many did openly deny the Divinity of JESUS CHRIST. *Acatius*, in his Answer, exhorts St. *Cyrl* to procure a Peace; for many Persons, saith he, have come to us from *Constantinople*, as well Clerks as Laymen, who seem to defend the Proposition which hath been advanced; and maintain, that if it be thoroughly examined, there is no- thing in it contradictory to the *Nicene* or to the Apostles Creed. He con- tinues,

P. 1. conc. Eph. c. 4. n. 9, 10.

XII. St. Cyril writes to the Pope, etc. 1 p. conc. Eph. 6. 14.

Baluz. nov. coll. p. 308.

Sup. lib. xvii. n. 46. 1 conc. Eph. c. 22.

Ibid. 23.

A. D. 430. *tinues; I gave the holy Bishop John of Antioch your Letter to read, who was much moved thereat: For altho' he hath not long born the Episcopal Office, his Opinions are agreeable to those of us old Men; and his Behaviour is such, that all the Bishops of the East have a great Opinion of him. And I do likewise exhort you also to manage this Affair with the Meekness and Prudence becoming your Character.*

XIII.
Treatise upon the Incarnation, by *Cassian. Epist. ad Nest. 1 p. C. Eph. c. 18.*

f. 31

Serm. 3. n. 6.

Serm. 4. n. 3.

Serm. 5. n. 5.

Sup. lib. xxiv. p. 48.

XIV.
Letter of the Pope St. Celestin against Nestorius. *p. 1. conc. Eph. c. 17. Mem. Garn. p. 69. Epist. ad Nest. c. 18.*

IN the mean time the Pope St. *Celestin*, having received the Sermons of *Nestorius*, and afterwards his Writings and Letter, from *Antiochus*, was resolved before he returned an Answer to them, to have them all translated into *Latin*. He ordered also a Treatise to be composed, to defend the Catholick Doctrine against this new Heresy; and it was doubtless by his Order, that St. *Leo*, at that time Archdeacon of the *Roman Church*, employed *John Cassian* upon this Work, who was the best qualified for it, for he was a very learned Divine, and was moreover perfectly skilled in the *Greek Tongue*, and had lived long at *Constantinople*. Having finished his Conferences some time before, he thought to have continued silent, but he could not refuse St. *Leo*. He composed therefore a Treatise on the Incarnation, divided into seven Books. In the first he relates the greater part of the Heresies that opposed this Mystery, and afterwards discourses of the *Pelagians*, whose Principles, as he pretends, gave rise to the Error of *Nestorius*. For, saith he, believing that Man by his own Strength may be without Sin, they judge the same of *JESUS CHRIST*, that he was but a meer Man; but that he hath made so good a use of his Freewill, that he hath avoided all Sin; that he came into the World only to set an Example of Good Works; that he became *CHRIST* after his Baptism, and God after his Resurrection. This is not however what *Nestorius* affirmed, for he did expressly say, that the Divine Word was united to Man from the Womb of *Mary*; which plainly appears by his Comparison of St. *Elizabeth*; and his Error only consisted in the manner of this Union. And indeed *Cassian* ascribes the Error which he speaks of to *Leporius*, of whose Story and Recantation he gives a brief Account. In the second and third Books, he proves that *JESUS CHRIST* is God and Man, and that the Virgin ought to be called Mother of God, *Theotocos*, and not only *Christotocos*. He applies himself in the fourth, to prove the Unity of *JESUS CHRIST* from Scripture. In the fifth, he continues to shew that this Union is real, and not moral; and refutes several Propositions of *Nestorius*. In the sixth, he insists on the Creed used at *Antioch*, into which *Nestorius* had been baptized. In the last he cites the Authorities of the *Greek and Latin Fathers*, especially St. *Chrysostome* his Master, and concludeth with a pathetick Exhortation to the Church of *Constantinople*. He all along supposeth that *Nestorius* presided therein as Bishop; by which it appears, that he finish'd this Work before he was deposed, and before the Council of *Ephesus*.

NESTORIUS receiving no Answer from the Pope, had wrote a second Letter to him by *Valerius* the Emperor's Chamberlain; wherein mention is made of several foregoing Letters relating to *Julian* and the other *Pelagians*. He took occasion from hence, as in the former Letter, to speak of the other pretended Hereticks, who, according to him, opposed the Mystery of the Incarnation, and who were indeed the Catholicks. At length the Pope St. *Celestin*, having received St. *Cyril's* Letter by the Deacon *Possidonius*,

Isidorus, convened a Council at *Rome*, about the beginning of *August* 430; A. D. 430. wherein the Writings of *Nestorius* were examined, and compared with the Doctrine of the Fathers. The Pope cited to them the Authority of St. *Ambrose*, St. *Hilarius*, and St. *Damasus*: After which the Doctrine of *Nestorius* was condemned, and St. *Cyril* ordered to put the Sentence in execution. The Pope writ seven Letters in this Council, all of the same Date: The first to St. *Cyril*, the second to *Nestorius*, the third to the Clergy of *Constantinople*, the fourth to *John* of *Antioch*, the fifth to *Rufus* of *Thessalonica*, the sixth to *Juvenal* of *Jerusalem*, the seventh to *Flavian* of *Philippi*; that is to say, to the Bishops of the most considerable Sees in the Empire of the *East*. All these Letters are dated the third of the Ides of *August*, under the thirteenth Consulship of *Theodosius*, and the third of *Valentinian*; that is, the eleventh of *August* 430: And the Deacon *Possidonium* was ordered to carry them to St. *Cyril*, who was afterwards to send them to those to whom they were directed. In the Letter to St. *Cyril*, the Pope commends his Zeal and Diligence, and declares that he is entirely of his Opinion concerning the Incarnation: That if *Nestorius* continues obstinate, it will be necessary to condemn him, but that all Means ought first to be used to reclaim him. Therefore, adds he, let all them whom he hath separated from his Communion understand, that they continue in ours; he himself cannot henceforward continue in Communion with us, if he still goes on to oppose the Apostolical Doctrine. Wherefore you shall execute this Judgment by the Authority of our See, acting in our Place, and by virtue of our Power; so that if, in the Space of ten Days, after he hath received this Admonition, he doth not expressly anathematize his impious Doctrine, and doth not promise to confess, for the future, what the *Roman* Church teaches concerning the Generation of *JESUS CHRIST* our God, and your Church, and all *Christendom*; your Holiness may provide for this Church, that is, for that of *Constantinople*; and let him know that he shall be absolutely separated from our Body.

Fragm. ap. Baluz. nov. coll. p. 379.

1 p. conc. Eph. c. 15.

In his Letter to *Nestorius*, he tells him how much he hath been deceived in the good Opinion which he had conceived of him, on the Report he had heard concerning him. He saith that he had read his Letters, and the Books which he sent him, and that he had found his Opinions concerning the Divine Word, contrary to the Catholick Faith. Speaking of the *Pelagians*; as to those Hereticks, saith he, concerning whom you ask my Advice, as if you were ignorant of what had passed; they have been justly condemned and deprived of their Sees; and it is Matter of Surprize to us, that you should suffer near you Men who have been censured for denying Original Sin; you who do so thoroughly believe it, according to what we have read in your Sermons. Opposite Parties never agree, but they give occasion for Suspicion. And why do you ask what hath been transacted here, since *Atticus* your Predecessor has sent us Acts made against them? Why did not *Sisinnius*, of holy Memory, enquire about them, unless it were because he knew that they had been justly condemn'd in the Time of *Atticus*? Lastly, he concludes thus; Know, that if you do not teach concerning *JESUS CHRIST* our God, what is held by *Rome*, *Alexandria*, and all the Catholick Churches, and what has been holden by the holy Church of *Constantinople* till your Time; and if within ten Days after

1 p. C. Eph. c. 18.

p. 360. E.

A. D. 430. after this third Admonition, you do not clearly, and under your Hand, condemn this impious Novelty, which tendeth to separate what the Scripture joineth, you are excluded from the Communion of the whole Catholick Church. We have directed this Sentence by the Deacon *Possidonium*, and all the Writings to the Bishop of *Alexandria*, that he may act in our room; and to the End that our Decree may be known to you and all our Brethren.

p. 1. conc. Eph.
a. 19.
c. 20.

THE Letter to the Clergy and People of *Constantinople*, is full of Exhortations to continue constant in the Catholick Faith, and Comfort to those who were persecuted by *Nestorius*. The Pope therein declares all the Excommunications pronounced by *Nestorius* since he had begun to teach his Errors, void. He adds, that not being able to act in Person by reason of the Distance, he hath commissioned *St. Cyril* to act in his stead; and afterwards sets down the Sentence, with which the Letter above-mention'd concludes. The Substance of the Letter to *John* of *Antioch*, is much the same; as the Condemnation of *Nestorius*, if he doth not recant within ten Days; and declaring the Excommunications, or Depositions which had been pronounced by him, null and void. The three other Letters to *Juvenal* of *Jerusalem*, *Rufus* of *Thessalonica*, and *Flavian* of *Philippi*, were only Copies of this. *Juvenal* had not long before succeeded *Praxylus* in the See of *Jerusalem*, who had sat there thirteen Years. *Juvenal* appointed the first Bishop over those *Arabians* who pitched their Tents in *Palestine*, great Numbers of whom had been converted by *St. Euthymius*. This Bishop was *Peter*, whose former Name was *Aspebetes*, Father of *Trebo*, the first of these Converts. He was called Bishop of *Camps Parembolon*, because these *Arabians* lived in Tents dispersed in several Parts of the Country.

Sup. lib. xxii.
a. 25.

Vita S. Euthym.
to. 1. Analec.
gr. p. 29.
Sup. lib. xxiv.
a. 31.

XV.
Mission of
St. Germanus
and St. Lupus
to Britain.
Presp. Chr.
an. 429.

Beda. 1. hist.
c. 17. Constant.
vita S. Germ.
c. 19.

Sup. lib. xxiii.
a. 46.

Vita S. Lupi.
ap. Sav. Jul.
29.

Sup. lib. xxiv.
a. 57.
Eucher. ad
Hilar. de lau-
de. evem.

ABOUT the same time the Pope *St. Celestin* sent into *Great Britain*, *St. Germain* Bishop of *Auxerre*, to oppose *Agricola* the Son of a *Pelagian* Bishop, called *Severinus*, who corrupted the Churches of *Britain*, by propagating his Heresy among them. *St. Germanus* was sent thither in Quality of the Pope's Vicar, under the Consulship of *Florentius* and *Diokysius*, that is, *Anno* 429. *Pelagius* was a Native of *Great-Britain*; it was no wonder therefore that he had Disciples there. The Deacon *Palladius*, who had been sent by the Pope to the Places that were infected by this Heresy, did move him to send them Succour; and the Bishops of *Gaul* had also received a Deputation from *Great-Britain*, whereby they were desired to hasten to the Defence of the Catholick Faith. A numerous Council was assembled for this Purpose, who did all agree to intreat *St. Germain* of *Auxerre*, and *St. Lupus* of *Troyes*, to undertake this Employment: So that the Mission from this Council, was the same with that of the Pope.

ST. GERMANUS had been Bishop eleven Years, as hath been already said; but *St. Lupus* only two Years. He was born at *Toul*, being of a very noble Extraction: He had been instructed in Rhetorick, and was esteemed very eloquent. He married *Pemeniola*, the Sister of *St. Hilarius*, Bishop of *Arles*; but seven Years after their Marriage, they parted by Consent, in order to lead a Life of greater Perfection. *Lupus* left his Father's House, and retired to the Monastery of *Lerins*, under the Government of *St. Honoratus*, who was then Abbot. *Vincentius*, Brother of *Lupus*, did also retire to *Lerins*, and was ordained Priest, and became famous for his Writings.

Writings. *Lupus* having there exercised himself a Year in Fasting and Watching, went to *Macon* to distribute the Remainder of his Wealth among the Poor: But when he least thought of it, he was forced away, to be made Bishop of *Troyes*; and he governed this Church fifty-two Years.

ST. GERMAIN and St. *Lupus* proceeding on their Journey towards *Great-Britain*, came to the City of *Nanterre*, near *Paris*; the Inhabitants whereof, on the Fame of their Sanctity, came in Crouds to meet them; and St. *Germain*, after a Word of Exhortation to them, surveying the People who stood round him, saw at a distance a young Maid, in whom he observed something divine: He ordered her to come near, and asked her Name, and who were her Parents; he was informed she was called *Genevieve*; her Father *Severius*, and her Mother *Gerontia*, came forwards at the same time. St. *Germain* wished them Joy of having such a Daughter, and foretold that she should be one day even an Example to Men. He exhorted her to discover her whole Heart to him, and to tell him whether she would consecrate herself as a Virgin to God: She declared this was her Design, and besought the holy Bishop to give her the solemn Benediction usually given to Virgins. They went to Church to assist at the Service of the None; afterwards many Psalms were sung, and long Prayers were repeated, during the time whereof, the holy Bishop held his right Hand upon the Head of the Maid; he then went to eat, and desired her Parents to bring her to him the next Day. They failed not to do so, and St. *Germain* asked St. *Genevieve*, if she remembered her Promise; Yes, said she, and hope to observe it by the Assistance of God, and your Prayers. Then looking on the Ground, he saw a piece of Copper-Money stamped with the Sign of the Cross, which he took up, and gave to *Genevieve*, and said to her, Keep it for my sake, wear it always about your Neck with no other Ornament, and leave Gold and precious Stones to those who serve the World; after this he recommended her to her Parents, and continued his Journey.

ST. GENEVIEVE might be then about fifteen Years old; for it is observed, that from fifteen to fifty Years of Age, she did eat but twice a Week, on *Sundays* and on *Thursdays*; and then only some Barley Bread and Beans, and never drank any Wine, nor any intoxicating Liquor. Some Days after the Departure of St. *Germain*, her Mother would have hinder'd her from going to Church on a Holiday, and not being able to keep her at home, gave her a Blow on the Cheek, whereon she immediately lost her Sight, and continued blind. At length calling to mind St. *Germain's* Prediction, she bid her Daughter bring her some Water drawn out of a Well, and to make the Sign of the Cross over it. St. *Genevieve* having washed her Eyes therewith, she began to see a little, and having repeated it twice or thrice, she wholly recovered her Sight. The Well is still to be seen, and is held in great Veneration.

ST. GERMAIN and St. *Lupus* embarking in the Winter Season, met with a furious Tempest, which St. *Germanus* appeased, by casting some Drops of Oil into the Sea, having first invoked the holy Trinity. Being arrived in *Britain*, they found a great Multitude who had come together to receive them, for their arrival had been foretold by the evil Spirits whom they had cast out, who when they were driven out of the Persons possessed

XVI.
Original of
St. *Genevieve*.
Const. v. f.
Germ. c. 20.
Vita. f. Go-
neve. ap.
sur. 3. Jan.

XVII.
St. *Germain*
and St. *Lupus*
defeat the
Pelagians.

A.D. 430.

Conf. V. f.
Germ. c. 22.
vita. f. Lxx.
f. 29 Jul.

c. 24.

c. 25.

L. c. xviii.
Sep. n. 19.

Hist. epist.
Ant. p. 416.

XVIII.
They over-
come the
Saxons.
Conf. lib.
c. 28.
Beda. 1. hist.
c. 14, 15.

possessed, declared that they had raised that Tempest. The holy Bishops soon filled *Britain* with their Fame and Doctrine; they preached not only in the Churches, but in the High-ways, and in the open Country, so great was the Croud of People that flocked to hear them; so that they confirmed the Catholics in all Parts, and converted the Hereticks. They resembled the Apostles in every respect, in Virtue, Doctrine, and working of Miracles. The *Pelagians* absconded; but being at length ashamed of condemning themselves by their Silence, they came to a Conference, whereat they appeared with a great Train, and were remarkable for their Wealth and glittering Garments, and an infinite Number of People crouded to be Spectators upon this Occasion. The holy Bishops gave the Hereticks Liberty to speak first, and after they had talked a long time, the Bishops replied to them in very eloquent Discourses, supporting their Arguments with Quotations from Scripture, in so much that they were unable to return them an answer; the People could hardly forbear clapping their Hands, and expressed their Thoughts by their Acclamations. Whereupon a certain Person of the Rank of a Tribune, came forward with his Wife, presenting their little Daughter of Ten Years of Age, who was blind, to the Holy Bishops, who bid them carry her to the *Pelagians*, but the latter joined their Entreaties to those of the Parents, beseeching the holy Bishops to restore her Sight. They having repeated a short Prayer, St. *German* called upon the holy Trinity, and taking from his Neck the Box of Relicks which were there, he held it in his Hand, and laid it upon the Eyes of the little Girl before the whole Assembly, who immediately recovered her Sight: whereat the Parents were transported with Joy, and the People were terrified; and from that Day no one opposed the Doctrine of the holy Bishops.

THEY afterwards went to return Thanks to GOD at the Tomb of St. *Alban*, the most famous Martyr in *Britain*: St. *German* caused the Sepulchre to be opened, and deposited therein the Relicks of all the Apostles, and of several Martyrs, which he had collected out of divers Countries; and afterwards taking from the same place some Dust which still retained some Marks of the Blood of St. *Alban*, carried it away with him, and at his return built a Church to his Honour in the City of *Auxerre*, where he placed these Relicks.

THE *Saxons* and *Picts* made War upon the *Britains*. The *Picts*, so called because they painted their Bodies with various Colours, were a barbarous People who inhabited the Northern part of the Island. The *Saxons* were a German Nation whom the *Britains* had called in to their Assistance against the *Picts*, and who afterwards joined with them to settle themselves in *Britain*, as they did about twenty five Years after. The *Britains* being terrified at the approach of this Enemy, had recourse to the holy Bishops. It was now *Lent*, and having been instructed by them, many desired baptism, so that a great part of the Army received it at *Easter*, in such a Church as they could make of Boughs of Trees twisted together, which they set up in the open Country. The Feast being over, they made ready to march against the Enemy, being inspired with fresh Courage by the Blessing just bestowed upon them; and expecting with great Confidence the Assistance of God. St. *Germanus* put himself at their Head, and still remem-

being the Profession in which he had spent great part of his Youth, he sent Scouts to observe the Country, and posted his Men in a Valley, so as they might not be discovered, through which the Enemy was to pass, who expected to surprize them. St. *Germain* ordered his People all at once to send forth the same Shout, for which he would give them the Signal, he cried out three times Allelujah, and was followed by all the Army, and the sound being often repeated by the Eccho from the Hills, made so dreadful a Noise, as terrified the *Barbarians*. They threw down their Arms, and fled in Disorder, leaving their Baggage behind them, and many were drowned in crossing a River. The holy Bishops having freed *Britain* from the *Pelagians* and the *Saxons*, passed back into *Gaul*, and returned home. The Pope St. *Celestin* still farther to provide for the Security of Religion in that Island, sent thither the Deacon *Palladius*, whom he had ordained Bishop of the *Scotch* Nation; he was the first Bishop among them, they having been till this time very barbarous. St. *Jerome* records, that they had no regular Marriages, and that they devoured human Flesh, which they were so fond of that they cut off the Breasts of Women, and other fleshy Parts, of such as they found in unfrequented Places. St. *Palladius* was sent as Bishop into *Scotland*, under the Consulship of *Bassus* and *Antiochus*, that is, in the Year 431.

A. D. 430.

Prosop. 1. Cont.
coll. c. 41.Hier. ep. 83.
ad. Ocean. Ep.
n. in Jovin.
C.

Prosop. chr.

St. *CYRIL* having received the Letters of the Pope St. *Celestin* by the Hands of the Deacon *Possidonius*, sent them as they were directed; and together with those written to *John* of *Antioch*, and *Juvenal* of *Jerusalem*, who had succeeded *Praxylus* three or four Years before, he sent Letters from himself. He exhorteth *John* to take some Resolution; declaring that he for his part, was determined to act agreeably to the Opinion of the Pope and the Bishops of the West, that he might keep to their Communion. He saith to *Juvenal* of *Jerusalem*; that it is necessary to write to the Emperor, to the end that he may espouse the Interest of Religion, and free the Church from this deceitful Pastor. He tells them both that he hath done all that he was able to reduce *Nestorius* to Reason.

XIX.
Letter from
John of An-
tioch to Ne-
storius.1. p. con. Eph.
c. 21. c. 24.

JOHN of *Antioch* was a Friend of *Nestorius*, who had been one of his Clerks; so that having received St. *Cyril's* Letter, he wrote to him, sending him a Copy of it, as also of that of the Pope St. *Celestine*. I intreat you, saith he, to read them so, that they may not raise any Disturbance in your Mind, since from thence often proceed Disputes, and a pernicious Obstinacy; but at the same time, saith he, do not neglect this Business, for the Devil knows how, by means of Pride to drive evil Matters to such an Extremity, that they become incurable. Read one of these Letters over carefully, and send for some of our Friends to consider them with you, to whom you may allow the Freedom of giving you profitable, rather than agreeable Advice. Altho' the time of Ten Days appointed by the most holy Bishop St. *Celestin* be very short, you may do the Business even in one Day, nay, in a few Hours. For it is easy in speaking of the Incarnation of our Lord, to employ a suitable Term used by many of the Fathers, and which does truly express his being born of the Virgin; neither ought you to reject this Term as dangerous, nor imagine that you should not contradict your self. If your Sentiments are the same as those of the Fathers and Doctors of the Church, as we have been informed by several who are Friends to both, why should you scruple to de-

1. p. con. Eph.
c. 25.

clare

A. D. 430. declare this your sound and orthodox Doctrine, especially in this great Confusion and Disorder, which hath been raised upon your Account? For know, that this Question is debated both far and near; all the Church is disturbed therewith, and the Faithful in all Parts do daily contend about it; as will be evident to you from the thing it self. The *West, Egypt*, and perhaps *Macedonia*, have resolved to break the Union which *GOD* hath granted to his Church, by the Labours of so many Bishops, particularly the great *Acatius*. He means *Acacius of Berrhea*, and speaketh of the Union which put an end to the Schism at *Antioch*, in the time of the Bishop *Alexander* and of the Pope *St. Innocent*.

Sep. lib.
xxiii. n. 7.

He proceedeth earnestly to exhort *Nestorius* to make use of the Word *Theotocos*, Mother of *GOD*, since none of the Doctors of the Church did ever reject it, and many have used it, without being blamed by those who did not. He sheweth, that the Meaning of these Words cannot be rejected, without falling into dangerous Errors; since it will thence follow, contrary to the plain Authority of Scripture, that it is not *GOD* who became incarnate, and of no Reputation, by taking upon him the Form of a *Servant*. He adds: If before these Letters, many were so furiously set against us, what will they not do now, when these Letters do so much authorize their Rage? I write this to you, not alone, but together with many Bishops, our Friends, who were present when these unhappy Letters were delivered to me; namely, *Archelaus, Apringius, Theodoret, Helias, Meletius*, and *Macarius*, who hath been lately ordained Bishop of *Laodicea*. He sets down the See of this last only, because *Nestorius* knew the rest. *John* at the same time writ to the Count *Ireneus*, their common Friend, and to the Bishops *Museus* and *Heladius*.

XX.
Nestorius's
Answer.

Synod. Bazar.
et. coll. Ch.
Rep. c. 3.

NESTORIUS having perused all these Letters, returned a civil Answer to *John*, but in the main still obstinately persisted in his Error. I should have thought, said he, to have suffered under any other Calumny, sooner than that of holding an Error in the Faith: I who have hitherto strove so zealously against all sorts of Hereticks. And afterwards: I found the Church of this place divided; some only called the Virgin Mother of *GOD Theotocos*, others only Mother of a Man *Anthropotocos*; I to reunite them called her Mother of *CHRIST, Christotocos*, a Name which clearly expresseth both, *GOD* and Man. Be easy therefore about this Matter, and assure your self that my Opinions, as to the Faith, are always the same. If we see one another in the Council, which we hope will be convened, we will settle all Matters without Offence, and with Concord. You ought to be less surprized than any Body at the Presumption of the *Egyptian*, which is nothing more than usual, and of which you have seen so many Instances. In a short Space, if it so please *GOD*, our Conduct shall meet with Approbation. This was the answer of *Nestorius*.

XXI.
St. Cyril's last
Letter to Ne-
storius.

2. p. conc.
Epist. c. 26.

IN the mean time *St. Cyril*, pursuant to the Pope's Commission, assembled a Council at *Alexandria*; perhaps that usually holden in *October*, consisting of all the Bishops of the Province of *Egypt*; and in the Name of this Council wrote a Synodical Epistle to *Nestorius*, as his third and last Admonition; declaring to him, that if within the Term prescribed by the Pope, that is, within ten Days after the receipt of this Letter, he doth not renounce his Error, they will not have any further Communion with him, and will not look upon him

him any more as Bishop, and that thenceforth they are in Communion A.D. 430.
with all the Clerks or Laymen whom he hath deposed or excommunicated. Now, continue they, it will not be sufficient that you confess the *Nicene Creed*, for you know how to wrest the Sense of it; you must declare under your Hand-writing, and by Oath that you anathematize your impious Tenets, and that you believe and will teach what we do all of us believe; we, all the Bishops of the East and West, and all who guide the People. For the holy Council of *Rome*, and we all of us are convinced, that the Letters which have been written to you by the Church of *Alexandria* are Orthodox, and do not contain any Error.

IN this synodical Letter is afterwards inserted the Confession of Faith. First, the *Nicene Creed*; afterwards a full and exact Exposition of the Mystery of the Incarnation, agreeable to what St. Cyril had already said upon this Head in his former Letters. He therein answers the chief Objections of *Nestorius*, and deduceth an Argument from the Eucharist in these Words: We declare the Death of JESUS CHRIST, and confess his Resurrection and Ascension, when we solemnize in the Churches the Sacrifice without Blood; so that we approach the mystical Eulogies, and are sanctified by partaking of the sacred Flesh and precious Blood of our Saviour JESUS CHRIST; which we do not receive as common Flesh, GOD forbid! nor as the Flesh of a Man sanctified and joined to the Word by an Union of Dignity, or wherein the Divinity hath inhabited; but as truly giving Life, and peculiar to the Word. For he who as GOD, is in his own Nature Life, being become one with his Flesh, hath made it able to give Life; otherwise how could the Flesh of a Man be able in its own Nature to produce Life. This Letter concludeth with Twelve Anathemas, wherein the whole Substance of it is included as follows:

I. IF any one doth not confess that the *Emanuel* is truly GOD, and consequently the holy Virgin, Mother of GOD, since by her the Word of GOD made Flesh, was conceived according to the Flesh, let him be anathematized.

XXII.
The Twelve
Anathemas
of St. Cyril.

II. IF any one doth not confess that the Word which proceedeth from GOD the Father is united to the Flesh, according to the Hypostasis, and that with his Flesh he maketh one only CHRIST, who is GOD and Man together, let him be anathematized.

III. IF any one after the Union divideth the Hypostases of the only CHRIST, joining them together only by a Connection of Dignity, Authority or Power, and not by a real Union, let him be anathematized.

IV. IF any attributeth to two Persons, or to two Hypostases, the Things which the Apostles and the Evangelists relate, as having been said of JESUS CHRIST by the Saints or by himself, and applieth some to the Man considered separately from the Word GOD, and others as being worthy of GOD only from the Word proceeding from GOD the Father; let him be anathematized.

V. IF any one has the Boldness to say, that JESUS CHRIST is a Man bearing GOD, instead of saying that he is GOD indeed, as only Son, and Son by Nature, whereas the Word was made Flesh, and hath partaken as well as we of Flesh and Blood; let him be anathematized.

A. D. 430.

VI. IF any one hath the Boldness to say, that the Word proceeding from GOD the Father, is the GOD or LORD of JESUS CHRIST, instead of confessing that the same is both GOD and Man, whereas the Word was made Flesh according to the Scriptures; let him be anathematized.

VII. IF any one saith, that JESUS as Man was possessed by GOD the Word, and cloathed with the Glory of the only Son, as being different from him; let him be anathematized.

VIII. IF any hath the Boldness to say, that the Man assumed by the Word ought to be glorified and adored, and called GOD with him, as the one being in the other; for by still adding thereto the Word *with*, he gives reason to think so, instead of honouring *Emmanuel* by one only Adoration, and rendring to him one only Glorification, whereas the Word was made Flesh; let him be anathematized.

IX. IF any saith that our Lord JESUS CHRIST was glorified by the Holy Ghost, as having received from him a Power foreign to himself to act against the unclean Spirits, and work Miracles upon Men, instead of saying that the Spirit by which he worked them was proper to him; let him be anathematized.

X. THE Holy Scripture saith, that JESUS CHRIST was made the High Priest and Apostle of our Faith, and that he offered himself for us to GOD the Father, as a sweet smelling Sacrifice: If any one therefore saith that our High Priest and our Apostle is not the Word of GOD himself, since he was made Flesh and Man like us, but a Man born of a Woman, as if this Man was another different from him; or if any one saith that he hath offered the Sacrifice for himself, instead of saying that it is only for our sakes, for he did not stand in need of any Sacrifice, he who knew no Sin; let him be anathematized.

XI. IF any one doth not confess that the Flesh of the LORD giveth Life, and is proper to the Word himself proceeding from the Father, but attributeth it to another who is joined to him, according to the Dignity, and wherein the Divinity only inhabiteth; instead of saying that he giveth Life, because it is proper to the Word, who hath the Power of enlivening all Things; let him be anathematized.

XII. IF any one doth not confess that the Word of GOD hath suffered according to the Flesh, and that he was crucified according to the Flesh, and that he was the first born among the Dead, whereas he is Life, and giveth Life as GOD; let him be anathematized.

THESE are the Twelve famous Anathema's of St. Cyril against all the heretical Propositions which had been advanced by Nestorius. The synodical Letter in which they are inserted, is dated the Thirteenth of November; but it is supposed that this is rather the Day on which it was brought to Constantinople. With it were sent two other Letters, one to the Clergy and People of Constantinople; the other to the Abbots of the Monasteries of the said City, wherein St. Cyril lets them know, that he hath stayed to the very last, before he had Recourse to this grievous Remedy of Excommunication; and exhorteth them to continue stedfast in the Faith, and freely to communicate with those who had been excommunicated by Nestorius.

V. vet. Balaz.
p. 422.

I Part. concil.
Epist. c. 27,
28.

Nestorius. Four Bishops of *Egypt* were deputed to carry these Letters, *A.D. 430.*
Theopemptus, Daniel, Potamon and *Macarius*, who had Orders also to deliver the Letter of the Pope *St. Celestin* to *Nestorius*.

Conc. Eph.

c. 584. A.

XXIII.

The calling of the Council of *Ephesus*.

1 P. conc.

Eph. c. 30.

Evagr. 1.

Hist. c. 7.

1 P. conc.

Eph. c. 32.

BEFORE these Deputies arrived at *Constantinople*, the Emperor *Theodosius* ordered a general Council to be called, being solicited thereto by both Sides: The Catholics sued for it, as appeareth by the Petition of *Basil* and the Monks, who had been ill used by *Nestorius*. And he himself did desire it, thinking he should prevail therein by the Assistance of the secular Power, with the *Easterns*, to second him, and bring it to pass that *St. Cyril* should be condemned by it, on the Complaints of *Cheremon* and his other Calumniators. The Letter for calling this Council is in the Name of the two Emperors, according to the usual Form, being directed to the Metropolitans of each Province. The Letter, which hath been preserved to our Times, is that addressed to *St. Cyril*, and is in Substance thus: The Troubles which have arisen in the Church, have made us judge that we could not dispense with calling together the Bishops throughout the World, how loth soever we may be to trouble them; wherefore your Piety shall so contrive it, as that when the approaching Feast of *Easter* shall be passed, you may repair to *Ephesus* against the Day of *Pentecost*, and bring with you such Bishops as you shall think necessary; so that there may remain a sufficient Number for the Business of the Province, and that as many may come, as may be sufficient for the Council. And none in the mean time shall privately introduce any Innovation before the Council be assembled. We question not but all the Bishops will speedily resort thither, which if any one faileth to do, he shall not be excused before God, or before us. Given at *Constantinople* the Thirteenth of the Calends of *December*, in the Thirteenth Consulship of *Theodosius*, and the Third of *Valentinian*, that is, the Nineteenth of *November*, in the Year 430. The City of *Ephesus* was pitched upon, as being easily approached both by Sea and Land, and abounding in all the Necessaries of Life.

Sacra. per.

Joan. conc.

Ephes. p. 121.

C.

BESIDES the Circular Letter to *St. Cyril*, there was another wrote privately to him from *Theodosius*, wherein he accuses him as being the Author of the Troubles of the Church, and complaineth that he hath written two different Letters, one to him and his Wife *Eudocia*, and the other to his Sister *Pulcheria*, as if the Imperial Family had been divided; adding however, that he forgives him, exhorting him to use his Endeavours with the rest in the Council to restore Tranquillity to the Church. This Letter shews how much the Emperor *Theodosius* was prejudiced against *St. Cyril*.

XXIV.

St. Augustine's last Works.

St. Augustine was called by Name to this Council, upon account of his great Reputation; for there does not appear any other Reason why he should be distinguished from so many Bishops. An Officer called *Ebasius*, was sent with the Emperor's Letter; but at his Arrival at *Carthage*, which was not till near *Easter*, in the following Year 431, he understood that *St. Augustine* had departed this Life; and returned to *Constantinople* with the Letters of the Bishop *Capreolus* to the Emperor, to notify it to him. The last Work of *St. Augustine*, was the second Answer to *Julian*, which he left imperfect. *Julian* had written four Books against *St. Augustine*'s first Book, concerning Marriage and Concupiscence: But as soon as he had seen the second, he composed eight Books in Answer to it, which

Liberat.

breviar. c. 5.

A. D. 430. which he addressed to *Florus* a *Pelagian* Bishop, one of those who came with him to *Constantinople*. *Julian* did not know that *St. Augustine* had composed six Books to reply to the four which he had first written; neither did he know, if he may be credited, whether *St. Augustine* had seen these four Books; and indeed he might be ignorant of it, since he was at that time in *Cilicia*. *St. Augustine* having his Hands full of other Business, could hardly be prevailed upon to answer these eight Books, which contained nothing but injurious Language, and impertinent and empty Harangues: However, *St. Alypius* pressed him so much, that he at length undertook it, for the sake of those ignorant Men who should read them, fearing lest they might not perceive the Weakness of them. *St. Augustine* laboured on this Work to the end of his Days; and composed six Books thereof, which were Replies to the six first of the eight written by *Julian*. The first sets down his own Words, and then answers Article by Article. As *Julian* did little more than repeat what he had said in his former Work, *St. Augustine* is likewise frequently obliged, in this Treatise, to say the same Things over again. But there are nevertheless Passages of great Force and Importance to be found therein; where the same Truths are more clearly unfolded, and placed in a stronger Light. In the last Years of his Life, and after his Retractions, he made an Extract of the moral Precepts in Scripture, which Work he intitled *Speculum*, that is, a Mirror; because by reading them, the Faithful may behold the Condition of their Souls, and how far they advance in Virtue. He setteth down there nothing but what tendeth to the regulating our Manners; as likewise such Precepts only as are delivered directly, and simply, and without any Figure, and doth not use the Version made from the Greek of the *Septuagint*, as he was wont, but that of *St. Jerome* from the *Hebrew*, as the plainer. He beginneth with the Laws given after the Decalogue in *Exodus*, and proceedeth to draw Precepts of Morality out of every part of the Old Testament, not omitting the Books which the Church receives as canonical, altho' they are not in the *Hebrew* Canon. He beginneth his Extract out of the New Testament at the Sermon on the Mount, and continues it down to the Revelations. And as among so many Passages of Scripture, there were some which may seem contradictory, he had designed to explain them in Questions, which he would afterwards have proposed; but this his Design he did not execute.

XXV. IN the mean time the *Vandals* continued their Ravages in *Africa* with such Waste and Desolation, as render'd the latter part of *St. Augustine's* Life very grievous unto him. Thus doth *Possidius* Bishop of *Calama*, an Eye-witness, speak of it; and he adds, that he saw the Cities ruined, and the Buildings in the Country rased to the Ground, the Inhabitants being either slain or put to Flight; the Churches destitute of Priests and Ministers, the consecrated Virgins, and the rest of the Religious, dispersed into all Parts. Some had sunk under the Torture, others had perish'd by the Sword; while others in Captivity, having lost the Purity of their Body, their Mind, and their Faith, were Slaves to brutal and cruel Enemies. He saw that the Hymns and the Praises of God had ceased in the Churches, whose very Buildings had in many Places been consumed by Fire: That the solemn Sacrifices that were due to God, had ceased in their proper Places;

Places; that is, that for want of Churches they were performed in Houses, A. D. 430² or other profane Places: That none required to be admitted to receive the Sacraments, or that it was not easy to find any to administer them to those who did require it: That they who fled into the Woods, to the Mountains, into Rocks and Caverns, or into strong Holds, were taken and slain, or died with Hunger, and for want of Necessaries. That the Bishops and Clerks, to whom God had been so gracious, as to suffer them not to fall into the Hands of their Enemies, or to make their Escape after they had been taken, were stripped of all, and reduced to the extremest Degree of Beggary; neither was it possible to give them all such Assistance as they wanted. That of the great Number of Churches in *Africa*, there were hardly three remaining, namely, *Carthage*, *Hippo*, and *Cirtba*, which were not ruined, and whose Cities were yet standing.

AMIDST these Alarms, St. *Augustine* was consulted by *Honoratus* Bishop of *Thiava*, who desired to know whether the Bishops or Clerks should retreat at the Approach of the *Barbarians*. St. *Augustine*, at first, sent him a Letter which he had written on the same Subject to a Bishop called *Quodvultdeus*, and which is not in our Hands; but *Honoratus* was not satisfied therewith, grounding his Objections on these Words of JESUS CHRIST, Matth. x. 23. *When you shall be persecuted in one City, flee unto another.* Whereto another Bishop added, If the Lord hath commanded us to fly in Persecutions, wherein we may obtain Martyrdom, how much rather in the Incursions of the *Barbarians*, where there is nothing but fruitless Sufferings? St. *Augustine* replied in a large Letter, wherein he sets down Rules for our Conduct on such Occasions. To these Words of JESUS CHRIST, he opposeth what he elsewhere saith, *That the Hireling, when he seeth the Wolf coming, fleeth*; and adds, that in order to make these two Quotations agree together, it must be said, that when the Danger is common, the Pastors and Ministers of the Church ought not to leave the Flock: Their Ministry is always necessary to them, and especially in these Times of Affliction, when the People want to be comforted and strengthened, when the impending Danger makes all sorts of Persons croud to Church, to demand Baptism, Absolution, or at least Penance. If Ministers are then wanting, what a Misfortune will it be to those who leave this World without being regenerated, or absolved; and what a Reproach to the absent Ministers? These spiritual Evils are to be dreaded worse than any temporal Calamities, more than Torments or Death: For the principal Duty of the Pastor, is to give the Flock the Food convenient for them; and they ought not by leaving it, to commit a certain Evil, out of Dread of suffering such as are uncertain.

BUT if the Persecutors do particularly seek after the Pastor, and there are other Ministers sufficient to supply the Occasions of the Flock, in that Case he should fly, as did St. *Paul* from *Damascus*, and as St. *Athanasius*. And if all the Flock betake themselves to Flight, then the Pastor ought to follow them, since he stays only for the sake of the Flock. He may also retire when he hath not any Flock left, as had befallen some Bishops of *Spain*, whose People had been slain, been destroyed in besieged Cities, scattered abroad, or carried into Captivity. Some Ministers may also reserve themselves for the Service of the Church, when there are others who may

A. D. 430. may supply their Absence; but they ought not to fear perishing more than the Laity, nor imagine that they are more necessary than the other Ecclesiasticks, since the former would be Cowardice, and the latter Presumption. And if all will resolve to stay, altho' it be judged necessary that some should retire, the Matter must be decided by Lot. And if it be feared that if all the Ministers stay, the Laity should assume too great a Confidence, they ought to admonish them that they stay only for their Sakes. Thus did St. *Augustine* encourage his Brethren.

XXVI.
Death of St.
Augustine.

Possid. c. 29.

i. 13.

Prof. Chr.
col. an.

HIPPO was soon besieged by the *Vandals*, because Count *Boniface*, who did then make War upon them, had shut up himself in that City, together with the *Goths*, who were the Allies of the *Romans*. The Siege lasted near fourteen Months, and the *Vandals* cut off from the Besieged any Communication with the Sea. *Possidius*, and many other neighbouring Bishops, had fled thither for Refuge; and they being one Day at Table, St. *Augustine* said to them, Know, that during the time of this Calamity, I beseech GOD either to deliver this City from the Enemies who encompass it, or if he hath otherwise disposed of it, that he will enable his Servants to abide his Will, or that at least he will take me out of this World. From that time they all joined with him to make the same Prayer to GOD, and he continued to preach with the same Strength of Judgment, and the same Boldness in the Church, to his last Sickness.

THIS was a Fever which seized on him in the third Month after the beginning of the Siege. His Practice agreed with what he was wont to tell his Friends, that no Body after he hath received Baptism, ought to leave this Life without Repentance; not even the most virtuous Christians, nay, not the Bishops. He caused therefore the penitential Psalms, (which are few in Number, saith *Possidius*, probably the seven we still call by that Name) to be written out; which he caused to be fixed to the Wall near his Bed, and read them, pouring out Tears incessantly. And lest he should be diverted from this pious Exercise, he desired those about him, ten Days before his Death, not to suffer any one to come into his Chamber, but at such Hours as the Physicians came to visit him, or when they brought him what he was to eat, which was complied with: So that he spent this whole time in Prayer. He was perfectly sensible at his Death, neither was his Sight or Hearing impaired. His Friends who prayed with him were present when he died: He lived threescore and sixteen Years, forty whereof he had spent in the Ministry. His Death happened on the fifth of the Calends of *September*, in the thirteenth Consulship of *Theodosius*, and the third of *Valentinian*; that is, in the Year 430, and on the twenty-eighth of *August*; on which Day he is still commemorated by the Church. At his Funeral the Sacrifice was offered unto GOD in the Presence of the Bishops. He made no Will, because he was so poor he had nothing to dispose of; but he did always earnestly desire that his Library, and all the Books belonging to his Church, might be carefully preserved. We learn these several Particulars from *Possidius*, who had lived in great Intimacy with him near forty Years together.

HE also relates his Miracles. I know, saith he, that both when he was Priest, and when he was Bishop, being earnestly desired to intreat GOD for some possess'd Persons, he prayed with Tears, and the Devils went out of

of them. I know, that being sick and in Bed, some brought him a diseased Person, and begged him to lay his Hands on him, to heal him: He replied, if I had any Power over Distempers, I would heal myself first. The other answered, it was told me in a Dream, repair to the Bishop *Augustine*, let him lay Hands on this sick Person, and he shall be healed. This he accordingly did without any further Delay, and the sick Person immediately retired in full Health. The same *Possidius* hath left us a Catalogue of the Works of St. *Augustine*, as well Books as Sermons and Letters, wherein he makes them amount to a thousand and thirty; confessing however, that he hath not been able to reckon up all of them; and there were many, not now extant.

A. D. 430.

Vita c. 18.
Indic. Possid.

ABOUT the same time, St. *Alexander* Founder of the famous Institute of the *Acemets*, died near *Constantinople*. He was born in *Asia minor*, and was of a noble Extraction, and studied at *Constantinople*. He had afterwards held an Office in the Emperor's Palace, but he was soon convinced of the Vanity of the World, and the reading of the holy Scripture made him still more sensible of it. He gave up his Employment, and distributed his Wealth to the Poor, and went into *Syria*, where he embraced a monastick Life, under the Government of an Abbot called *Elias*, being moved thereto by his great Reputation. After he had continued here four Years, he retired into the Desert, after the Example of the Prophet *Elias*, where he continued seven Years. He converted *Rabbula* the Governor of a neighbouring City, and many other *Pagans*. They would have made him their Bishop; and as they guarded the Gates of the City, *Alexander* caused himself to be let down in the Night by the Wall, in a Basket. *Rabbula* being converted, gave his Slaves their Liberty, distributed his Wealth to the Poor, and retired into the Wilderness, where he led the Life of an *Anchorite*: But he was afterwards taken thence to be ordained Bishop of *Edeffa*, the Metropolis of *Mesopotamia*. His Wife did also dedicate herself to God, and built a Monastery, where she shut herself up, with her Daughters and her Maids, and there ended her Days in Acts of Piety and Devotion.

XXVII.

St. Alexander
Founder of
the Acemets.
Vita Bell. 15
Jan.

ALEXANDER having made his Escape out of the City of which they would have made him Bishop, and having walked two Days in the Desert, came to a Place which served as a Retreat to thirty Robbers. He besought their Souls of God; and the Captain was converted first, and died eight Days after his Baptism. The rest having been also baptized, turned their Cave into a Monastery, putting themselves under the Government of a Superior whom *Alexander* had set over them.

HAVING left them, he built a Monastery upon the Banks of the *Euphrates*, and besought of God three Years together, that he might be able to appoint there the singing of Psalms, without ceasing. His Society did so greatly increase in Number, that it consisted of no less than four hundred Monks of different Nations; *Syrians*, who were Natives of the Country, *Grecians*, *Latins*, and *Egyptians*. These he divided into several Bands, who, relieving each other, performed divine Service without ceasing; and this is the first Instance we meet with of this Practice. These Monks of St. *Alexander* observed a most rigid Poverty; they had not above one Tunic a-piece, neither did any lay in greater Store of Victuals than what might

A. D. 430. might serve them one Day; of which, if there was any left, it was given to the Poor, and nothing left till the next Day.

Sup. lib. xx.
56.

Sup. lib. xix.
n. 25.

Joha xviii.
12.

HAVING continued twenty Years in this Monastery of the *Euphrates*, he appointed Seventy of his Disciples to go and preach the Faith to the *Gentiles*; he chose out a hundred and fifty more to follow him into the Desert, and the rest he left in the Monastery, under the Government of *Trophimus*. He had been formerly at *Antioch*, where he shewed himself very zealous in opposing the Intrusion of the Bishop *Porphyrus* in 404, whither he now returned twenty Years afterwards, in the time of the Bishop *Theodosius*, accompanied by his Disciples: But the Bishop being prejudiced against him, drove him away, probably taking him for one of the Sect of the *Euchites*, or *Messalians*, by reason of his continual Devotions, his wandring from one Place to another, and the Country he then came from. An Ecclesiastick called *Malcus*, attended by some Laymen, went by order of the Bishop to drive away *Alexander*, and gave him a Box on the Ear. *Alexander*, without being moved, only repeated these Words of the Gospel: *Now the Servant's Name was Malcus*. The People, who looked upon him as a Prophet, took his part, and *Malcus* was forced to retire. *Alexander* was however obliged by the Governor to leave *Antioch*, who banished him and his Disciples to *Chalcis*. Having disguised himself like a Beggar, he went to a Monastery called *Critben*, and was very much surprized to find there his Institution of perpetual singing of Psalms. He judged, and indeed it was true, that this Convent had been founded by one of his Disciples.

At length he left *Syria*, and returned with twenty of his Monks to *Constantinople*, where he founded a Monastery near the Church of St. *Mene*; and in a short time there were gathered unto him three hundred Monks, who spoke different Languages, *Greeks*, *Latins*, and *Syrians*, all Catholics; of whom many had lived in other Monasteries. He divided them into six Companies, who successively, and by Turns, chanted the Service: So that in this Monastery GOD was praised throughout the whole four and twenty Hours: Whence they had the Name of *Acemets*, from the Greek Word *Acoimeto*i, signifying Men that watch, or who do not sleep; because there was always one part of the Society that watched. As they did not labour, and had no other Riches but their Books, it was wonder'd how they were able to subsist; and they were suspected of being of the Sect of the *Messalians*. *Alexander* was twice arrested, and Endeavours were used to interrupt his perpetual singing of Psalms; and his Disciples were sent to their former Monasteries, and afterwards he was set at liberty, it being thought he would be left alone; but the very Day that he went out of Prison, his Monks came to him again, and they began to sing Psalms as before. He departed with them towards the Mouth of the *Euxine* Sea, where he founded a Monastery, and died about the Year 430.

XXVIII.
Another
Letter from
Nestorius to
the Pope.
Ap. Marc.
Gen. p. 20.

ABOUT the end of *November*, in the Year 430, and after the calling the Council of *Ephesus*, *Nestorius* wrote to the Pope St. *Celestin*, in these Words: I have heard that the venerable *Cyril* Bishop of *Alexandria*, being terrified by the Complaints prefer'd to us against him, endeavours to avoid the Holy Council which is to be held on account of the Accusations brought against him, and amuses himself about Words, namely *Theotocos* and *Christotocos*,
one

one of which he admits, and rejects the other, which however he admits some Times. For my part, I will not oppose those who have a mind to use *Theotocos*, provided they do not understand it in the Sense of *Arius* and *Apollinarius*, in order to confound the two Natures: But I make no Scruple of preferring the Word *Christotocos*, as having been made use of by the Angels and Evangelists; because he insisted upon the Passages in the Gospel, wherein, speaking of the temporal Nativity of the Son of God, he is called JESUS or CHRIST. He proceeds; If we consider two opposite Sects, one whereof make use of the Word *Theotocos*, namely, that of *Arius* or *Apollinarius*; and the other, that of *Anthropotocos*, namely, that of *Paul* of *Samosata*, because the first acknowledge *Mary* to be only Mother of God; and the second acknowledgeth her only to be Mother of a Man; ought we not to endeavour to bring back both of them, by a Word signifying both Natures, which is *Christotocos*? I have written this to the Bishop of *Alexandria*, as you will see by the Letters which I send you. Now it hath pleased the most pious Emperor, to appoint a General Council, to consider therein of other Affairs relating to the Church. For as to this Dispute about Words, I believe it will be easily discussed. It is probable that *Nestorius* sent this Letter with that of the Emperor, for the calling of a General Council.

NEVERTHELESS the four Bishops deputed by the Council of *Alexandria*, being arriv'd at *Constantinople*, went to the Cathedral one Sunday, while they were performing the Service, where all the Clergy were present, and almost all those who bore the Title of *Illustres*. This Sunday was the thirtieth of *November* in the same Year 430. They deliver'd to *Nestorius* the Letters of *St. Cyril* and *St. Celestin*. *Nestorius* received them, and appointed them to meet him in private the next Day; but when they came, he shut the Doors against them, and gave them no Answer. Six Days after, on the eighth of the Ides of *December*, that is to say, the sixth Day of the Month, which was one *Saturday*, he preach'd a Sermon in the Church, which was a kind of an Abridgment of his whole Doctrine. He exclaims with great Heat against *St. Cyril* without naming him, but sufficiently distinguishes him by the Name of the *Egyptian*: He challenges him to Combat, and accuses him of assaulting him with Arrows of Gold; that is, in distributing Money, which was one of the Reproaches they made against *Nestorius* himself. He takes notice of the Opposition of the Bishops of *Alexandria* against those of *Antioch*, against *Meletius* and *Flavian*, and against *St. Chrysostom* who had been elected out of the same Church, to make it be believ'd that the present Dispute is only an Effect of Jealousy between these two Sees. He complains that they pursue him only for the Word *Theotocos*, which he pretends to allow, but with malicious Interpretations. He denies the Errors of *Paul* of *Samosata* and *Photinus*, which he relates and distinguishes with great Care: He proposes the Word *Christotocos* as the Remedy for all the Errors.

He preached another Sermon the next Day, being *Sunday*, the seventh of *December*; in which he affirm'd plainly that the Virgin is Mother of God, and Mother of the Man; but explaining always the Word *Theotocos* as dangerous. By these Sermons he pretended to answer the Letters of the two Councils of *Rome* and *Alexandria*, which the Deputies of *Egypt*

XXXIX.
His last Sermon.

Conc. Eph.
A.D. 1. p. 503.
B.

Ap. Mercat.
Garn. Serm.
12. v. not. Basil.
p. 422.

Libell. Basil.

Ap. Mercat.
Serm. 13.

A.D. 430. *gypt* had without doubt published: But as the twelve *Anathema's* of St. Cyril were what bore hardest against *Nestorius*, he endeavour'd to withstand them by twelve *Anathema's* which he propos'd on his part.

Liberat. Brvo.
c. 4.

Cyrl. Pref.
p. 4. p. 766

JOHN of *Antioch* having had a Copy of the last Letter of St. Cyril to *Nestorius*, was also offended at his twelve *Anathemas*, and believ'd that in being willing to oppose *Nestorius*, he had himself exceeded; and was fall'n into the Error of *Apollinarius*. He therefore gave Order to two of the most learned Bishops of his Province, *Andrew* of *Samosata*, and *Theodore* of *Cyrus*, to answer it in Writing, which they did. *Andrew* compos'd this Writing in the Name of the *Easterns*, who approv'd it in a Council. *Theodore* put his Name to his Writing, which was sharper than that of *Andrew*. He dispers'd it in *Phœnicia* and the neighbouring Countries, and sent it to *Constantinople*, from whence *Evoptius* Bishop of *Ptolemais* in *Pentapolis* sent it to St. Cyril. *Andrew* and *Theodore* both wrote before the Council of *Ephesus*.

XXX.

The Original
of *Theodore*.
Theod. Philoth.
c. 3.

Sup. lro. xvii.
7. *Philoth. c.*
8, 9.
Epist. 81.
Nom. p. 954.
A. Epist. 119.
p. 993. A.
Philoth. c. 12.
p. 832. C.

THEODORET, who made himself so famous in this Dispute, was born at *Antioch* about the Year 387. His Parents were noble, rich, and pious, particularly his Mother, who after thirteen Years Barrenness, obtain'd this Son by the Prayers of the famous Hermit *Macedonius* surnamed *Critophagus*. It is for this Reason that he was call'd *Theodore*; that is, given of God. He receiv'd often in his Infancy the Benediction of St. *Peter* of *Galatia*, and of St. *Abraates*, and was dedicated to God in the Cradle, according to the Promise of his Parents. He was educated in a Monastery, which was three Miles distant from *Apamea*, and seventy-five from *Antioch*, whither he went sometimes, and there was ordained Reader while he was but young. He contracted a particular Friendship with *Nestorius*, and *John*, afterwards Bishop of *Antioch*, and became himself very eminent for his Doctrine and Eloquence. At length he was rais'd, against his Inclination, to the Dignity of a Bishop, about the Year 423, having pass'd, till then, all the time of his Life in the Monastery, the Manners and Customs of which he always preserv'd and retain'd.

Philoth. c. 17.
fn.
Procop. lib. 11.
de adif. just.
c. 11. *Ep. 113.*
fn.
Epist. 81.

Epist. 45.

Epist. 113.
Leonip. 986 D.
Epist. 145.
p. 1026 C.

THE City of *Cyrus*, of which he was Bishop, was in that part of *Syria* nam'd *Euphratenfis*. It is said that the *Jews* founded it in Honour of *Cyrus*, at their Return from the Captivity. It was inconsiderable of it self, but had eight hundred Parishes in its Dependence. *Theodore* distributed his Patrimony immediately after the Death of his Parents, and made no Purchase either of House or Land, or even of a Sepulchre: Neither he nor his ever receiv'd any thing from any Person, not even an Habit, or a Loaf. He was possess'd of nothing but the tatter'd Cloaths which he wore. However, with the Revenues of the Church, he built publick Galleries, and two great Bridges, and repair'd the Baths. He made an Aqueduct for the Distribution of a great Quantity of Water in the City, which had none before but from the River. He solicited the Empress *Pulcheria* to relieve the Country, loaded with Imposts in such a manner, that several Lands were entirely left uncultivated.

CONCERNING his spiritual Function, he converted and baptiz'd above ten thousand *Marcionites* in eight Towns; he converted another Town of *Eunomians*, and one of *Arians*: At last he left not an Heretick in his Diocese, in which he had found a great Number. But this was not without

out Difficulty: He often shed his Blood, he was often pursued with Stones, and in danger of Death. He acknowledged to have been very much assisted in these Conversions by the Prayers of *James* the Hermit, whose Life he has written, and of the Saints whose Relicks he had preserv'd. He withstood by his Discourses and Writings all the Enemies of Religion; the *Heathens*, the *Jews*, the *Marcionites*, the *Arians*, the *Eunomians*, the *Apollinarians*. He preached often at *Antioch*, where he says he has taught six Years under the Bishop *Theodotus*, thirteen under *John*, who often clapped his Hands, and rose up with Joy when he heard him; afterward under *Domnus*, always with great Applause from the Audience. Such was *Theodoret*, who possess'd with an high Esteem of *Diodorus* of *Tarsus*, and *Theodorus* of *Mopsuestia*, thought he found in the *Anathemas* of *St. Cyril*, Expressions which might favour the Error of *Apollinarius*, against which he was extremely zealous.

A. D. 430.

Philoth. c. 21.
p. 861.

Epist. 145.

p. 1022.

Epist. 83. p.
957. D.

Epist. ad Joann.
Germ.

To. 4. p. 103.
G.

ON the other side, *Marius Mercator*, who was at *Constantinople*, publish'd an Answer to the twelve *Anathemas* of *Nestorius*, which serves for a Vindication of those of *St. Cyril*. The Title of his Answer is; The twelve Articles of the Blasphemies of *Nestorius*, by which he contradicts the Letters which have been sent to him by the Saints *Celestin* Bishop of *Rome*, and *Cyril* of *Alexandria*, and endeavours, by very short Answers, to refute the twelve Articles of Faith which had been sent to him. We have placed first those of the Bishop *Cyril*, which the *Roman* Church has approv'd by a true Decree, and after them those of *Nestorius*, both translated from the *Greek* into *Latin*. This Version of *Mercator* preserves the *Anathemas* of *Nestorius*, the *Greek* Text of which is lost. *Mercator* in this Answer, conceals himself under the general Name of *Catholick*, and cites many Passages from the Sermons of *Nestorius*, of which he had made a Collection containing the five Principal.

XXXI.

Writings
against *Nestorius*.
Edit. Garn.
p. 116.

St. Cyril, on his part, wrote three Works in Defence of his Doctrine, which was that of the *Catholick Church*. He wrote a Justification of his twelve Articles, as an Answer to the Treatise which *Andrew* of *Samosata* had made in the Name of the *Easterns*. As he was not named, *St. Cyril* names none of his Adversaries; and he answers upon each Article; placing first his own, next the Objection of those of the *East*, and then his Defence. The second Work of *St. Cyril* was his Apology against *Theodoret*. It carries at the Head of it the Letter to the Bishop *Evoptius*, who had sent him these Objections; and as *Theodoret* had declared himself, *St. Cyril* engages him openly, and spares him less than *Andrew* of *Samosata*: His Objections also contain Errors which have been since condemned in the fifth General Council. *St. Cyril* follows the same Method in this Work; he places first his own Article, next the Refutation of *Theodoret*, then his Defence. These two Works of *St. Cyril* were translated into *Latin* by *Marius Mercator*. The third was his Answer in five Books to the blasphemies of *Nestorius*; that is, to his Sermons against *Proclus*. *St. Cyril* cites in it the Words of *Nestorius*, which he refutes as he mentions them, and establishes in it chiefly the Necessity of the Word *Theotocos*, the Unity of the Son of *God*, his Sufferings, and his Priesthood. These three Works were compos'd before the Council of *Ephesus*.

Coll. 5. tom.
5. con. p. 504.
to. 8. E.

Tom. 6. init.

A. D. 430

XXXII.
A Law for
Sanctuaries.
Socr. VII. c.
52.

IN the mean time there fell out an unfortunate Accident at *Constantinople*. The *Barbarians*, the Slaves of a certain great Man, who were treated cruelly by their Master, took Refuge in the Church, and enter'd even into the Chancel with Swords in their Hands. They advised them to retire, but they wou'd by no means do that. They hinder'd Divine Service, and for many Days kept their Swords drawn, ready to defend themselves against any that should approach them. They kill'd one Clerk, wounded another, and at last cut their own Throats. This Profanation of the Church was accounted ominous; to prevent the like Accidents, the Emperor *Theodosius* made a Law directed to *Antiochus* Prefect of the *Prætorium*, and dated the tenth of the Calends of *April*, under the Consulate of the same *Antiochus*; that is, the twenty-third Day of *March* 431.

The Import of it is, that the Temples of *GOD* shou'd be open to those who are in Danger, and that they shall be in Safety, not only near the Altar, and in the Place of Prayers, that is, in the Body of the Church, but in the Entrance, and in all Places included in the Inclosure of the sacred Place: Chambers, Houses, Baths, Gardens, Courts, Galleries. And having all this Space to be secure in, they shall not be permitted to eat, or to lye down, or to stay in the Sanctuary, or in the Temple, and they shall obey the Clerks who shall hinder them. Those who take Refuge in the Churches, are likewise forbidden to carry any sort of Arms thither; not only into the sacred Place, but into any part of its Extent. Those who shall refuse to obey, shall be driven from the Sanctuary of Safety, and even compelled to leave it by force of Arms, if there shall be occasion. And this is the only Case in which it is allow'd to enter the Church with Arms. The Emperor declares, that he himself, who in all other Places is surrounded by his Guards, leaves the Arms without when he enters the Church; that he lays aside even his Diadem, and never enters into the Chancel but for the Offering. One sees, among other things, by this Law, the Quantity of Buildings which were join'd to the Churches, and the great Compass of the Enclosure about them. Besides the Extract of this Law inserted in the *Theodosian* Code, it is entire in the Councils, with the Date of its Publication in *Egypt*, being in the fourteenth Indiction, the twelfth of *Pharmouthi*; that is, the seventh of *April* 431; for it was a general Law for the whole Empire.

Socr. lib.
XVIII. n. 42.
L. 4. C. 7b.
de his qui ad
Eccl. conf. lib.
9.
Tun. 3. conc.
p. 1223.

XXXIII.
The End of
St. Paulinus
of Nola.
Eran presb.
epist. ap. Paul.
p. 143.
Pomer. de vita.
c. 11. c. 8.

THIS same Year 431. the *Western* Church lost *St. Paulinus* of *Nola*. He was Bishop about twenty Years, and in this Charge he had never endeavour'd to make himself fear'd, but to make himself loved by all the World. In judicial Proceedings he examined with Rigour, and decided with Mildness. Tho' he had formerly so liberally distributed his own Revenues, he took care of those of the Church to dispose of them faithfully. He gave to all, he pardoned, he comforted, he edified some by his Discourses and Letters, others by his Example: His Reputation was spread not only through the whole Empire, but into barbarous Nations. He was, as it is thought, seventy eight Years of Age when he fell sick of a Pain in his Side; and when they despair'd of his Life, two Bishops, *Symmachus* and *Acyndinus* came to visit him. Their arrival gave him so much Joy, that he seem'd to forget his Illness; and as if he were just ready to go to *GOD*, he commanded the holy Vessels to be placed by his Bed-side, in order

order to offer the Sacrifice with the Bishops to commend his Soul to God, and to reconcile those whom he had separated from the holy Ministry, according to the Discipline of the Church. After having finish'd all with Joy, he said on a sudden with a loud Voice: Where are my Brothers? One that stood by believing he spoke of the Bishops who were present, said, here they are. St. *Paulinus* replied, I speak of my Brothers *Januarius* and *Martin*, who have just spoken to me, and told me they would presently return. He meant St. *Januarius* Bishop of *Capua*, and Martyr, whose Relicks were then at *Naples*, and St. *Martin* of *Tours*, who had appeared to him. He then lifted up his Hands to Heaven, and sung the Psalm: *I have lifted up my Eyes unto the Hills*, and the rest, and concluded with a Prayer. Then the Priest *Postumian* inform'd him, that he was in Debt forty Sols of Gold for the Habits which they had given to the poor. St. *Paulinus* answer'd with a sweet Smile: My Son, do not be in Pain about that, some Body will be found to discharge the Debt of the Poor. A little while after enter'd a Priest come from *Lucania*, sent by the Bishop *Exuperantius* and his Brother *Ursatius*, one of the Rank of the *Clarissimi*, who brought him fifty Sols of Gold only as a Present. St. *Paulinus* having received them, said; I thank thee, O Lord, because thou hast not forsaken him who trusteth in thee. He gave himself two Sols of Gold to the Priest who brought them, and order'd that with the rest they should pay the Tradesmen who had deliver'd Cloaths to the Poor.

Psalm cxli.

NIGHT being come, he rested till Midnight; then the Pain in his Side being violently increased, besides the Pain which the Physicians had put him to in often burning the Part, without any effect: he suffered a great deal from the Oppression at his Stomach, to the Fifth Hour of the Night, that is, an Hour before Day. At break of Day, according to his Custom, he wak'd all his Family, and said *Matins*, or rather *Laudes*, as formerly: the Day being come, he spoke to the Priests, Deacons, and all the Clergy, and exhorted them to Peace; he then continued silent till the Evening. Afterwards as if he had awak'd from Sleep; he perceiv'd it was the Time of the Office of Lamps, viz. of Vespers, and stretching out his Hands, he sung, tho' heavily: I have prepared a Lamp for my CHRIST. After some time of Silence, about the Fourth Hour of the Night, viz. about Ten of the Clock, all there present being broad awake, his Cell was shaken by such a great Earthquake, that they fell down to Prayers in great Fear; tho' those without the Chamber perceiv'd nothing of it. At that Time he expired; and his Face, and his whole Body appear'd as white as Snow. He died on the 10th of the Calends of *July*, under the Consulate of *Bassus* and *Antiochus*, viz. in the Year 431, the 22d of *June*, on which Day the Church still honours his Memory. The Circumstances of his Death have been written by a Priest named *Uranus*, who had been present at it. There are still remaining of the Writings of St. *Paulinus* fifty two Letters, and twenty six Poems, ten of which are in praise of St. *Felix*, with the Fragments of some others.

Psalm cxxxij.

17.

Martyr. R.

22 Jun.

IMMEDIATELY after the Feast of *Easter*, which this Year 431, was on the 17th of *April*, St. *Cyril* and *Nestorius* set out each from the Place of their Residence, to repair to *Ephesus* with all speed. *Nestorius* was accompanied by a great number of Troops, and by the two Counts *Candidian* and *Ireneus*.

XXXIV.

The arrival
of the Bi-
shops of Epi-
scopus.

Can.

A. D. 431. *Candidian* was Count of the Domesticks, viz. Captain of the Emperor's Guards, who was to assist the Council with Soldiers: *Irenæus* went thither without any Authority, only out of Friendship to *Nestorius*, who was also accompanied by ten Bishops, and found many more already assembled at *Ephesus*. St. *Cyril* set out from *Alexandria*, follow'd by Fifty Bishops, viz. with about half of those in his Dependence: the other staid behind to take care of the Churches. The Weather was favourable as far as *Rhodes*, from whence he wrote to his Clergy and People a Letter full of paternal Charity: the rest of his Journey was not so easy, and he had a Storm to go through. At length he arrived at *Ephesus*, four or five Days before *Pentecost*, which this Year 431, was the seventh of *June*. Immediately after his arrival, he wrote another Letter to his Clergy and People, in which he said: The Wicked one, the beast which never rests, is continually going or coming to or from all Parts to attack the Glory of JESUS CHRIST; but the Wretch wounds himself, and shall perish with his Children. It is thought he meant *Nestorius*, but it is rather the Devil, Author of all Heresies, tho' he might intend to denote by this dark Expression the Cabals of the contrary Party. *Juvenal* of *Jerusalem* arriv'd five Days after *Pentecost* with the Bishops of *Palestine*, among whom was *Peter*, formerly named *Aspebetus*, whom *Juvenal* had appointed first Bishop of the *Saracens* at the Request of St. *Euthymius*; because these *Saracens*, or *Arabians* of the Desert always lived in Tents, he was called Bishop of the Camps, in Greek *Parembolon*. St. *Euthymius* charged him at parting to attach himself to St. *Cyril* and to *Acatius* of *Melitine*, and always to follow their Sentiments. St. *Euthymius* himself in his Youth had been the Disciple of *Acatius*. *Flavian* of *Thessalonica* with the Bishops of *Macedonia* arrived likewise at *Ephesus* by the time appointed.

BUT *John* of *Antioch*, and the *Syrians* made them stay for them a great while. They pretended that it was impossible for them to be at *Ephesus* by the set Time, viz. at *Pentecost*. For the Bishops cou'd not leave their Churches before the new *Sunday*, or the *Sunday* of the renewing. This is what the Orientals still call the Day of the *Octave* of *Easter*, upon which the new baptiz'd laid aside the white Habit, and received the Benediction of the Bishop. This *Sunday* was this Year the 26th of *April*. They were first to meet together at *Antioch*, from which some of these Bishops were distant twelve Days Journey: they cou'd not then be there before the 8th of *May*. From *Antioch* to *Ephesus* was thirty Days Journey: so that tho' they should have staid but one Day at *Antioch*, they could not be at *Ephesus* before the 8th of *June*, the Day after *Pentecost*. This was the Excuse the Orientals made afterwards.

IN the mean time, whilst they were expected, the Bishops assembled at *Ephesus*, discours'd of the Article of the Incarnation both in their Sermons, and private Conversation. We have one Sermon of St. *Cyril* preach'd at that Time, in which he first bestows great Praises upon the Bishops assembled: he then Addresses himself with high Commendations to the City of *Ephesus*, the Apostle St. *John*, whose Relicks were there preserv'd, and the Holy Virgin *Mary*, whom he extolls with the highest Expressions of Dignity, repeating at each Article the Title of Mother of GOD. He afterwards comes to *Nestorius*, and saith, that in vain he relies upon the Counts and other

Socr. vii. c.

34. Epist.

Theod. i. p.

conc. Eph. c.

35.

Epist. Schism.

i. p. conc.

Eph. p. 605.

E.

L. p. conc.

Eph. c. 33.

Apolog. ad

Theod. 3. p.

c. 13. p. 1052.

D.

Socr. vii.

c. 34.

Vit. S. Euth.

p. 41. tom.

Analect. Id. p.

9. 29, 41.

Evang. lib. i.

c. 3.

Liberar. brev.

c. 5. Tom. 5.

oper. Cyr. p. 2.

p. 379.

p. 382. B.

other Magistrates, who protect him, being gain'd over by his Presents. He reproaches him for his Blasphemies, worse than those of the *Jews, Heathens,* and all other *Hereticks*, and makes use of the strongest Terms against him, as against a declared Enemy of the Church, who has despised the wholesome Advice which has been given him. St. Cyril appeals to the Pope St. Celestin for the Truth of this, to whom he gives the Title of Father, Patriarch, and Archbishop of the whole Earth, and concludes, that Nestorius ought to be deposed from the Priesthood. In this Sermon he makes mention of another which he had preached the Day before, in which he spoke of the allegorical Partridge mention'd by the Prophet *Jeremiah*.

ACATIUS of *Melitine* made also a Sermon, in which, after having complimented the Bishops assembled, he explains the Faith of the Church, insisting upon the Unity and Divinity of JESUS CHRIST, and the necessary Consequence of giving to *Mary* the Title of Mother of GOD. He says by the way, that the Cross is honour'd with the Altars of JESUS CHRIST, and that it shines upon the Front of the Churches. Two Sermons were read also on this Occasion of *Theodotus* of *Ancyra* upon the Nativity of our Lord, in which he refuted at large the Error of *Nestorius*. These two Bishops, *Acatius* and *Theodotus*, tho' Catholics, were Friends of *Nestorius*, and during their Stay at *Ephesus*, they convers'd with him several times, when they took notice that he persisted in his Heresy. St. Cyril on his part made Extracts from the Books of *Nestorius*, of which we have only the Version by *Mercator*.

JOHN of *Antioch*, being but about five or six Days Journey from *Ephesus*, sent word of his approach by some Officers of the Master of the Offices, and wrote a Letter to St. Cyril, full of Professions of Friendship and Impatience to be with him. I am now, saith he, (in a manner) at the very Entrance into *Ephesus*, by the Prayers of your Holiness, after having suffer'd a great deal in this Journey; for I have travelled thirty Days without Intermission: some of the Bishops have fallen sick by the way, and we have lost a great many Horses. Pray then that we may be able to finish the remaining part of our Journey without Difficulty, which will not take up above five or six Days, and that we may embrace your dear and holy Person. The holy Bishops, *John, Paul, Macarius* greet your Holiness: we greet all the Brethren who are with you. In the mean time arrived two Bishops of his Train, both Metropolitans, *Alexander* of *Apamea*, and *Alexander* of *Hierapolis*. As St. Cyril and the other Bishops complained to them of the Delay of *John*, they often answered; He charged us to inform you, that if he delay'd to come, the Council need not therefore be deferr'd, but the necessary Business might be consider'd.

THERE were already above two hundred Bishops assembled at *Ephesus* from different Provinces. The Letter of the Emperor for the meeting of the Council, fixed precisely the Day, when those who were absent shou'd not be dispens'd with. Fifteen Days were passed since that time. Many Bishops and Clerks were incommoded by the Expence of so long a stay, many were sick, and some dead. All the Council cry'd out, that *John* of *Antioch* wou'd not appear there, because he was afraid of seeing *Nestorius*, who had been of his Church, depos'd, whose Disgrace reflected upon him. There were already Bishops arrived who came from more distant Places.

A. D. 431.

p. 384. E.

p. 382. B.

Jer. xvii. 11.

Conc. Eph. p. 3. c. 7.

Ibid. c. 9, 10.

Conc. Eph. a. 1. p. 497. B.

Edit. Garn. p. 103.

XXXV. The Delay of John of Antioch. 1 p. conc. c. n. 1.

Relat. ad Celest. a. V. conc. p. 660.

A. D. 431. If *John* of *Antioch* was sincere and in earnest, he had no reason to complain, since he had sent express Word by the two *Alexanders*, that they might begin without him. Upon all these Reasons, *St. Cyril*, and the greater part of the Bishops, resolved to hold the Council the twenty-second of *June*, in the great Church dedicated to the holy Virgin.

XXXVI. THE Day before, being the twenty-first of *June*, they inform'd *Nestorius* of it by four Bishops, *Hermogenes* of *Rhinocorura* in *Egypt*, *Atbanasius* of *Paralos*, that is, of the Sea-Coast, *Peter* of the Camps, viz. of the *Saracens*, *Paul* Bishop of *Lampis*. These four Bishops went to find *Nestorius*, to advertise him of coming to the Council the next Day. He answer'd, that he wou'd see, and be there if it was his Duty. They gave the same notice to six or seven Bishops whom they found with him, and who made the same Answer. *Nestorius* desir'd *Memnon* Bishop of *Ephesus* to open for him the Church of *St. John*, having a mind to hold his Assembly apart; but *Memnon* refus'd him, and the People of *Ephesus*, very zealous for the Catholick Doctrine, oppos'd it with great Vigour. The same Day, the twenty-first of *June*, the Bishops of *Nestorius's* Party made a Pro-

AE. 1. p. 453.
D.

Synodic. c. 7.

testation addressed to *St. Cyril*, and to *Juvenal* of *Jerusalem*; by which they declare, that it was necessary to wait for *John* of *Antioch*, and not to admit those who have been deposed and excommunicated by their Bishops. This Protestation was subscribed by sixty-eight Bishops, of *Syria*, *Asia*, and *Thrace*; the principal of which were *Tranquillinus* of *Antioch* in *Pisidia*, *Alexander* of *Apamea*, *Helladius* of *Tarsus*, *Fritilas* of *Heraclea*, *Himerius* of *Nicomedia*, *Alexander* of *Hierapolis*, *Eutharius* of *Tyana*, *Theodoret* of *Cyrrus*. *Nestorius* did not appear in it. They made likewise a Declaration by the Bishops, that they wou'd assemble themselves, when the Count *Candidian* shou'd call them together.

Relat. Nestor.
AE. 1. p. 566.
B. Contest.
Candid. Syn-
dic. c. 9.

CANDIDIAN, on his part, did all he cou'd to hinder the holding of the Council before the Arrival of *John* of *Antioch*: As he knew that *St. Cyril* and the others were assembled that Morning in the Church of the holy Virgin, he hasten'd thither, and represented to them, that it was the Emperor's Pleasure, that no Persons should assemble themselves apart from the rest, but that all should be done by common Consent. The Bishops desired to see the Emperor's Letter. At first he refus'd it, saying, that all those who ought to assist at the Council were not there. They said they did not know the Orders of the Emperor, and pressed him so much, that he shewed them the Letter which he had kept secret hitherto. Tho' this Letter was addressed to the Council, it was properly the Commission of *Candidian*, which spoke thus to the Bishops: He is appointed to be present at your holy Council, without concerning himself with Questions of Doctrines; for that is not permitted to him who is not of the Number of the Bishops. But he is to remove entirely from the City of *Ephesus* all the seculars and Monks; for fear these Persons, who are not necessary, shou'd make a Tumult, and hinder the peaceable Deliberations of your Holiness. He is likewise to take care, that the Disputes produce no Divisions, but that every thing be done without Bitterness. Above all, we have enjoin'd him absolutely to prevent any of you from withdrawing himself, either to return home, to come to our Court, or to go elsewhere; and

P. C. c. 35.

and that no one propose any other Question before that in hand be decided. It is our farther Pleasure, that neither in your Council, nor at the publick Tribunal of *Ephesus*, any Action civil or criminal be enter'd against any Person, but that every thing be referr'd to this City of *Constantinople*. For the rest, know that the magnificent *Ireneus* accompanies the most pious Bishop *Nestorius* only out of Friendship, and is not to concern himself at all, either with the Questions of the Council, or with the Commission of the most glorious *Candidian*.

THE Bishops having heard this Letter read, persisted in the Resolution of beginning the Council, and *Candidian* continued to oppose it, intreating them to stay only four Days. He often repeated it, but without effect, and thinking himself slighted, he withdrew in a Rage, and immediately drew up a Protestation against them, and published it at *Ephesus* the same Day, the Tenth of the Calends of *July*, and sent a Copy of it to the Emperor.

AFTER he was withdrawn, the Bishops opened the Council the same Day, according to the *Egyptians* the twenty Eighth of *Panni*, according to the *Romans*, the Tenth of the Calends of *July*, after the thirteenth Consulate of *Theodosius*, and the third of *Valentinian*, viz. Monday the twenty second of *June* 431, in the Church named *St. Mary*. The New Testament was placed upon the Throne in the midst, which was upon the Seat of the Bishop, to denote the Presence of *JESUS CHRIST*: The Bishops were seated on each side. At this first sitting there were present an Hundred and fifty eight, and *Bessula* Deacon of *Carthage* deputed for all *Africa*. *St. Cyril* was the chief, as holding the Place of Pope *St. Celestin*, as appears by the Records: but he might likewise have presided by the Dignity of his See. Next were *Juvenal* of *Jerusalem*, *Mennon* of *Ephesus*, *Flavian* of *Philippi*, as holding the Place of *Rufus* of *Thessalonica*, Metropolitan of *Macedonia*. Then *Theodotus* of *Ancyra*, *Firmus* of *Cesarea* in *Capadocia*, *Acatius* of *Melitine* in *Armenia*, *Iconius* of *Gortyna* in *Crete*, *Perigenes* of *Corinth*, all Metropolitans; and others to the Number already mentioned, most of them of *Greece*, *Asia-minor*, *Palestine*, and *Egypt*.

WHEN they were all seated, *Peter*, Priest of *Alexandria*, and chief Notary, said; The most Reverend *Nestorius* having been appointed Bishop of the holy Church of *Constantinople*; some Days after were brought some of his Sermons, which disturbed the Minds of his Readers in such a manner, that a great Tumult was raised on this account in the Church. The most pious Bishop of *Alexandria*, *Cyril* having received them, wrote to him a first and second Letter, full of Advice and Counsel, which he rejected and enter'd into dispute. Moreover, *Cyril*, having understood that he had sent the Letters and Collections of his Sermons to *Rome*, he wrote on his part to the most pious Bishop of *Rome* *Celestin*, by the Deacon *Possidonius*, to whom he said: If you find that he has received the Sermons and Letters of *Nestorius*, deliver also mine; if not, bring them back without delivering them. The Deacon having learnt that the Sermons and Letters had been deliver'd, was obliged to deliver his also, and the most holy Bishop of *Rome* has wrote what was proper, and which contains a distinct Determination. Since then the holy Council is assembled here by Order of the Emperor, we are obliged to declare that we have in our Hands the Papers which

A. D. 431.

22 June.

XXXVII.
The opening
of the Coun-
cil. Epist.
Cyr. 574. C.

Cyrrill. Apol.
ad Theod. p.
1044. D. Tom.
3. conc.

Tom. 3.
p. 445.

Tom. 3. conc.
p. 452.

A. D. 431. relate to this Affair, to make such use of them as shall seem best to your Piety. *Juvenal* Bishop of *Jerusalem* propos'd, that the Letter of the most pious Emperors, directed to each of the Metropolitans might be read and placed at the head of the Acts which should be made at this Time. The Priest *Peter* produced it, and it was read. *Firmus* Bishop of *Cæsarea* said, That the most holy *Memnon* Bishop of *Ephesus* bears witness how many Days are pass'd since our arrival. *Memnon* said: sixteen Days are pass'd from the Time set down in the Emperor's Letter. *St. Cyril* said: The holy Council has waited with a great deal of Patience for the arrival of the holy Bishops who were to be here. But since many Bishops are fallen sick, some dead, and it is proper to obey the Orders of the Emperor, and to treat of the Matter relating to the Faith, for the Unity of the whole Church; let the Papers which relate to this Business be read one after another, especially since the most magnificent *Candidian* Count of the Domesticks, has read to the Council a second Order of the Emperor, which imports, that what concerns the Faith should be examined and settled without any Delay.

XXXVIII.
Citations
sent to *Nestorius*.

p. 453. C.

Sup. n. 36.

p. 456. D.

Epist. Cyr. ad
Dalm. p. 562.
E.

THEODOTUS of *Ancyra* said: The Papers will be read in their proper place: but now the Order requires that the very pious Bishop *Nestorius* be present, that whatever regards Religion, may be regulated by common Consent. *Hermogenes* of *Rinocorura* said: We were Yesterday sent by your Holiness, to advertise the very pious *Nestorius* of being present at this holy Council. He answered, I will see, and if it be my Duty, will be there. The three other Bishops who had been deputed with him, viz. *Athanasius* of *Paralus*, *Peter* of the *Camps*, and *Paul* of *Lampis* witnessed the same. *Flavian* Bishop of *Philippi* propos'd, that some Bishops might go again to advertise him of repairing to the Council. They deputed three, viz. *Theodulus* of *Elusa* in *Palestine*, *Anderius* of *Chersonesus* in *Crete*, and *Theopemptus* of *Cabasa* in *Egypt*. To these they joined *Epapbroditus*, Reader and Notary of *Hellanicus* Bishop of *Rhodes*, and charged them with a Monition in Writing, which made mention of the former delivered the Day before. When they were returned, the Priest *Peter* said: since the pious Bishops, whom the holy Council had sent, are present, we desire them to declare what answer they have received. The Bishop *Theopemptus* said: We have been at the House of the most pious *Nestorius*; and seeing a Number of Soldiers with Clubs, we desired he might be informed of our Message; but they hindered us, saying, He is alone; he is asleep, and we have order not to admit any body to speak to him. We replied: It is impossible for us to return without an Answer, for the holy Council sends a Monition to him, to invite him to come to it. Some of his Clerks coming out, we spoke to them in the same manner as we had done to the Soldiers. And as we persisted in demanding an Answer, the Tribune *Florentius*, who accompanies the Count *Candidian*, came out and desir'd us to tarry a while, as if he was going to get an Answer for us. We waited: Afterwards *Florentius* coming out with the Clerks of *Nestorius*, told us, I cou'd not see him, but he sent me word to acquaint you, that when all the Bishops are assembled, he will be amongst them. We desir'd him, the Soldiers, and the Clerks to bear witness, and departed. The two other Bishops who were deputed, confirmed this Report. The Sol-

Soldiers whom *Nestorius* had for a Guard, were given by the Count *Candidian*. A. D. 431.

FLAVIAN Bishop of *Philippi* said: To omit nothing usual in Ecclesiastical Proceedings; since it is plain that the most pious *Nestorius* being cited Yesterday [and to Day has not appeared, he shall be summoned a third time by *Anysius* Bishop of *Thebes*, *Domnus* of *Opuns*, *John* of *Hephestia*, and *Daniel* of *Darnis*. They went to him accordingly, with *Anysius* Notary and Reader of *Firmus* of *Cappadocia*, who carried a Monition in writing in these Terms: By this third Citation the most holy Council in obedience to the Canon, summon your Piety, bearing your Delay hitherto with Patience. Be pleas'd then to appear at least upon this Citation, to clear your self of those heretical Doctrines, which you are charg'd to have publickly proposed in the Church; and know, that if you do not appear, the holy Council will be obliged to pass Judgment against you according to the Canons. p. 457. B.

WHEN they were returned, the Priest *Peter* desired them to make their Report. *John* Bishop of *Hephestia* in the *Augustamnica* in *Egypt* said: According to the Order of your Piety, we have been at the House of the most pious *Nestorius*, and we found before the Gate a Number of Soldiers with Clubs; we desired that they would let us stay in the Porch, or that they wou'd acquaint him, that we were sent by the holy Council with a third Monition to invite him with Mildness to come thither. We waited there a long time, without the Soldiers permitting us even to stand under Shelter from the Heat of the Sun; on the contrary, they rudely push'd us back, without giving us a civil Answer. We told them, we are four Bishops, we are not sent to do him any Injury, but only to invite him regularly to come to the Church to take his Seat at the Council. At last the Soldiers sent us back, saying, that we shou'd have no further Answer, if we stayed till Night at the Gate. And they added, that they were placed there to keep every Person who came from the Council from entering; and that *Nestorius* had given them this Order. The three other Bishops confirmed this Report.

JUVENAL of *Jerusalem* said, Tho' three Monitions are sufficient, according to the Laws of the Church, we are ready to send a fourth to the most reverend *Nestorius*. But since he has surrounded his House with a Troop of Soldiers, who suffer no body to come near him, it is plain, that it is Remorse of Conscience which keeps him from the Council. It is necessary then to proceed according to the Order of the Canons, and provide for the Preservation of the Faith; that the *Nicene* Creed be first read; that comparing with it what has been advanced concerning the Faith, we may be able to approve those who shall be found to conform to it, and reject those who do not. They read the *Nicene* Creed; then the Priest *Peter* said, We have in our Hands a Letter of the most holy Archbishop *Cyril*, written to the most reverend *Nestorius*, full of Counsel and Advice: If your Holiness please to order me, I will read it. *Acatius* of *Melitine* demanded it might be read. It was the second Letter of St. *Cyril* to *Nestorius*, which begins thus: I understand that some Persons slander me. After it had been read, St. *Cyril* said, You have heard my Letter: I do not believe XXXIX. The Examination of the Doctrine. p. 460. C. p. 461. A. Sup. n. 8.

A. D. 431. believe that in this I have departed from the Catholick Faith and the *Nicene Creed*; I desire you wou'd give your Opinion of it.

JUVENAL of *Jerusalem* said, After the reading the *Nicene Creed*, and the Letter of the most holy Archbishop *Cyril*, they both appear agreeable to each other; I consent to, and approve this holy Doctrine. *Firmus* of *Cesarea* in *Cappadocia*, said, addressing himself to St. *Cyril*, Your Holiness has explained, more at large, what the holy Council of *Nice* had compendiously delivered, and have made it more clear and intelligible to us; wherefore I find nothing ambiguous in it; every thing is perfectly consistent, without any Innovation. I accordingly consent to it, receiving the Sentiments of the holy Bishops my Fathers. *Memnon* of *Ephesus*, *Theodotus* of *Ancyra*, *Flavian* of *Philippi*, spoke in substance the same thing; this last not only in his own Name, but in the Name of *Rufus* of *Thessalonica*, and of all the Bishops of *Illyria*, whom he certified to be in the same Faith. *Acatius* of *Melitine*, *Iconius* of *Crete*, *Hellanicus* of *Rhodes*, *Palladius* of *Amasea*, and most of the other Bishops, were of the same Opinion, which they delivered singly to the Number of an hundred and twenty-six, saying, in different Words, the same thing; that they found the Letter of St. *Cyril* agreeable to the *Nicene Creed*, and approved the Doctrine of it. The other Bishops, who had not given their Opinions singly, declared all together, that they were of the same Sentiments. Then *Palladius* of *Amasea*, said, Order now requires that the Letter of the most reverend *Nestorius* be read also, of which the very reverend Priest *Peter* spoke at the beginning, to see if it agrees with the Faith of the *Nicene Creed*. They read the second, which began: I do not insist upon the Injuries of your extraordinary Letter. After it had been read, St. *Cyril* demanded of the Council what they thought of it? *Juvenal* of *Jerusalem* said, It is not at all consistent with the *Nicene Creed*. I anathematize all Persons of this Belief; this Doctrine is remote from the Catholick Faith. *Flavian* of *Philippi* said, The whole Contents of the Letter, which has been read entirely, contradicts the *Nicene Creed*; and we judge those who are of this Persuasion, to be Strangers to the true Faith. *Firmus* of *Cappadocia* said, He has disguised himself at the beginning under an Appearance of Piety; but in the following part he has not been able to conceal his Thoughts, and has plainly discovered, that he agrees neither with the *Nicene Faith*, nor with the Letter of Archbishop *Cyril*.

ACATIUS of *Melitine* enlarged a little more than the others, and said; The Letter of *Nestorius* shews, that it is not without Reason that he is afraid of coming to the Council. He knows, in his Conscience, that he has corrupted the divine Writings, and passed the Bounds of the Fathers; and from thence comes this Fear, which obliges him to guard his House with Soldiers. For his Letter clearly shews, that he has put out the Words which the *Nicene Creed*, and the holy Bishops have made use of in speaking of the only Son of God, in order to attribute the Incarnation only to the Flesh; in saying, that the Birth and Death simply agree only to the Temple of God. In which he has misrepresented the Scriptures, as if it attributed the Birth and Sufferings only to the Humanity, and not to the Divinity. *Acatius* means, that *Nestorius* seems to deny the eternal Generation

p. 462. E.

Sep. 8. 18.
p. 493.

p. 496.

Generation of the Word. He continued; He has also slander'd the Letters of Cyril, as if they affirm'd, that God is capable of suffering; which neither he, nor any other Catholick, ever thought of asserting. And in the whole has shew'd, that he confesses the Unity of God with the Flesh only in Name, and in Effect entirely denies it. He hath himself plainly proved, that he hath been guilty of introducing a strange Doctrine, by saying that he hath just before clearly explained the Tenets. All which being foreign to the Truth, and full of Impiety, I renounce, and separate my self from the Communion of those who hold such Discourse.

THE other Bishops declar'd their Opinion to the same Purpose, condemning the Letter of Nestorius as contrary to the Nicene Creed; and after thirty-four had spoken, all cried out together, Those who do not anathematize Nestorius, let them be anathematized. The orthodox Faith anathematizes him, the holy Council anathematizes him. Whoso communicates with Nestorius, let him be anathematized. We all anathematize the Letter and Doctrines of Nestorius. We all anathematize the Heretick Nestorius. We anathematize all those who communicate with Nestorius. We anathematize the impious Faith of Nestorius. All the Earth anathematizes his impious Religion. Whosoever does not anathematize him, let him be anathematized. Then they added, let the Letter of the most holy Bishop of Rome be read. Juvenal propos'd, that the Letter which the most holy Celestin, Archbishop of Rome, has wrote concerning the Faith, should be likewise read. The Priest Peter read the Greek Translation of the Letter of Pope St. Celestin to Nestorius. Then he added, Our most pious Bishop Cyril has wrote in Conformity to this Letter, and we have his in our Hands; if it be your Pleasure, we will read it. Flavian of Philippi order'd that it should be read and inserted in the Acts.

THE Priest Peter read the third Letter of St. Cyril to Nestorius, which is the Synodical Letter with the twelve Anathemas. He then added, These Letters of Cyril and Celestin, have been sent and delivered to Nestorius by the Bishops Theopemptus, Daniel, Potamon, and Macarius. I desire that Theopemptus and Daniel, who are here present, may be examined upon this Subject. Flavian of Philippi desir'd they wou'd declare if they had delivered the Letters. Theopemptus, Bishop of Cabasa, said, We came to the Cathedral one Sunday in the time of the Service, and delivered these Letters to Nestorius in the Presence of all the Clergy, and almost all the Illustres. Daniel Bishop of Darnis witnessed the same thing. Flavian of Philippi said, Did he comply with the Contents of these Letters? He spoke to us, replied Daniel, to return the next Day to meet him in private; but when we came to his House, he shut the Doors against us, and would not vouchsafe to give us an Answer. Theopemptus added, After having receiv'd these Letters, he was so far from complying with them, that he made Discourses in the Church still worse than the former, and continues to do so ever since.

FIDUS, Bishop of Joppa, said, The Bishops Acatius and Theodotus, who are present, can tell you, that he still continueth to hold the same Doctrine. They have discours'd with him so often, that one of them was in danger. We intreat and conjure them by the holy Gospel which lies here before

p. 501. B.

Sup. n. 14.

XL.
Depositions
against Nestorius.
Sup. n. 21.
p. 504.

Sup. n. 29.

Sup. n. 34.

A. D. 431. before us, to set down in these Acts, what they have heard *Nestorius* say within these three Days. *St. Cyril* said, Since the Matter in dispute is not an Affair of small Importance, but of the greatest Consequence of any, I mean, of the true Faith of *JESUS CHRIST*, it is reasonable that *Theodotus*, and *Acatius*, sincere and pious as they are, should say what they have heard at *Ephesus*. *Theodotus* of *Ancyra* said, I am much grieved for my Friend, but I prefer Religion to any Friendship; and however loth I may be to do it, I must give an account of those Facts, concerning which I shall be questioned; altho' our Testimony may not be necessary, for his Opinions are sufficiently clear by his Letters. What he hath there said concerning the Divine Word, that the Weakness of Man's Nature could not be attributed to him; he hath said likewise here, as he had affirmed, that it ought not to be said, that *GOD* was born of a Virgin, or nourished with her Milk; so he hath said here several Times, that one ought not to talk of a *GOD* of two or three Months old. Not we only, but several others, have heard him talk thus at *Ephesus*, not many Days since.

ACATIUS of *Melitene* said, When the Question is about Faith, all particular Affection ought to be laid aside. Thus, tho' I have loved *Nestorius* more than any body, and desired to save him by any means, I will speak the Truth, not to hazard the loss of my Soul. As soon as I came to *Ephesus*, I convers'd with him, and finding his Opinions erroneous, I did my utmost to reclaim him. He declared, by word of Mouth, that he had changed his Opinion. Ten or twelve Days after, having renewed that Discourse, I maintain'd the Truth. I saw that he opposed it, and by an absurd Question put his Answerers under a Necessity of entirely denying that the Godhead of the only Son was incarnate, or of confessing that the Godhead of the Father, Son, and Holy Ghost is incarnate with the Divine Word, which would be a Heresy. Thus this Question was malicious, tending to overthrow the Faith. Afterwards, in another Conversation, a Bishop, who was present, took up the Discourse, and said, the Son that had suffered was different from the Divine Word. Not being able to bear that Blasphemy, I took leave of the Company, and withdrew. Another of them who were with him, took the Side of the *Jews*, affirming, that their Crime was not against *GOD*, but against a Man.

FLAVIAN desired afterwards, that the Authorities of the Fathers upon that Subject might be read and inserted in the Acts. The Priest *Peter* said, We have here in our Hands the Books of the Fathers, Bishops, and Martyrs, of which I have chosen out some few Articles, which I will read with your leave; and *Flavian* having again ask'd it, he read a Passage of the Book of *St. Peter*, Bishop of *Alexandria*, and Martyr, relating to the Godhead; another of *St. Athanasius* against the *Arians*; another of his Letter to *Epictetus*; another of a Letter of Pope *St. Julius* to *Docimus*; and another of Pope *St. Felix* to *Maximus* and the Clergy of *Alexandria*; two of the Paschal Letters of *Theophilus* of *Alexandria*; the fifth and sixth: Of all these Works, those of *St. Athanasius* only, are still extant. The Priest *Peter* read likewise a Passage of the Treatise of the Psalms of *St. Cyprian*, two of the Treatise of the Faith of *St. Ambrose*, another of the Letter of *St. Gregory* of *Nazianzum* to *Cledonius*, containing *Anathemas*; another of *St. Basil*,

XLI.
Authorities
of the Fa-
thers.

p. 508.

Comm. 2.

St. Basil, and another of St. Gregory of Nyssa; two of Atticus of Constanti- A. D. 431
nople, two of St. Amphilocheus, whose Works we have not. They are
in all twelve Fathers, whose Authorities were related; but some Copyists
retrench the two last, and Vincent de Lerins reckons but ten.

THE Priest Peter said, We have likewise in our Hands Books of the p. 520. A.
Blasphemies of the most reverend Nestorius, from one of which we have
pick'd some Articles: If it is agreeable to the holy Council we will read
them: The Bishop Flavian saying, let them be read and inserted in the
Acts. All the Bishops consented thereto. They read twenty Articles ta-
ken from Nestorius's Book, which was a Collection of Sermons in twenty-
seven loose Sheets. After the reading, Flavian said, Since these Discourses
of Nestorius are horrible Blasphemies, let them be inserted in the Acts, in
order to his Condemnation.

THE Priest Peter said, The most reverend Metropolitan and Bishop of p. 529. C
Carthage, Capreolus has writ a Letter to the holy Council by the Deacon
Bessula. I will read it if it is your Order, and I will likewise read the
Translation. It imports, that St. Augustine, called by Name to the Coun-
cil, was dead when the Letter of the Emperor was brought, and more-
over that that Letter was chiefly addressed to St. Augustine: Capreolus hav-
ing received it, had writ to all the Provinces of Africk to assemble the
national Council, to make choice of Deputies for the general Council:
But the Desolation of the Country, and the Ravages of the Vandals, hin-
dered the assembling of the Bishops. The Term was even too short; the
Letters of the Emperor did not come to Carthage till Easter; so that there
was but two Months time before the meeting of the general Council, and
that time was not sufficient to assemble the Council of Africk even in full
Peace: So that not being able to send a solemn Deputation, Capreolus
would at least observe the Discipline, and shew his Respect to the general
Council, by sending a Deacon to carry his Excuses. He therefore desires
the Bishops courageously to oppose those who would introduce new Do-
ctrines into the Church; and not to suffer what had already been judg'd
to be call'd in question, nor the Decisions of the Fathers to be disputed.
St. Cyril desired that this Letter of Capreolus might be inserted in the
Acts, as clearly importing, that the ancient Opinions of the Faith ought
to be maintain'd, and the new rejected. All the Bishops said aloud, We
are of the same Opinion, we desire the same thing.

SENTENCE of Condemnation against Nestorius, was afterwards pro- XLII.
nounced in these Terms; Nestorius having among other things refused to Sentence a-
gainst Nesto-
obey our Citation, and to receive the Bishops sent on our part; we have rius.
been obliged to proceed to an Examination of his Impieties; and having p. 533.
convicted him as well by his Letters, as by his other Writings, and by
Discourses which he has lately held in this City, and proved by Witnesses
his Opinions and impious Doctrines: Being reduced to this Necessity by
the Canons, and by the Letter of our most holy Father and Colleague Ce-
lestin, Bishop of the Roman Church; and after having often shed Tears,
we are agreed in this unhappy Sentence. Our Lord JESUS CHRIST,
whom he hath blasphemed, has declared by this holy Council, that he is
deprived of the Episcopal Dignity, and excluded from all Ecclesiastical As-
semblies.

A. D. 431. *semblies.* Cyril Bishop of *Alexandria*; I have subscribed to the Judgment of the Council. *Juvenal* Bishop of *Jerusalem*, I have subscribed to the Judgment of the Council. All the other Bishops present subscribed in the same manner, to the Number of one hundred ninety-eight. Some called themselves Bishops by the Grace and Mercy of GOD; others, Bishops of the Catholick Church of such and such a Place. There are some who subscribed by the Hand of a Priest, one being lame in the Hand, others sick. Some Bishops subscribed likewise, who were not present till after the first Session; so that *Nestorius* was deposed by more than two hundred Bishops, some supplying the Place of those that could not meet at *Ephesus*. This was the first Session of the Council, which lasted from Morning till Night, altho' the Days were then at the longest, that is, the twenty-second of *June*, the Sun not setting on that Day at *Ephesus* 'till seven o'clock eleven Minutes. The People of the City waited from Morning till Night in Expectation of the Decision of the Council; and when they heard that *Nestorius* was deposed, they began unanimously to bless and applaud the Council, and praise GOD that an Enemy of the Faith was fallen. The Bishops, at coming out of the Church, were conducted with Torches to their Houses, the Women carrying Perfumes before them: the City was illuminated with many Lamps, and they expressed a general Joy.

23 Jan. p. 548. E. Epist. Cyr. 10. 3. Conc. p. 573. p. 549:

THE next Day, the twenty-third of *June*, they notify'd to *Nestorius* the Sentence of his being deposed, in these Terms: The holy Council assembled at *Ephesus* by the Grace of GOD, and Decree of our most pious Emperors, to *Nestorius* the new *Judas*: Know, that for thy impious Doctrines, and Disobedience to the Canons, thou hast been deposed by the holy Council, agreeable to the Laws of the Church, and declared excluded from all ecclesiastical Dignities, the twenty-second Day of this present Month of *June*. The Sentence was fixed up in the publick Places, and published by Cryers. The same Day the Council wrote to *Eucharis* Defender of the Church of *Constantinople*, to the Priests, the Stewards, and the rest of the Clergy, to acquaint them with the deposing of *Nestorius* on the Day before, desiring them to take care of the Goods of the Church, in order to give an account of them to the future Bishop of *Constantinople*, who will be ordain'd, says the Letter, according to the Will of GOD, and the Permission of our most pious Emperors.

XLIII.
Letter to the
Abbot *Dal-*
matius, &c.

Ibid.

Menolog. 3.
August.

AT the same time, St. Cyril wrote to the Abbot *Dalmatius*, and to those that were of his Party at *Constantinople*, namely, the Bishops *Macarius* and *Potamon*; two of those whom the Council of *Egypt* had deputed to *Nestorius* the Year before; for the two others, *Theopemptus* and *Daniel* were at *Ephesus*. There were likewise two of St. Cyril's Priests at *Constantinople*, *Timotheus* and *Eulogus*; the Letter is therefore addressed to these five, the Bishops *Macarius* and *Potamon*, the Abbot *Dalmatius*, the Priests *Timotheus* and *Eulogus*. The Abbot *Dalmatius*, was, of all the Monks of *Constantinople*, the most eminent for his Piety. He had born Arms under *Theodosius* the great, and serv'd in the second Company of his Guards, leading at that time a virtuous Life. The better to serve GOD, he left his Wife and Children, except his Son *Faufus*, whom he carried with him, to find the Abbot *Isaac*, and embraced a monastical Life under his Instru-
tion.

tion. *Isaac* had dwelt in the Desarts from his Infancy, and practised all A. D. 431. sort of Vertues: It was he that foretold his Death to the Emperor *Valens*. *Dalmatius*, under his Tuition, proceeded to so great a Degree of Perfection, *Sup. lrv. xvii.* that *Isaac*, at his Death, establish'd him *Hegumenus*, that is, Superior of the Monastery, under the Patriarch *Atticus*. They report that he remained forty Days without eating, at which time he was in a Trance. The Emperor visited him, and the Senate held him in high Repute: The Place of Abbot of that Monastery was granted to him and his Successors for ever, with the Title of Archimandrite; that is, chief of the Monasteries of *Constantinople*; and St. *Cyril* gives him that Title in his Letter. The Greek Church honours the Memory of these three, *Isaac*, *Dalmatius*, and *Faustus*, on the same Day, the third of *August*. *Conc. Eph. p. 752.*

In this Letter St. *Cyril* informed *Dalmatius* and others, of what had passed in the Council; of the affected Delay of *John* of *Antioch*, the contemptuous Behaviour of *Nestorius*, and his being deposed, and concluded thus; Since the Count *Candidian* has sent, as I have heard, Accounts, be careful, and make it known, that the Acts of *Nestorius's* deposing, are not yet copied fair; which is the Reason why the Account, which is to be presented to the Emperor, is not yet sent; but if it please God, it shall come with the Acts, provided any body is suffered to bring them: But if the Acts and Relation are delayed, you may be sure it is because they are not permitted to be sent; adieu. The Acts were afterwards probably carried by the Bishops *Theopemptus* and *Daniel*, who went afterwards to *Constantinople*, and arrived before the Count *Irenaeus*. *AE 1. p. 563. Conc. Eph. p. 700. D. 717. B.*

ON the Day after the Session of the Council, that is, *Tuesday* the 23d of *June*, the Count *Candidian* publish'd an Edict at *Ephesus*, by which he protested against what had been done the Day before, summoning a-new all the Bishops to wait the Arrival of *John* of *Antioch*, and the other Bishops, who were coming. He sent at the same time a Relation to Court, either that of *Nestorius*, or another like it. We have that of *Nestorius*, addressed to the Emperor in these Words: *XLIV. Relation of Nestorius. Balaz. Synod. C. 12.*

BEING summoned to *Ephesus* by your Piety, we repair'd hither forthwith, and were desirous, agreeably to your Orders, to wait for the Bishops who were coming from all Parts; but finding the *Egyptians* took it ill, and believing that we design'd a Delay, we promised to assemble whenever the Count *Candidian* should think fit. He, who knew that the Bishop *John* of *Antioch*, and others that attended him, were near, and that others were on the way from the *West*, signify'd to all that they should wait their Arrival. We remain'd some time in Quiet, in Obedience to your Orders; but the *Egyptians* and *Asiatics*, in Contempt of all ecclesiastical and imperial Laws, assembled themselves apart, and have done what every body will inform your Majesty. After they had placed Soldiers of their Party in the Market-Place, they filled the City with Confusion, encompass'd our Houses, with terrible Menaces. The Bishop *Memnon* was the chief of this Sedition; he shut up the Churches, that those that were

A. D. 431. pursued might not find Refuge; but for others, he open'd the great Church, and prepared Seats for them: We therefore beg and conjure you, that since we, by your Order, are come to *Ephesus*, without foreseeing this so barbarous an Insult, to provide for our Safety, and to give Orders that the Council may be held in the usual Forms, and that none of the Clerks or Monks, whether ours, or the *Egyptians*, nor any of the Bishops uncall'd, may come in to disturb it; but that two Bishops only of each Province, may be admitted with the Metropolitan, and those chiefly who have Knowledge in these sort of Questions, to give Orders that we may return to our Houses in Safety, for they threaten even to take away our Lives.

Epist. Memn.
p. 761. D.

THE Desire of two Bishops of each Province with the Metropolitan, had some Artifice in it; for there were very few Metropolitans under the Patriarch of *Alexandria*. This Letter was subscribed by *Nestorius*, *Fratilus* of *Heraclea*, *Helladius* of *Tarsus*, *Dixian* of *Seleucia*, *Himerius* of *Nicomedia*, *Alexander* of *Apamia*, *Eutherius* of *Tyana*, *Basile* of *Thessaly*, *Maximus* of *Anazarba*, *Alexander* of *Hierapolis*, *Dorotheus* of *Marcionopolis*; eleven in all. In the mean time, Count *Candidian* was very troublesome to the Bishops of the Council with his Soldiers, not suffering even Necessaries to be brought them, and permitting the People whom *Nestorius* entertain'd, particularly those who took care of the Church Lands, of whom there was a great Number, to insult and curse them.

p. 572. C.

p. 753. A.

p. 605.

p. 576.

p. 584.

p. 580.

WHEN the Acts of *Nestorius's* Deposition were copied fair, they were sent to the Emperor with a Synodical Letter, containing all that had passed; their Reasons for not waiting for the *Eastern* Bishops, the proud Carriage of *Nestorius* and his Party. The Pope is there mentioned in these Terms; We have prais'd our most holy Bishop of *Rome Celestin*, who has already condemn'd the heretical Opinions of *Nestorius*, and pronounc'd Sentence against him, before we had. The Conclusion, is thus; We beg your Majesty to give Orders that *Nestorius's* Doctrine may be banish'd the Churches; that his Books, wherever they are found, may be burnt; and if any one speaks disrespectfully of what has been ordered, that may he incur your Displeasure. The Council likewise wrote to the Clergy and People of *Constantinople*, to acquaint them of *Nestorius's* being deposed, as a most agreeable piece of News. It is in this Letter that the Council joineth together the Holy Virgin, and St. *John*, as equally honouring the City of *Ephesus*: For it is certain, by another Letter, that the Sepulchre of St. *John* was there in a Church of his Name. St. *Cyril* wrote the same Account of *Nestorius's* deposing, to his Clergy and his People of *Alexandria*, and the Monks of *Egypt*. He preach'd in the mean time some Sermons, one at the Church of St. *Mary*, on occasion of the seven Bishops, who quitted *Nestorius's* Party, to re-unite themselves to the Council: Another at the time of the Office, performed very likely on Friday the 29th of June; after that, *Reginus* Bishop of *Cyprus*, and some others, had spoke. In these Sermons St. *Cyril* inveighs strongly against *Nestorius*.

A. D. 431.

FIVE Days after he was deposed, that is, on *Saturday* the 27th of *June*, *John* of *Antioch* came to *Ephesus*. The Council, when they heard of his coming, sent Bishops and Clerks to meet him, as well to do him Honour, as to acquaint him that he was not to see *Nestorius*, who was deposed by the Council. The Soldiers that accompany'd *John* of *Antioch*, would not suffer the Deputies of the Council to speak to him on the Road; nevertheless they follow'd him to his Lodging, and waited there several Hours, in which time they were not permitted to see him, and suffered many Affronts. At last, the Bishop *John* sent some Soldiers to fetch them. After they had declared what they were charged with on the part of the Council, he gave them up to Count *Irenæus*, to the Bishops and Clerks that attended him, who beat them so severely, that their Lives were in danger. The Deputies came to report to the Council the manner of their Treatment, shewing even the Marks of the Blows they had receiv'd; Acts were drawn up upon it, in Presence of the Gospel, that is, in full Council: But these we have not; by which it appears, that some of the Acts of the Council of *Ephesus* are lost.

XLV.
Arrival of
John of *Antioch*.
Epist. Memm.
p. 761. E.

WHILST *John* made the Deputies of the Council wait, he held his with the Partisans of *Nestorius*; for as soon as he lighted out of his Chariot, and went into his Chamber, without staying to pull off his Cloak, altho' covered with Dust, he proceeded against *St. Cyril*, *Memnon* of *Ephesus*, and all the Council. The Count *Candidian*, who went to meet him, begun the Accusation, and according to the Acts of this pretended Council, spoke thus; I should have been glad to have presented the Emperors Letters, agreeably to their Orders, in the Presence of your Piety, and the whole Council; but five Days ago the most reverend Bishop *Cyril*, *Memnon* Bishop of this City, and the Bishops which were with them, assembled themselves in the Church. I was desirous to hinder them, and begg'd them to stay till you were all come. They required that the Emperors Letter might be read, and I was obliged to it, not to give them any Pretence of charging me with Disobedience; but before I left the Place, I advised them to do nothing with Precipitation, as many of the Bishops can witness who were then present; they had so little regard to what was said, that they drove out the Bishops contemptuously that were sent by the most holy *Nestorius*, and those that accompany'd them; they likewise drove me out, nor would they suffer the Protestation to be read, which the Bishops had sent them. I acquainted our Masters with all this, declaring that I waited the Arrival of your Holiness, and the Bishops that were with you.

Epist. ad Celest. p. 664. A.
Apol. Cyr.
p. 1046. A.
Acta Conc.
p. 590.

THE Bishop *John* desired the Emperors Letter might be read. The Bishops rose up, and *Candidian* read it. Afterwards the Bishop *John* desired him to declare if any thing else had happened. *Candidian* said, The next Day, not knowing what had pass'd, I heard, of a sudden, that the most holy Bishop *Nestorius* was deposed by them: I found the Sentence of his Deposition fix'd up, I pull'd it down, read it, and sent it to the Em-

p. 591. C.

A. D. 431. Emperor. A little time after I heard the publick Cryers also, who came into the Market-Place, proclaim it in a solemn manner. Seeing this, I sent Orders prohibiting them to do any thing contrary to the Emperor's Commands; and this so effectually, that those Bishops who were not assembled with them, waited your Arrival. Bishop *John* said, Have they proceeded agreeably to the Canons, and to the Orders of the Emperor, with a Knowledge of the Affair, or condemn'd *Nestorius* by Default? *Candidian* said, All the Bishops that were present, know, that they judg'd without Examination. *John* of *Antioch* said, Their Treatment of us is suitable to this Proceedure; for instead of saluting us, who are come a great Journey, affectionately, like Brethren, they are immediately molesting and troubling us with their usual Ill-manners: But the holy Council, which is with me, has not only heard them, but will consider what is proper to decree against such Proceedings.

p. 594.

AFTER this the Count *Candidian* withdrew, and *John* of *Antioch* ask'd the Bishops what was to be done against such a Contempt of the Emperor's Letters. The Council said, It is plain that the most reverend *Cyril*, and the most reverend *Memnon*, who has seconded him in every thing, have acted contrary to his Orders, as we know very well who are here before your Piety, and have seen all his Proceedings: For *Memnon* has shut up the Churches, particularly those of the Martyrs, and the holy Apostle, not suffering the Bishops even to solemnize Pentecost in them: He got together a great Number of Country People to disturb the City, and sent his Clerks into the Bishops Houses with severe Menaces, if they did not meet at their seditious Assembly. Their evil Consciences obliged them to do every thing in Confusion, for fear the heretical Doctrine should be examined into, which is contain'd in the Articles which *Cyril* sent lately to *Constantinople*, the greatest part of which agree with the Impiety of *Arius*, *Apollinarius*, and *Eunomius*. We must therefore strive courageously for our Religion; and the Chiefs of this Heresy, and this Revolt, and those whom they have seduced, must be condemn'd according to their Crimes.

JOHN of *Antioch* said, *Cyril* and *Memnon*, Authors of this Disorder, for having despised the Laws of the Church, and the Emperor's Orders, and upon account of these heretical Articles, ought to be deposed, and those whom they have seduced, ought to be excommunicated; to the end, that acknowledging their Fault, they may anathematize the heretical Articles of *Cyril*, and assemble with us, in order to examine the Questions like Brethren, and confirm the Faith. The Council approv'd this Proposal, and Sentence was pronounc'd and subscrib'd by three and forty Bishops; the chief of which were *John* of *Antioch*, *Alexander* of *Apamea*, *John* of *Damascus*, *Dorotheus* of *Marcionopolis*, *Alexander* of *Hierapolis*, *Dixian* of *Seleucia*, *Fritilas* of *Heraclia*, *Himerius* of *Nicomedia*, *Helladius* of *Tarsus*, *Euterius* of *Tyana*, *Theodoret* of *Cyrus*. These are the Acts of the false Council of the Eastern Bishops, where extravagant Accusations were receiv'd, without the Testimony of any particular Witness, without the Examination

p. 598.

mination of any Work, without hearing, or even citing the Accused.

A. D. 431.

THEY did not publish this Sentence at *Ephesus*, so that the Bishops of the Council knew nothing of their Proceeding; but they sent it to *Constantinople*, with Letters to the Emperor, the Princesses, the Clergy, Senate, and People; wherein the same Calumnies against *Cyril* and *Memnon*, were repeated in different Manners. They there accuse 'em of making use of *Egyptian* Mariners, and *Asiatick* Peasants, for the Violences which they pretended they had been guilty of, and of fixing Bills upon the Houses of those they would assault. *John* of *Antioch* said, that *St. Cyril* wrote to him two Days before the holding the Session, that the whole Council stay'd for his Arrival.

p. 601, 602, C. p. 664.

p. 604. D.

IN the mean time, *Candidian's* Relation came to *Constantinople*, and the Emperor, prejudic'd by his Artifice, had sent a Rescript by a Magistrian named *Palladius*: They were termed Magistrians, that is, Officers of the Master of the Offices, who are otherwise called Agents of the Emperor. The Rescript which *Palladius* brought, declared void what part of the Bishops had done at *Ephesus* by Cabal and Passion; that is, *Nestorius's* Deposition. It is for this Reason, said the Emperor, we require, till the Doctrines of Religion be examined by the whole Council, and till we send one to consider with *Candidian*, what has pass'd, and to prevent Disorders, that none of the Bishops assembled depart from *Ephesus*; and lest these Letters should not be thought sufficient, we have given Orders to the Governors of the Provinces, not to suffer any one to pass. This Letter was dated the third of the Calends of *July*, under the Consulship of *Antiochus*; that is, the 29th of *June* 431, seven Days after the Session of the Council.

XLVI.

Letter of the Emperor by *Palladius*.

Conc. Eph.

p. 704.

THE Council sent an Answer by the same *Palladius*, complaining that the Count *Candidian* had prejudic'd the Emperor, before he could be informed of the Truth by reading the Acts: That he prevented still his knowing it, and that *John* of *Antioch* came one and twenty Days after the Term fix'd for the Council. We beg your Majesty, add they, to recall Count *Candidian*, with five Bishops more of the Council, to maintain before you what has been done; for those who have erred from the Faith, are so skilful in concealing their Error, that they have even seduced some Bishops, who are since return'd, and condemn'd *Nestorius* with us: So that there remains with him, and *John* of *Antioch*, but seven and thirty, or thereabouts; the greatest part of which are attach'd to *Nestorius*; and knowing themselves guilty, fear the Judgment of the Council. We have sent you their Names: Some are *Pelagian* Hereticks, others deposed many Years since. Moreover, the Council has the Consent of all the Bishops of the World, because that of *Rome* assisted at it, with those of *Africk*, by the most holy Archbishop *Cyril*. We have so little time, that we cannot write at length the Hardships we have suffered from Count *Irenaeus*; but if you give us leave, the five that shall repair to you, will inform

Conc. Eph.

p. 745.

A. D. 431. form you of every thing. We are more than two hundred that have pronounced the Sentence of *Nestorius's* Deposition, with the Consent of all the *West*; but we are very few that have subscrib'd to this Letter, tho' all were present, because the Magistrian *Palladius* hastens us, and cannot stay the time that such Subscriptions require. Afterwards are placed the Names of the Schismatics, to the Number only of four and thirty.

Conc. Eph.
p. 705.
July.

THE Schismatics likewise answered the Emperor by the same *Palladius*; their Letter is full of Flatteries to the Emperor, and Calumnies against St. *Cyril* and the Council. They mention the Sentence they had passed in their illegal Assembly; they repeat *Nestorius's* Desire, that each Metropolitan might be accompany'd only with two Bishops of each Province, saying, that for their part they had brought no more; that the *Egyptians* were fifty, and the *Asiatics*, Dependents of *Memnon*, forty, that there were twelve *Messalian* Hereticks of *Pamphilia*, besides those who are with *Memnon*, and some deposed and excommunicated; which made up, say they, a Company of ignorant Persons, fit only to breed Confusion: But, in short, by their own Confession, there were no less than one hundred and fifty against them. We believe, say they, your Letters would make them more wise; after we had read them, we went to the Church of the Apostle St. *John*, to thank God, and pray for your Majesty; but as soon as they saw us, they shut the Door. After we had pray'd without the Church, we return'd, not speaking a Word. A Company of Servants came out, who stopt some of us, took away their Horses from others, wounded some, and pursued us with Clubs and Stones a great way. *Memnon*, tho' at a distance, contriv'd the whole, not suffering any body to pray in the Churches, or to treat without Disturbance of Ecclesiastical Affairs. It is for this Reason we pray you, in the first place, to expel this Tyrant out of the City, whom we have deposed, and who puts every thing into Confusion, to prevent an Enquiry into his Conduct.

Sup. n. 45.
Epist. Memn.
p. 764. C.

A Letter which *Memnon* wrote to the Clergy of *Constantinople* about this time, discovers to us the Occasion of this Tumult, and of the pretended Violencies of the Catholics. The Bishops, whom the Council had sent to meet *John* of *Antioch*, and who were so ill treated, after having complain'd of it to the Council, declared him excommunicated, and notified to him his Excommunication; for the Council had heard that a Writing, without Name or Subscription, was fixed up in a certain part of the City, containing the Sentence of *John* against *Cyril*, *Memnon*, and the whole Council. He went every Day to solicit the publick Council and Magistrates of the City to obtain a Decree to order another Bishop in the room of *Memnon*, but the Inhabitants of the City being all Catholics, possess'd themselves of the Churches, and remain'd there to prevent *John's* putting in execution what he had proposed. He came even to the Church of St. *John* the Evangelist, after having given out that he went on purpose to give Ordination; the People oppos'd him, and as he carried several with him that had Arms, there arose a Tumult, in which

which some of the Poor of that Church were left half dead upon the Place. All this appears by a Letter of *Memnon*, which concludes in desiring the Clergy of *Constantinople* to publish the Violencies of *John* and those of his Party, and to obtain that the Counts *Candidian* and *Ireneus*, who occasion'd these Disturbances, might depart from *Ephesus*. *Ireneus* went away voluntarily, being sent by the Schismatics to solicit more effectually in their Favour. They gave him a Letter, and another Relation, containing the same Calumnies against *Cyril* and *Memnon*, and importing a Desire to have the Council transferred to some other Place. This Letter contains Credentials for Count *Ireneus*. *Conc. Eph. p. 713. E.*

IN the mean time, the Legates of the Holy See came to *Ephesus*, and immediately a second Session of Council was held in the episcopal House of *Memnon*; according to the *Romans*, on the sixth of the Ides of *July*; according to the *Egyptians*, the sixteenth of *Epiphi*; that is, the tenth of *July* of the same Year 431. St. *Cyril* presided always as representing the Pope. *Juvenal* of *Jerusalem*, *Memnon* of *Ephesus*, *Flavian* of *Philippi*, the Vicar of *Rufus* of *Thessalonica*, *Theodotus* of *Ancyra*, *Firmus* of *Cappadocia*, and all the other Bishops, and the Deacon of *Carthage* *Bessula* assisted at it. They made the Deputies of the *West*, which were three, two Bishops, *Arcadius* and *Projectus*, and the Priest *Philip*, come in and sit with them. He spoke first, and said, We render Thanks to the adorable Trinity, that we are suffered to come to this holy Assembly. It is a long time since our Father *Celestin* declared his Judgment on this Affair, by his Letters to the holy Bishop *Cyril*, which have been shew'd you: He has now sent others, which we here deliver to you, cause them to be read and inserted in the Ecclesiastical Acts. The two deputed Bishops, *Arcadius* and *Projectus*, desired the same thing; and as they all three spoke *Latin*, what they said was explained in *Greek*, it being the Language of the Council. St. *Cyril* order'd the Letter of St. *Celestin* to be read, and *Syricius*, Notary of the *Roman* Church, read it in *Latin*. *Juvenal*, Bishop of *Jerusalem*, desired it might be inserted in the Acts. All the Bishops mov'd that it might be translated and read in *Greek*. The Priest *Philip* said, We have satisfy'd Custom, which is to read the Letters of the Apostolical See first in *Latin*; but we have taken care to have this translated into *Greek*. The Bishops *Arcadius* and *Projectus* added the Reason, because many of the Bishops did not understand *Latin*. Priest *Peter* of *Alexandria* afterwards read the *Greek* Translation of the Pope St. *Celestin's* Letter. *XLVII. Arrival of the Legates of the Pope. Conc. Eph. p. 610. p. 611. p. 614.*

It begins thus, The Assembly of Bishops witness the Presence of the HOLY GHOST; for the Council is holy by the Veneration which is due to it, as representing the numerous Assembly of the Apo-

A.D. 431.

Act. xv.

Act. x. 16.

Matt. xxviii.
19.

Apostles: Their Master, whom they have been commanded to preach, never forsakes them; it was he who taught them; it was he who instructed them what they ought to teach others, and has assur'd them that the World would regard him in the Persons of his Apostles. This Charge of teaching others, is descended equally upon all Bishops. We are all engaged to it by an hereditary Right; we who preach in their stead the Name of our LORD in different Countries of the World, according to what has been said to them, *Go ye and teach all Nations*. You are to observe, my Brethren, that we have receiv'd this general Order, and that it is his Will, that we all execute it, in charging our selves equally with this Duty. We ought all to enter into the Labours of those whom we have succeeded in Dignity.

10 July.

Conc. Eph.
p. 615. D.

THE Pope St. *Celestin* acknowledges, by these Words, that it is JESUS CHRIST himself who has establish'd Bishops as the Teachers of his Church in the Person of the Apostles; he places himself in their Rank, and declares that they ought to be unanimous in the Preservation of the pious Trust of the Apostolical Doctrine; that is, what the whole Letter tends to; and he therein makes use of the Consideration of the Place where they are assembled; the City of *Ephesus*, where St. *Paul* and St. *John* had preach'd the Gospel. St. *John*, says the Letter, whose present Relicks you honour. It contains Credentials for the Bishops *Arcadius* and *Projectus*, and the Priest *Philip*, who shall assist, says the Letter, at what is done, and shall execute what we have already order'd. The Date is the eighth of the Ides of *May*, which is the eighth of the same Month, the same Year 431.

p. 918.

10 July.

AFTER the Letter was read, all the Bishops cry'd aloud, This Judgment is just. To *Celestin* the new *Paul*, to *Cyril* the new *Paul*; to *Celestin* Preserver of the Faith, to *Celestin* who agrees with the Council; the whole Council gives Thanks to *Celestin*. A *Celestin*, a *Cyril*, one Faith of the Council, one Faith of the whole Earth. The Bishop *Projectus* said, Consider the Form of the Pope's Letter; he does not pretend to instruct you as ignorant Persons; but to make you recollect what you already know, in order to execute what he has long since given Judgment upon. *Firmus* of *Cappadocia* said, The holy See of *Celestin* has already settled this Affair, and given Sentence, by his Letters address'd to *Cyril* of *Alexandria*, to *Juvenal* of *Jerusalem*, to *Rufus* of *Thessalonica*, and to the Churches of *Constantinople* and *Antioch*. In Consequence and Execution of this Sentence, we have pronounc'd a canonical Judgment against *Nestorius*, after the Term which was granted him to recant his Opinions was exceeded, and we had stay'd at *Ephesus* a long time beyond the Day fix'd by the Emperor.

THE

THE Bishop *Arcadius*, one of the Legates, said, The Tedioufnefs of A.D. 431. the Voyage, and bad Weather, hindered our coming fo soon as we wifhed: For which Reason we beg you to inform us what has been decreed. The Priest *Philip* made the fame Request, after having given Thanks to the Council, and Acclamations in Honour of the Pope, and extolled the Primacy of St. *Peter*. *Theodotus* of *Ancyra* faid, G O D has fhewn how juft the Sentence of the Council is, by the coming of the moft pious Bifhop *Celeftine's* Letters, and by your Prefence. But fince you ask what has paffed, you fhall be fully inftructed, by the Afts themfelves of *Nestorius's* Depofition. You will there fee the Zeal of the Council, and the Conformity of its Faith with that which *Celeftine* fo loudly publifhes. Thus ended the fecond Seffion of the Council.

THE Legates of the Pope had an Order in Writing, dated the fame Day with the Letter to the Council, that is, the eighth of *May*, and expreffed in thefe Words; A Memorial from Pope *Celeftine* to the Bifhops and Priests that are going to the Eaft. When by the Grace of G O D, as we Coll. Balaz. hope, you fhall arrive at the Place where you are going, turn all your P. 381. Thoughts to our Brother *Cyril*, and do what he fhall think proper. We recommend to you likewise to preferve the Authority of the Apoftolick See: Since the Inftructions which have been given you import, that you are to attend at the Council; but if they difagree, you are to judge of their Opinion without entering into the Difpute. If you find that the Council is finifhed, and that the Bifhops are returned, you are to inform your felves how Matters were concluded. If it is in Favour of the antient *Catbolick* Faith, and if you find that my Brother *Cyril* is gone to *Conftantinople*, you are to go thither and prefent our Letters to the Prince. If it happens otherwife, that they are divided, you will judge by the State of Affairs what you are to do with the Council of our aforefaid Brother. The Inftructions mentioned in this Order are not extant; but we have a Letter Conc. Eph. of the Pope to the Emperor *Theodofius*, dated the fifteenth of *May*, con- P. 619. taining Credentials for the three Legates; and another for St. *Cyril*, da- P. 621. ted the feventeenth, importing, that he who retracts his Errors is always to be received to Penance.

ON the next Day, the fifth of the *Ides* of *July*, or the feventeenth of XLVIII. *Epiphi*, that is, the eleventh of *July* the fame Year 431, the Council af- The Legates fembled in the fame Place, in the Epifcopal Houfe of *Memnon*. *Juvenal* of confirm Ne- *Jerufalem* asked the Pope's Legates, If the Afts of *Nestorius's* Depofition ftorius's De- pofition. had been communicated to them, purfuant to the Orders of the Council? P. 622. The Priest *Philip* faid, They had found by reading the Afts, they had proceeded in every thing according to the Canons. However, he defired they 11. *July*. might be again read in full Council; and the Bifhop *Arcadius* made the P. 623. fame Request. *Memnon* of *Ephesus* ordered that Satisfaction fhould be given in that Affair; and Priest *Peter* of *Alexandria* read the Afts of the firft Seffion; of which they inferted in this third, the Beginning and Sentence of *Nestorius's* Depofition. After this Reading, the Priest *Philip* faid, No P. 616. body doubts but that St. *Peter*, Chief of the Apoftles, Pillar of the Faith, and Foundation of the *Catbolick* Church, has received from our Lord JESUS CHRIST the Keys of his Kingdom, and Power to bind and loofe Sins;

A. D. 431. Sins; and that he at present lives and exercises this Judgment in his Successors. Our holy Pope, Bishop *Celestine*, who at this Time holds his Place, has sent us to the holy Council, to supply his Absence. Our most Christian Emperors have ordered the holding this Council, in order to preserve the *Catholic* Faith which they have received from their Ancestors. It recites afterwards, in a summary Manner, the Proceeding against *Nestorius*; and adds, The Sentence then pronounced against him remains firm, agreeably to the Judgment of all the Churches, since the *Eastern* and *Western* Bishops, either in Person, or by Deputies, have assisted at the Council: For which Reason *Nestorius* is to be inform'd, that he is cut off from the Communion of the Priesthood of the *Catholic* Church.

p. 627. C. THE Bishop *Arcadius* spoke afterwards, and concluded thus: According to the Tradition of the Apostles, and the *Catholic* Church; pursuant likewise to the Decree of the most holy Pope *Celestine*, who has sent us on his Part to execute this Affair; and pursuant to the Decrees of the holy Council, We declare to *Nestorius*, that he is deprived of the Episcopal Dignity, and excluded from every Church, and the Communion of all Bishops. The Bishop *Projectus* concluded thus: I too, by the Authority of the Legation of the Apostolical See, being, together with my Brethren, to execute this Sentence, declare, that *Nestorius*, Enemy of the Truth and Corrupter of the Faith, is deprived of the Episcopal Dignity, and of the Communion of all Orthodox Bishops. St. *Cyril* said, The Council sees what has been declared in the Name of the Apostolical See, and the whole Council of the holy Bishops of the *West*. Since then the Sentence of the most holy Bishop *Celestine* has been put in Execution, and that which the holy Council has pronounced against the heretical *Nestorius* has been approved; the Acts of what passed Yesterday and To-day are to be joined to the preceeding, to the End that they may signify their Consent by their Subscriptions. The Legates offered to subscribe, and the Council ordered the Acts should be presented them, and they all three subscribed to *Nestorius's* Deposition. Thus ended the third Session of the Council.

XLIX.
Synodical Letters.
Conc. Eph.
p. 630.

HE gave the Emperor an Account of this Proceeding by a synodical Letter, to this Effect: God favouring your Zeal, has stirred up that of the Bishops of the *West* to revenge the Injury done to JESUS CHRIST; for although the Length of the Journey has been the Occasion that all were not present at first, yet they are now assembled with us in Presence of *Celestine*, the holy Bishop of *Rome*; and having approved our Opinions concerning the Faith, have cut off from the Priesthood those who differ from us. *Celestine* had already declared the same before the Meeting of the Council, by his Letters to the most holy Bishop *Cyril*, whom he had also appointed in his Stead; which he has now again confirmed by Letters sent to the Council of *Ephesus* by the Bishops *Arcadius* and *Projectus*, and the Priest *Philip* his Vicars. Upon their Arrival, they made known to us the Opinion of the whole Council of the *West*; and have witnessed, even by Writing, that they are perfectly unanimous with us in relation to the Faith. For which Reason we inform your Majesty hereof, that you may be assured, that the Sentence we have now pronounced, is the common Judgment of the whole World. Thus since the Business for which we assembled

is happily concluded, we beg your Permission to depart: For some among us being oppressed with Poverty, others with Diseases, and others sunk under the Weight of Years, they cannot bear the Inconveniences of staying longer in a remote Country; and some Bishops and Clerks are already dead. All the World is unanimous except a few, who prefer *Nestorius's* Friendship to Religion. It is fit to think of giving him a Successor, and to leave us in Peace, to enjoy the Confirmation of the Faith, and pray, without Molestation, for your Majesty. This Letter was subscribed by *St. Cyril*, and by all the other Bishops. A. D. 431.
July.

THE Council likewise wrote to the People and Clergy of *Constantinople*, p. 634. to acquaint them with *Nestorius's* Deposition, and to exhort them to pray to God to provide him a worthy Successor. This Letter is subscribed first by *St. Cyril*, afterwards by the Priest *Philip*, Legate of the Pope, who therein takes the Title of Priest of the Apostle's Church; by *Juvenal* of *Jerusalem*; by the two Legates, the Bishops *Arcadius* and *Proiectus*; by *Firmus* of *Cæsarea*, *Flavian* of *Philippi*, *Memnon* of *Ephesus*, *Theodotus* of *Ancyra*, *Berinian* of *Perga*: After which it is said, Although those who have deposed *Nestorius* are more than two hundred, we think these Subscriptions are sufficient.

FIVE Days after the third Session, the Council held a fourth in *St. Mary's* Church, on the seventeenth of the *Calends* of *August*, that is, the sixteenth of *July*. *St. Cyril* is there named the first, as supplying the Place of Pope *St. Celestine*; afterwards the three Legates; first the two Bishops *Arcadius* and *Proiectus*, then the Priest *Philip*; afterwards *Juvenal*, *Memnon*, and the rest. It seems by this Diversity of Ranks in their Places and Subscriptions, that they were no scrupulous Observers of them; and we find nothing extraordinary happened upon this Occasion. In this Proceeding, as it related to the Interests of *St. Cyril*, it was not Priest *Peter* of *Alexandria*, who acted as Promoter, but *Hesychius* Deacon of *Jerusalem*; who said, The most holy Archbishop of *Alexandria*, *Cyril*, and the most holy Bishop of *Ephesus*, *Memnon*, have presented a Petition to the most holy Council. We have it in our Hands, if it is your Order, we will read it. *Juvenal* of *Jerusalem* ordered the Reading of it, and the Deacon *Hesychius* read it. L.
The Complaint
of St. Cyril
and Mem-
non.
16 July.

It contained Complaints against *John* of *Antioch*, who, in Dislike of *Nestorius's* Deposition, had assembled together about thirty Bishops of that Party, some deposed long since, others who had no See: With whom he pretends, says the Petition, to have deposed us, as appears by a certain injurious Writing which he has drawn up; although he has neither Power to judge us by the Laws of the Church, or the Emperor's Order, nor to undertake any thing like it, especially against any superior See. And if he had had Power, he should have observed the Canons, by informing us, and summoning us, with the rest of the Council, to make our Defence. But he has done every thing clandestinely, even as soon as he came to *Ephesus*, and we have been ignorant of it till this Day. He would not have treated in this Manner the meanest of the Clerks under his Authority. Since then he is here with his Accomplices, we conjure you by the Holy Trinity to summon them, to give an Account of their Proceeding; for we are ready to make appear that it is impious and illegal. of p. 635.
16 July.

A.D. 431.

16 July.

P. 638. E.

ACATIUS of *Melitene* said, the Accusation would have been to no Purpose if it had been true, and the Request of the holy Bishops *Cyril* and *Memnon*, is more than necessary; for it was not lawful for those who had separated from the holy Council, in order to join themselves to *Nestorius*, and who are themselves charged with such a Crime, to undertake any thing against the Presidents of the general Council; but since you have thought proper to prosecute them, *John* of *Antioch*, Chief of the Schism, shall be Summoned by the pious Bishops *Archelaus*, *Paul* and *Peter*, to give an Account of his Procedure. The three Bishops departed forthwith; namely, *Archelaus* of *Myndus* in *Caria*, *Paul* of *Lampis* in *Crete*, and *Peter* of the *Camps* in *Palestine*; and when they returned, *Firmus* of *Cæsarea* in *Cappadocia*, desired them to give an Account of their Commission.

LI.

The Citations
of *John* of
Antioch.

P. 639.

THE Bishop *Paul* said, drawing near to the House of the most Reverend *John* of *Antioch*, we saw several Soldiers and other armed Persons, who kept the Door; we at last with Difficulty came near and told them, that we were no more than three, whom the Council had sent to the most Reverend Bishop *John*, with Words of Peace, concerning an Ecclesiastical Affair. A great many People surrounded us; and among many other Discourses, they spoke disrespectfully against the Council and the Orthodox Faith; but we cannot exactly repeat the Words, by Reason of the Noise and Confusion: The Bishop *Archelaus* said, the People about us were in an Uproar, and we were exposed to some Danger: The Soldiers drew their Swords, and took up Stones, at the same Time threatening us. The Priest *Peter* added, there were some of *John's* Clerks there, whom we had informed, that the Council had sent us, but no Body would give us Admittance.

P. 941.

ST. *Cyril* said, The Council sees that *Memnon* and I are here present, because our Consciences are clear; but the Heretical *Nestorius*, and *John*, his Defender, suffer no one to have Access to them, for fear of coming to the Council. Order then, that the Sentence carried against us, shall be declared Null, and decree against *John* what you shall think proper. *Juvenal* of *Jerusalem* said, The Bishop *John* ought to respect the Apostolical See of *Rome*, which is here present, and that of *Jerusalem*, whose Custom it is, agreeably to the Apostolical Tradition, to judge and correct that of *Antioch*. However, that we may observe the Canons, let us again send Bishops to cite them a second Time. They accordingly sent Three, *Timotheus* of *Therma* and *Eudocias*, *Eustatius* of *Docimæum*, and *Eudoxus* of *Choma* in *Lycia*.

P. 643.

WHEN they were returned, *Eudoxus* said, Being come to the House of Bishop *John*, we found it encompassed with Soldiers, with drawn Swords, and some Ecclesiasticks, whom we desired to inform them of our being there: They went in, and at their Return told us, the Bishop *John* said, that he had no Answer to make to such as were deposed and excommunicated: We asked them, by whom we had been deposed and excommunicated; they said, by Bishop *John* of *Antioch*: And as we insisted to know more, they told us, that they did not refuse to declare it in Presence of a Notary. St. *Cyril* desired again, that the Procedure of *John* might be declared Null, and that he might be cited one more.

Memnon

Memnon made the same Request in Relation to the Nullity; upon which A. D. 431. the Council declared void the Proceedings of *John*, since he had not dared to appear and maintain them; and ordered that the Emperor should be informed of what had passed that Day, and that *John* should be cited a third Time. Thus ended the fourth Session of the Council. 17 July. p. 646.

THE fifth was held on the next Day, the sixteenth of the *Calends* of *August*, that is, the seventeenth of *July*, in the Church of *St. Mary*. *St. Cyril* took Notice of what had passed the Day before, and added, that *John*, and those of his Party, had done a scandalous Thing, and worthy of the meanest of the People. For, says he, instead of presenting himself before the Council, to declare his Reasons there with a *Christian* Modesty, (since no body hinders him, and that the Council is not surrounded with Soldiers, as their Houses are) they have composed a Writing full of Insolence and Ignorance, and have fix'd it up publickly in the Theatre, to stir up the whole City to Sedition. If they have done this to afflict us in seeing our Brethren dishonoured, and made ridiculous to every one, they have gained their Point; but if it is, as the Writing sets forth, to shew that we maintain the Heresy of *Apollinarius*, let them appear even now, and, if they can, convict us of it, without injuring us by vain Discourses? For our Parts, We have never held the Opinions of *Apollinarius*, nor *Arius*, nor *Eunomius*, but have been instructed from our Infancy in sound Learning, and educated under Orthodox Fathers. We anathematize *Apollinarius*, *Arius*, *Eunomius*, *Macedonius*, *Sabellius*, *Photinus*, *Paul*, the *Manichees*, and all other Hereticks; and moreover, *Nestorius*, the Inventor of new Blasphemies, those who are in his Communion and have the same Sentiments, and those who hold the Opinions of *Celestius* and *Pelagius*. We desire the Council canonically to summon *John* of *Antioch*, and those who have with him been the Authors of this Calumny against us, to come and make it appear here that we are Hereticks, or be condemned themselves; especially since that as the Writing imports they have carried these old Calumnies to the Ears of the Emperor. Conc. Ephe. p. 649. B. Epist. ad Cæs. left. p. 464. C.

THE Council deputed three Bishops, *Daniel* of *Colonia*, *Commodus* of *Tripolis* in *Lydia*, *Tymotheus* of *Germa* in *Hellepont*, with a Notary named *Musonius*, and a Citation in Writing against *John* of *Antioch*, containing a Prohibition to exercise the Function of a Bishop from that Time; and that if he did not pay Obedience to this third Citation, they would pronounce against him agreeably to the Canons. When they were returned, the Bishop *Daniel* said; Going to the Bishop *John*'s House we alighted at some Distance, and in a civil Manner informed his Clerks that we were sent by the holy Council. We found the Priest *Aspbalus*, who is of the Church of *Antioch*, and negotiates the Affairs of that Church at *Constantinople*. He accompanied and brought us near the House, stopping those who pressed upon us. We are likewise obliged to the Soldiers; for as they knew the Bishop *Commodus*, being quartered in his City, they kept off the Clerks who would have insulted us. *Aspbalus* and the other Clerks having informed *Nestorius*, his Archdeacon came down to us. We do not know his Name; but he is a little pale Man, with a light Beard. He brought a Paper which he presented to us, saying, The holy Council sends you this, that

V O L. III. B b b you

A. D. 431. you may receive it. We told him that we were sent to speak on the Part of
 17 July. of the Holy Council, and not to receive Writings. The Council invites the Lord *John* to come and take his Seat in it. The Archdeacon replied, Stay till I go and speak to the Bishop. He went, and returning presented again the same Paper to us, saying, Send us nothing, we will send you nothing likewise; we wait the Emperor's Decision. We said, Hear then what the Council sends. But he immediately went away, saying, You have not received my Paper, neither do I hear what the Council says. The two other Bishops confirmed this Relation.

LII.
 The Sentence
 against John
 of Antioch,
 p. 651.

THE Council said, This Citation is sufficient, to the End that Bishop *John* may have no Excuse, and may not plead Ignorance. St. *Cyril* said, You see I am again present with the Bishop *Memnon*, to hear the Bishop *John* make his Defence; but since he continues to absent himself, it is the Part of the Council to decree. The Council pronounced Sentence in these Words; The Injuries which the Bishop *John* of *Antioch*, and his Accomplices, have offered to the Bishops *Cyril* and *Memnon*, ought to oblige the Holy Council to pronounce a Sentence against them worthy of their Arrogance, after this third Citation; to which they would not pay Obedience: But we think it becoming the Meekness of Bishops to be patient; for which Reason, for the present, we only cut off from the ecclesiastical Communion, *John* of *Antioch*, and his Accomplices, *John* of *Damascus*, *Alexander* of *Apamea*, *Dexian* of *Seleucia*, *Alexander* of *Hierapolis*, and others who are named to the Number of three and thirty, among whom is *Theodoret*. The Council adds; They shall not be permitted to use the sacerdotal Authority, not to punish or absolve any one till such time as they acknowledge and confess their Error: And they are to know, that unless they do it quickly, they draw upon themselves the last Condemnation; although their irregular Proceeding against *Cyril* and *Memnon* is of no Force, as was Yesterday declared; and that all that has passed shall be reported to our most pious Emperors. *Juvenal* of *Jerusalem*, the three Deputies of *Rome*, and all the other Bishops, subscribed to this Sentence. Thus ended the fifth Session.

LIII.
 Synodical
 Letters.

p. 656.

THE Council wrote the Emperors a Letter, to give an Account of this Affair. It imports, that thirty Bishops, Partisans of *Nestorius*, fearing the Punishment their Crimes deserved, have dared to assemble apart, and given themselves the Name of a Council, having *John* of *Antioch* for their Head, who himself was afraid to give an Account of his Delay. They have pronounced, says the Letter, a Sentence of Deposition against *Cyril*, Chief of the Council, and against *Memnon*, without any Canonical Order, without Accusation, Citing, or Examination. We should have despised this so rash a Proceeding, had it not been carried even to your Majesty. We have now proceeded according to the Canons, having received the Complaints of *Cyril* and *Memnon*. We have summoned *John* of *Antioch* even three times; but his House being encompassed with Soldiers, and other armed Persons, he would not admit those who were sent by the Council, nor deign to give them an Answer. We have therefore made void all that has been done against *Cyril* and *Memnon*, and excommunicated these Rebels, till such Time as they appear before the Council to defend their Proceedings.

WE

WE have been obliged to send you this Account, that this Cabal of A. D. 431. guilty Persons may not pass for a Council. Thus at the Grand Council of Nice, some Bishops separated themselves, for Fear of being punished; but the great and holy Emperor *Constantine* was so far from taking them to be a Council, that he caused them to be punished for their Schism. In fine, it is absurd, for thirty Bishops to oppose themselves to a Council of two hundred and ten, with whom all the Bishops of the *West*, and by them those of the whole World have joined their Suffrages. Moreover, of these Thirty, some have been deposed long since; others are in *Celestius's* Error, and others anathematized for maintaining that of *Nestorius*. Order then, that what the universal Council has decreed against *Nestorius's* Impiety, may remain in its full Force, confirmed by your Approbation.

THE Council wrote likewise to the Pope *St. Celestine*, giving him an *Conc. Ephe.* Account of what had been done, from the Beginning of the Process a-p. 660. against *Nestorius*; of his Deposition, of *John of Antioch's* Proceeding, and his Condemnation in Presence of the Legates of the Holy See. They add, p. 665. C. As to our Brethren, *Cyril* and *Memnon*, we all communicate with them, even since this Proceeding, and we celebrate with them the Offices. For if we suffer those who would insult the superior Sees, and those over whom they have no Authority, the Affairs of the Church must fall into the utmost Confusion: And afterwards: upon reading in the Council the Acts of the Deposition of the impious *Pelagians* and *Celestians*, *Celestius* and *Pelagius*, *Julian*, *Perfes*, *Florus*, *Marcellinus*, *Orontius*, and their Accomplices, we have likewise ordered, that the Sentence pronounced against them by your Holiness, should remain firm: We are all of the same Opinion, and look upon them as deposed: But for your fuller Information, we send you the Acts and Subscriptions of the Council. It is thus, That the Council of *Ephesus* condemned the *Pelagians*, confirming the Pope's Sentence against them.

St. Cyril preached a Sermon at that Time, where he speaks with *Conc. Ephe.* Warmth against *John of Antioch*, complaining, that instead of joining p. 662. himself to him to oppose the Heresy, he was become a Favourer of it, in-
somuch as to attack those who do oppose it.

THE *Schismatics* wrote a Letter to the Emperor on their Part, where LIV. they say, *Cyril* and *Memnon* deposed by us for the Heresy of *Apollina-* Letters of the
rius, have presented Petitions to those of their Party, and have summoned Schismatics,
us to Judgment: We answered, That we waited your Orders; but in Con- *Conc. Ephe.*
tempt of the Rules of Religion, they have re-established in the Priesthood, p. 697.
as they pretend, those who were excommunicated and interdicted. We pray you therefore, to succour the Faith and the Canons as soon as may be, and to give Orders that we depart from hence, and go to *Constantinople*, or at least to *Nicomedia*, to explain before you their Impiety and Injustice, and to order likewise, that each Metropolitan may be attended with no more than two Bishops; for Numbers are needless to the Examination of Doctrines, and only occasion a Tumult. This is the Reason why so many are assembled, pretending to impose on the People by the Number of their Subscriptions; for our Parts, we are met but three of each Province; and hitherto, in Obedience to your Orders, we have not sent Bi-
shops

A.D. 431. stops to you, as they have done. We request of you likewise, to order all
July. Persons to subscribe to the Faith of *Nice*, which we have joined to this
 Letter, that nothing may be added thereto, in order to affirm that our
p. 701. LORD JESUS CHRIST is a meer Man, or that his Divinity is passi-
 ble. To this Letter they joined the Act of their pretended Council,
 wherein they transcribed the Creed of *Nice*; adding, that it was their
 Faith, and that they rejected the heretical Articles of *Cyril* with his
 Anathemas. *John* of *Antioch*, and all the other Bishops of his Party had
 subscribed to this Decree.

p. 709. AT the same Time they wrote to three of the most powerful Friends of
Nestorius; to *Antiochus*, Præfect of the *Prætorium*, and Consul for that
 Year; to *Valerius*, Master of the Offices and Consul for the Year follow-
 ing; to *Scholasticus*, Præfect of the Chamber: The same Letter served for
 the two first, and begins thus; We are reduced to this Extremity, that we
 have daily, we may say, Death before our Eyes: The Outrages of
Cyril and *Memnon* exceed the most barbarous Fury. They Insult us
 continually, as in an open War. They have twice put Bills upon our
 Houses, as a Mark that they intended to assault us: All the Churches are
 shut against us; though worn out with Diseases, we dare not shew our
 Heads to take a little Air. We entreat you to take Pity of us, and deliver
 us from Death; and to provide, that we may repair to the Imperial City,
 to give the Reason of our Faith, and prove the Heresy and Malice of
 these People; otherwise we shall be left a Prey to their Fury. We con-
 jure you, by your Children, by all you hold most dear, by the Judgment
 of GOD, not to forsake us, but to deliver us as soon as possible from this
 Place, that we may with Liberty breath the Air. The Letter to *Scho-*
lasticus is not so pathetic, although it contains the same Complaints:
 They desire him to cause their Letters to be read to the Emperor. They
 sent all these Letters to Count *Irenæus*, who was at *Constantinople*, and
 they received from him, some Days after, an Account of what had passed
 since his Arrival.

LV. I T was with some Difficulty, says he, that I was at this Time able to
The Letters of write to you, and find a Messenger to my Mind. The *Egyptians* had, by
Count their Letters and Messages which arrived three Days before my self at *Con-*
Irenæus, *stantinople*, by their false Reports and Calumnies against us, prejudiced
Conc. Ephe. every Body in such Manner, that Persons of Rank and Dignity think
p. 717. that this fine Deposition (meaning that of *Nestorius*) had been decreed by
 a Judgment preceeded with a regular Information, and in an Assembly of
 all the Bishops, who had unanimously pronounced this Sentence by
 Default. They have persuaded the noble *Scholasticus*, that *Nestorius*
 would not suffer the Word *Theotocos* to be pronounced at *Ephesus*: How-
 ever, by the invincible Force of Truth and your Desires, having overcome
 the chiefest Difficulties, I have at last spoke to the Magistrates, and ex-
 plained to them the Truth of the Case: They have been obliged to report
 it to the Emperor, and at last, after many Discourses on both Sides, it has
 been resolved, that the Emperor should hear the *Egyptians* and me, in the
 Presence of the Magistrates. Although I protested never so much, that I
 was

was not come upon this Affair, that I had not received these Orders from A.D. 431.
the Bishops, and only brought Letters from them, yet I had like to have July 21.
been pulled in Pieces for this Discourse.

OUR Adversaries therefore have been condemned, by GOD's Assistance, as not being able to maintain in any manner, neither the Acts of the Deposition, nor the false Reports they had here spread; for it clearly appeared, that the *Egyptian* had not conven'd the Session in due Order, and that he could not judge, being himself one of those who were to be judged, and that he ought not to have begun the Affairs without *Candidian's* Consent. All his Protestations were read, and the Emperor's Letter to the Council, which was sent by him, and the Whole was explained; so that the Enemies of the Truth were unanimously condemned, and your Judgment received and approved. The Deposition of the *Egyptian* was immediately sent into the Church by the Emperor's Order, and all his Proceeding condemned as tyrannical and illegal. This was the Event of this Audience.

BUT when *John*, *Cyril's* Physician, and *Syncellus* was come in the Manner you know, we found the greatest Part of the Magistrates quite altered in their Opinions; nor would they hear us any more on the Subject that had been judged before them. Some said, what had been done on both Sides ought to be confirmed, and the Depositions not only of two, but of three Persons to be authorized: Others are for having all the Depositions alike made void; and to send other Bishops to know the Truth of what had passed at *Ephesus*. There are some who do their Utmost to be sent to *Ephesus* with the Emperor's Orders, to regulate the Affair as they shall find the Truth. They who love you, pray GOD that this Advice may not be followed, knowing well the Intentions and Motives of those who desire it, it will happen as the LORD shall please. In the mean Time, pray fervently for me, who am exposed to so many Hazards, and not yet out of Danger; for GOD is my Witness, when I was called to the Audience of the Emperor, I expected nothing but to be thrown into the Sea. This is Count *Irenaeus's* Letter. The last Advice succeeded, and they sent to *Ephesus* *John*, Count of the *Largeffes*, or grand Treasurer.

WHILE he was on the Way, the Council held a sixth Session in the LVI.
Episcopal House of *Memnon*, on the eleventh of the Calends of August, or The sixth
the twenty eighth of *Epiphi*, that is, the twenty second of July. St. Cy- Session, Chari-
ril presided there as Vicar of the Pope; the Legates of the Holy sius's Petition,
See are therein named at the End, and not till after all the Bishops. Priest Edit. Mercat.
Peter of *Alexandria*, Chief of the Notaries said, The holy Council being ap. Baluz.
desirous to take Care of the Faith and the Peace of the Church, hath pro- p. 610.
posed a Definition which we have in our Hand. The Council ordered it
to be read and inserted in the Acts. They had placed at the Head of it the
Nicene Creed, after which it is said, This is the holy Faith, in which all the
World ought to agree; for it is sufficient for the Benefit of every Church un-
der Heaven: But because some make Pretence of confessing it, and explain
the Meaning of it according to their Fancy, it hath been necessary to de-
clare the Sentiments of the orthodox Fathers, and shew in what Manner
they have understood and preached this Faith, and how they, whose Faith

A. D. 431. is pure, ought to understand, explain, and preach it. The Priest *Peter* said, we have in our Hand the Books of the holy Bishops and Martyrs, from which we have made an Extract of some Articles: The Council ordered them to be read and inserted in the Acts; they were the same Passages which were read at the first Session, in order to *Nestorius's* Condemnation.

Sup. n. 41.

C H A R I S T I U S, afterwards Steward and Priest of the Church of *Philadelphia* in *Lydia*, set forth, That some *Hereticks* of this Province being desirous to be instructed in the Doctrine of the *Catholick* Church, were fallen into very great Errors: For, two Priests, named *Anthony* and *James*, were come from *Constantinople* with Letters of Recommendation from *Anastasius* and *Photius*, Priests likewise, who were at that Time with *Nestorius*. By Virtue of these Letters, *James* and *Anthony* had been received as *Catholicks*, by the Bishops of *Lydia*, and had caused those *Hereticks* who desired to be converted, to sign an Exposition of the Faith full of impious Doctrines: For the fuller clearing up of this, *Charisius* presented his Petition in Writing to the Council, with the false Exposition of the Faith, and the Subscriptions of those who had been deceived. The Petition accused only the Priest *James*, who was come to *Philadelphia*, and had deceived many weak Persons, even of the Clergy; so that they acknowledged by the Letters, that *James* was a *Catholick*, and deprived *Charisius* of the Communion, and his Functions, as a *Heretick*. *Charisius*, at the End of this Petition, sets down his Confession of the Faith, which is that of *Nice*.

P. 677. E.

T H E Y afterwards read the false Exposition of the Faith, which begins thus: They who would be exactly instructed in the Doctrine of the Church, or be converted from any Heresy, are to know that we believe one **G O D** alone, the Eternal Father, &c. The Mystery of the **T R I N I T Y** is therein pretty well explained, but concerning the Incarnation, it is said, We do not say two **S O N S**, or two **L O R D S**; since there is but one **S O N** by Essence, **G O D** the Word, the only **S O N** of the Father, to whom Man being joined, and partaking of the Divinity, partakes likewise of the Name and Honour of **S O N**: **G O D** the Word is likewise **L O R D** by Essence; and Man being conjoined to him, partakes of his Honour; for which Reason we say, neither two **S O N S**, nor two **L O R D S**, because of the inseparable Conjunction of the Word, with him whom he has taken upon him for our Salvation, which makes him **S O N** in a particular Manner, far beyond that in which we are called the Children of **G O D**. We say then, that there is one **S O N** and **L O R D**, only **J E S U S C H R I S T**, meaning chiefly **G O D** the Word, joining in our Idea what he has taken upon him; that is, **J E S U S** of *Nazareth*. This Exposition ends thus; This is the Doctrine of the Church, whosoever thinks the contrary, let him be Anathema: Whosoever receives not saving Penance, let him be Anathema: Whosoever keeps not *Easter* agreeably to the Rule of the *Catholick* Church, let him be Anathema. These two last Anathemas were inserted upon Account of the *Hereticks*, who were to be brought over, and were *Quartodecimans*, or *Novatians*.

T H E

THE Subscriptions were, to the Number of one and twenty, in this A. D. 431. Form: I, *Buduis*, Son of *Vinicus* of *Philadelphia*, *Quartodeciman*, having acknowledged the Truth of the orthodox Faith, and prayed the Bishop *Theophanes* to receive me, am come to the holy *Catholick* Church, and anathematize all Heresies, particularly that of the *Quartodecimans*, of whom I was one; and I consent to the Exposition of the orthodox Faith above written, anathematizing those who do not keep *Easter* as the holy *Catholick* and *Apostolical* Church. I swear this by the holy TRINITY, and by the Piety and Victory of the Emperors *Theodosius* and *Valentinian*; and in Case of Infringment hereof, I submit my self to the Severity of the Laws; and the Exposition having been read to me, I have subscribed by the Senator *Hesychius*, because I cannot write. This *Hesychius* subscribed likewise for himself in the same Form. Some subscribed for themselves, and all their Family: Many declared they could not write, among the rest, a Priest named *Patricius*. July 22.

AFTER the reading of this, the Council forbid the proposing or writing any other Profession of Faith, than that of *Nice*, and ordered that they who should propose any other to those who were desirous of being converted from *Paganism*, *Juadism*, or any Heresy whatsoever, if they were Bishops or Clerks, they should be deposed; if Laymen, anathematized: In like manner, if any one is found to believe or teach what is contained in the Exposition of Faith reported by the Priest *Charisius*, upon the Incarnation of the SON of GOD, or the impious Doctrines of *Nestorius*, which are hereto subjoined, the Council condemns him; if a Bishop or Clerk, to be deposed; if Layman, to be anathematized, as has been before declared: They afterwards read the Extracts of *Nestorius's* Books, inserted in the first Session; and thus ended the sixth Session of the Council. The Exposition of the Faith which was there condemned, was that of *Theodorus* of *Mopsuestia*, and was afterwards refuted by *Marinus Mercator*. p. 662. E.
Sup. n. 41.
Edit. Garn.
p. 250.

THE seventh and last Session of the Council of *Ephesus* was held in *St. Mary's* Church, on the last Day of *July*. It must be read thus, Though it is related in the Acts, as on the last Day of *August*; for the Council assembled no more after the Arrival of Count *John*. In this seventh Session, *Reginus* Bishop of *Constantia*, in the Island of *Cyprus*, presented a Petition to the Council, in the Name of himself, and of two other Bishops, *Zeno* and *Evagrius*, complaining that the Clergy of *Antioch* usurped upon the Liberty which was their Right. *St. Epiphanius*, Bishop of *Constantia*, the Metropolis of *Cyprus*, had been succeeded by *Sabinus*, and *Sabinus* by *Troilus*. After his Death, *John* of *Antioch* pretending that the Island was subject to his Patriarchate, had obtained two Letters from *Dionysius*, Duke of the *East*; one to *Theodorus*, Governor of *Cyprus*, the other to the Clergy of *Constantia*; each of them to prevent the Choice of a Bishop of *Constantia*, till such Time as the Council of *Ephesus* had decided it: However, *Reginus* had been ordain'd, notwithstanding this Prohibition. After the Petition and the Duke *Dionysius's* two Letters were read, the Council desired the Bishops of *Cyprus* to explain this Case more fully. LVII.
The Claim of
the Bishops of
of *Cyprus*.
31 July 431.
Conc. Eph.
p. 787.
p. 800. C.

A. D. 431. **31. July.** THE Bishop Zeno said, that the Letters had been obtained by the Bishop and Clergy of *Antioch*. What does the Bishop of *Antioch* mean? says the Council. The Bishop *Evagrius* said, he pretends to subject our Island, and assume to himself the Right of Ordinations, contrary to the Canons and the established Custom. The Council said, Has it never been known, that the Bishop of *Antioch* has ordained a Bishop of *Constantia*? Zeno said, Since the Time of the Apostles, they cannot shew that the Bishop of *Antioch*, or any other, did ever come to ordain there. The Council said, Do not we remember a Canon of *Nice*, which preserves to every Church its antient Privilege? Make it appear then, that the Bishop of *Antioch* has not had the Right of Ordination among you. Zeno said, We have already declared it, that he has never come there, nor has ordained, either in the Metropolis, or in any of the other Cities. It was the Council of our Province that established a Metropolitan. We request you to preserve the antient Privilege. The Council said, Inform us if the Bishop *Troilus*, who is just now dead, or *Sabinus*, his Predecessor, or the venerable *Epiphanius*, who was before them, were ordained by a Council? Zeno said, Those you have just named, and all the *Catholicks* of *Cyprus* have been ordained in this Manner, without any Pretence, by the Bishop of *Antioch*, or any other Person to ordain there.

p. 801.

AFTER so particular a Declaration, the Council pronounced Sentence, declaring, if the Custom was not established for the Bishop of *Antioch* to make Ordinations in *Cyprus*, as the other Bishops of the Island had declared in Writing and by Word of Mouth, they should be preserved in the free and full Privilege, to make by themselves Ordinations of Bishops, according to the Canons and the Custom. The same shall be observed in all the other Provinces; so that no Bishop may act in any Province which has not been always subject to him; and if any one has acted by Violence, that he make Satisfaction for it, for fear that under Pretence of Priesthood, the Pride of the secular Power should introduce it self, and we should insensibly lose the Liberty which our LORD JESUS CHRIST has purchased for us, with his Blood. Every Metropolitan may take a Copy of these Acts for his Security. The Council could not judge otherwise upon what the Bishops of *Cyprus* had asserted in *John* of *Antioch's* Absence, who had refused to appear; but if he had been present, he might have shewed that his Right was well established, and that the Possession of that Right of ordaining the Bishops of *Cyprus*, had been interrupted only on Occasion of the *Arians*, as appears by a Letter of Pope St. *Innocent* to *Alexander* of *Antioch*, written about twenty Years before.

Innoc. ep.

18. n. 2.

Sup. xxiii. n. 7.

LVIII.

Other private
Affairs.

THEY report at this last Session of the Council of *Ephesus*, the Decision of several other private Affairs. *Eustathius*, Bishop of *Sida*, the Metropolis of *Pamphilia*, had been canonically ordained; but being afterwards tired with the Troubles some others created him, (although he could have justified himself) and finding his Incapacity for Business, he chose rather to quit the Episcopacy, and gave his Renunciation in Writing. The Council of the Province ordained *Theodorus* in his Room, who had a long Time governed that Church. *Eustathius* came to the Council

cil of *Ephesus* to desire, not that he might re-enter upon his Bishoprick, but only to retain the Title and Respect of a Bishop; and as such to return to his Country, from which he had been a long Time absent. The Council was moved with the old Man's Tears, and gave him the Communion, from which he had been a long Time deprived by his Renunciation; for regularly no Bishop was permitted to leave his Church. The Council likewise granted him the Title and Rank of a Bishop, provided he neither performed Ordination, nor any other Function, but by *Theodorus's* Order or Permission. This is what appears by a Letter the Council of *Ephesus* wrote to the Council of the Province of *Pamphilia*, adding at the End, If you are willing to treat him yet with more Indulgence, the Council is not against it. A. D. 431.
31. July.
Conc. Eph.
p. 805.

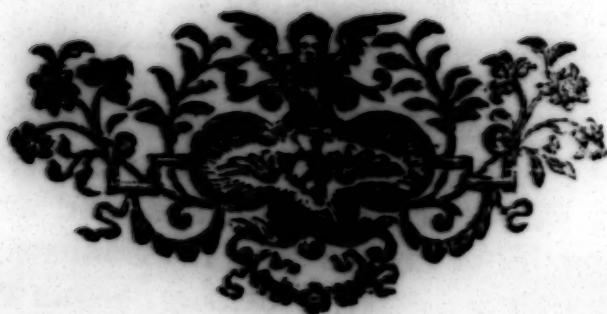
THE Bishops, *Valerian* and *Amphilobus*, of the same Province of *Pamphilia*, spoke to the Council of the *Massalian* Hereticks, who were in their Country. *Valerian* reported an Order of Council, held at *Constantinople* under *Sisinnius* four or five Years before; which was approved by the Council of *Ephesus*, who gave it in Charge to *Valerian*, *Amphilobus* and all the other Bishops of *Pamphilia* and *Lycaonia*, to cause it to be put in Execution; so that all those who were inflicted with, or suspected of that Heresy, should be summon'd to anathematize it in Writing; they that refused, if they were Clerks, to be deposed and excommunicated; if Laymen, to be anathematized; and that those who were convicted of it, should not be permitted to have the Care of Monasteries. The Book of these Hereticks, called *Ascetick*, and presented by the Bishop *Valerian*, and all such like, were anathematized. p. 809.
Phot. cod.
p. 40.
Sup. xxiv.
n. 43.
July.

TWO Bishops of *Thrace*, *Euprepus* of *Byza*, and *Cyril* of *Cela*, presented a Petition to the Council; wherein they set forth, that it was an ancient Custom in their Province, for every Bishop to have two or three Sees. Thus the Bishop of *Heraclea*, had *Heraclea* and *Panium*; the Bishop of *Byza*, had *Byza* and *Arcadiopolis*; the Bishop *Cela*, *Cela* and *Callipolis*; the Bishop of *Sabsadia*, had *Sabsadia* and *Apbrodisias*: These Cities had never distinct Bishops, that is, these Bishopricks were always united; and, add they, *Fratilas* Bishop of *Heraclea*, has quitted the Council, to join himself to *Nestorius*; which makes us apprehend, in order to be revenged of us, he may ordain Bishops in these Cities. To prevent this Innovation, we intreat you, to order that we may not be deprived of our Churches, where we have laboured so much, and that the ancient Custom may not be altered. The Council ordered, that there should be no Innovation made in respect of these Cities of *Europe*, to the Prejudice of the Canons, and the Civil Laws, and the ancient Custom which is of equal Force with the Law.

IN this very Council of *Ephesus*, *Juvenal* of *Jerusalem*, pretended to assume to himself the Primacy of *Palestine*, and offered to prove his Claim by forged Writings; but St. *Cyril* opposed it, and wrote to the Pope about it, earnestly begging him, not to give his Consent to such an Attempt. This is what appears by a Letter of St. *Leo*, wrote two and twenty Years after; but the Acts of the Council make no mention of this Claim of *Juvenal*; which shews, as I have before observed, that we have them not entire; Leo ep. 92.
al. 61. ad
Mar. c. 4.
Sup. n. 45.

A.D. 431. entire; the greatest Part too of those of the last Session, are only extant 31. July. in the *Latin* Tongue.

LIX. By this Council, some Canons were composed, at the Head of which *Canons of the Council of Ephesus.* is a Synodical Letter to all the Churches, wherein the Names of the *Schismatics* who join'd with *John of Antioch*, are set down, to the Number of five and thirty; the Letter adds, The holy Council with a general Consent has cut them off, and deprived them of all Ecclesiastical Communion, and Sacerdotal Function. After this follow the Canons, which are to inform those who could not assist at the Council, of the Regulations which had been made in Relation to the *Schismatics*. The first Canon directs, that the Metropolitan, who shall have quitted the General, to join with the Schismatical illegal Council, or maintain the Opinions of *Cælestius*, shall not have Power to act against the Bishops of the Province, being excommunicated and interdicted; on the contrary, he shall be subject to these very Bishops, and the neighbouring Metropolitans. The Bishops who are not Metropolitans, and have joined in the Schism, whether before or after the subscribing to *Nestorius's* Deposition, shall be cut off from the Priesthood, and deposed. The Clerks who shall have been interdicted by *Nestorius*, or those of his Party, for maintaining right Opinions, shall be re-established; and in general, the Clerks who adhere to the general Council, shall not in any wise be subject to Schismatical Bishops; but the Clerks who shall maintain the Schism, or the Errors of *Nestorius* or *Cælestius*, shall be deposed. Those whom the Council or their Bishops shall have condemn'd for their Errors, and are re-established by *Nestorius* or his Adherents, shall remain deposed as at first. If any one opposes in any manner whatsoever what the holy Council of *Ephesus* has done, if Bishop or Clerk, he shall be deposed; if Layman, excommunicated; to these six Canons, some Editions add two more, namely, the Definition or Decision of the Council, not to add any thing to the Council of *Nice*, on Occasion of the false Creed of *Theodorus*, and the Preservation of the Rights of the Provinces, upon the Complaint of the Bishops of *Cyprus*. This is all we know of the Acts of the general Council of *Ephesus*.



THE HISTORY OF THE

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LONDON
PRINTED BY
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Book XXVI

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Ecclesiastical History

A. D. 431. Council of Ephesus, and related events, and the arrival of Count John at Ephesus.



Ecclesiastical History.

BOOK XXVI.

IN the mean Time Count *John* arrived at *Ephesus*, having A. D. 431. travelled very hard, and immediately went to visit the Bishops of both Parties separately; for being divided into opposite Parties, he could not see them together. St. *Cyril* and *Memnon* did not appear; the Count *John*, sent Word to the absent, and did himself desire those who were present, to repair all of them the next Day to his Lodgings; but they all seemed to have so great an Animosity against each other, that he thought it necessary to set Guards between them, placing Soldiers near those Parts where they lived. Next Morning *Nestorius* came as soon as Day appeared, as did *John* of *Antioch* soon after, with the Bishops of his Party; St. *Cyril* came also, together with all the rest of the Bishops, *Memnon* only excepted. A great Tumult arose amongst them, because they who were with St. *Cyril*, that is, the *Catholicks*, could not bear the Sight of *Nestorius*. Count *John* would have caused the Emperor's Letter to be read, which he had in Charge to deliver, but the *Catholicks* would not have *Nestorius* nor the Eastern *Schismatics* present, nor that St. *Cyril* should be ordered to withdraw, as the Easterns required. This occasioned a long Dispute, which took up a great Part of the Day: Count *John* proposed to have both St. *Cyril*, and *Nestorius* retire, since indeed they were not mentioned in the Emperor's Letter; but this the *Catholicks*

A. D. 431. *Catholicks* opposed, and refused even to have the *Schismatics* present; but
August. at length Count *John* prevailed, and ordered St. *Cyril* and *Nestorius* to withdraw.

Conc. Eph.
 P. 721.

ABOUT Evening therefore, all the rest being present, the Emperor's Letter was read; it was directed to Pope *Celestine*, and *Rufus* of *Thessalonica*, as if present, and the rest of the Bishops, of whom including these two, there were one and fifty named; the *Catholicks* and *Schismatics* being put together without any Distinction, only it seemed as if Care had been taken not to name St. *Cyril*, *Nestorius* and *Memnon*, as looking upon all three of them to be deposed; and it was expressly mentioned in the Letter, in these Words. We have approved the Deposition of *Nestorius*, of *Cyril*, and of *Memnon*, which your Piety hath signified to us, and this is all that it contained of any Importance. Mention was likewise made in it, of a Letter from *Acatius* of *Berrhea*, who not being able to come to the Council by reason of his great Age, exhorted all the Bishops to Unity and Concord. The Emperor sent this Letter to the Council, and impowered Count *John* to act as he should judge convenient.

P. 724

THE Emperor's Letter was heard patiently by the *Schismatics*, who greatly extolled it: On the contrary, the *Catholicks* expressed their Dislike, because it approved the pretended Deposition of *Cyril* and *Memnon*. That the Tumult might not encrease, Count *John* ordered the three who were deposed, to be all of them arrested. Count *Candidian*, who had been present at all the Deliberations and Proceedings of Count *John*, undertook to guard *Nestorius*; and it may be believed, that he did not use him with Severity. St. *Cyril* was put into the Custody of Count *James*, Captain of the fourth Company. *Memnon* being absent, Count *John* sent for the Steward, the Defender, and the Archdeacon of the Church of *Ephesus*, and declared to them the Sentence against *Memnon*, charging them to take great Care of the Money belonging to the Church, they being to answer for it; because he supposed that the Church of *Ephesus* was become vacant by this Deposition of *Memnon*.

AFTER this, Count *John* went down to the Great Church to Prayers, and knowing that *Memnon* was in the Episcopal Palace, he sent one of the Officers of his Train thither, to know whether he might speak to him, or whether he would refuse to come to him. *Memnon* came immediately, and Count *John* reproached him, for not having been with him in the Morning. *Memnon* replied, That he was indisposed, and to shew that this was no studied Excuse, he went himself to the House of Count *John*, to yield Obedience to the Emperor's Orders; and he was likewise delivered to Count *James*, who caused him to be guarded, as well as St. *Cyril*, by some of the Soldiers called *Scutarii* and *Palatini*. Count *John* immediately gave the Emperor a Relation of what he had done this first Day; adding, that he exhorted the Bishops to Peace, and that he would do all that he was able to promote it, although he had little Hopes of Success, so much did he see the Minds of both Parties alienated from, and embittered against each other.

II.
 Complaints of
 the Catho-
 licks.

THE *Catholic* Bishops, that is, all the true Council, were much dissatisfied with this Proceeding, of which they complained to the Emperor in a Letter, wherein having related the unwarrantable Acts of the *Schismatics* against

against the Heads of the Council ; they add, they have sent you this Deposition, as being an Act of the whole Council, and your Majesty having received it, hath ordered that it should stand good, believing that it was authorized by the Council ; whereas it was done in Opposition to the Council by the Partizans of *Nestorius*, and out of Revenge for our deposing him. Wherefore we have all recourse to your Piety, beseeching you, that what hath been done against *Nestorius* and his Partizans, may remain in full Force, and that what they have done against the Heads of our Council, may be declared null. For if the Sentence of the Council against *Nestorius* is reasonable ; if your Majesty approves it, it is evident to your Majesty, that what the Partizans of *Nestorius* have acted in Opposition to the Council, is absolutely void, as being meerly the Effect of Revenge. We beseech you therefore, to deliver us at length from this Affliction, and to cause the Heads of the Council, the holy Bishops, *Cyril* and *Memnon*, to be restored to us ; for it is just, that they who have fought with us in Defence of Religion, should be honoured, and not condemned with them, who have been convicted of Blasphemy against JESUS CHRIST. This Letter was subscribed by *Juvenal* of *Jerusalem*, and all the rest.

A.D. 431.
Augus.
Conc. Eph.
p. 766. C.

THE Council was still more troubled, when they heard that Count *John* had not made a faithful Report to the Court ; so that it was there considered, whether St. *Cyril* and *Memnon* should not be sent into Banishment, as if the Council had approved of their being deposed. This caused the *Catholicks* to write a more pressing Letter to the Emperor, where they speak as follows : The Letter which hath been lately read to us by Count *John*, hath much troubled us, as we have thereby seen the Imposture wherewith your Ears have been abused. For your Majesty speaketh as if you had received an Account from us, containing the Deposition of the holy Bishops, *Cyril* and *Memnon* ; therefore we take the Liberty to represent to you, that the general Council supported by all the *West*, with the Apostolical See of *Rome*, all *Africa*, and all *Illyricum*, hath not deposed these holy Bishops : On the contrary, it esteemeth their Zeal for the Faith, and judgeth them worthy of receiving great Applauses from Men, and the Crown of Glory from JESUS CHRIST. We have deposed only the Heretick *Nestorius*, as we have written to your Majesty. We have been also much afflicted, to see that our Names are subtilly and deceitfully joined with those who side with *John* of *Antioch*, who have separated themselves from the Council, and with the deposed Followers of *Celestius* who are with him, and that you have sent but one and the same Letter to them, and to us. However, we have long since given you to understand, how they separated from the Council, the Injury they have offered to our Heads, and the Sentence of Excommunication pronounced by the Council against them. We do again declare to you, that we cannot admit them to our Communion, as well by Reason of this Enormity, as because they always defend *Nestorius*, so far are they from subscribing to his Deposition, and because they dared to impose upon you. We beg you to restore the holy Bishops, *Cyril* and *Memnon* to us, and to take Care that the Faith shall be preserved, which is to be seen entire and without any Corruption, in our Acts against *Nestorius*. And if you desire to be better acquainted

Epist. Cyr.
ad. Constan-
tinople. Conc.
Eph. p. 760.

Conc. Eph.
p. 768.

A. D. 431. acquainted with the Transactions between us and the *Schismatics*, we beseech you to send such Persons to the Council, as you shall think good, who may inform you thereof by Word of Mouth.

III.
Other Letters
from the Ca-
tholicks.
Conc. Eph.
p. 767.

THE Council wrote also to the Bishops then at *Constantinople*, to the Priests, and to the Deacons of the said City in these Terms: Know that we have been shut up at *Ephesus*, as in a Prison, three Months, neither can any one sent by us, go to the Court, or any where else by Land or by Sea, with Safety. For when ever we have sent any Account of us, they who have carried it, have been forced to get away in Disguise, to take different Ways, and encounter a thousand Dangers. The Reason why we are thus guarded is, that the Emperor hath received false Relations of every thing concerning us. Some have said, that we raise Seditions; others, that the general Council have deposed *Cyril* and *Memnon*; others, that we confer amicably with the *Schismatics*, of whom *John* of *Antioch* is the Chief; and lest the Truth should be known, we are confined, and treated with Severity. In this Extremity we make Haste to write to you, as to the true Sons of the general Council, not to desert the Faith, and to prostrate your selves before the Emperor with Tears, and give him an Account of the whole Matter: For we never condemned *Cyril* and *Memnon*, we cannot separate our selves from their Communion, and should think it a great Happiness to be banished with them. We are likewise resolved not to admit the *Schismatics* to our Communion, till they have made Amends for all their Enormities, and rather to quit our Churches, which God forbid. Desire that they may take Compassion of us, and that we may at length be delivered from this honourable Exile. If we are worthy, let us be suffered to see the Emperor; if it be thought that we are unworthy, let us be suffered to return to our Churches, that we may not all perish here, either by Sickness, or Grief. To this Letter was joined a short Memorial, in these Words; The hot and unhealthy Air kills us, scarce a Day passes without a Funeral, and the Servants are sent away Sick. Know, however, that though they should put us all to Death here, we will do nothing but what our LORD JESUS CHRIST hath ordained by us. It is supposed, that this Memorial was for *St. Dalmatius* particularly.

p. 770. E.

Conc. Eph.
p. 759.

St. Cyril wrote to the Clergy and People of *Constantinople*, taking Notice of the two Letters written from the Council to the Emperor, adding, Count *John* hath used several Means to induce the Council to communicate with the *Schismatics*, but hitherto they have refused to listen to it; all continue resolute, telling him, that it is impossible, unless they reverse what they have done in Opposition to the Canons, ask Pardon of the Council, and do under their Hands anathematize *Nestorius* and his Doctrine. Count *John*, not being able to succeed in this Design, bethought himself of another Way, and required the Council to give him an Exposition of Faith in Writing, that he might make the others subscribe it, and say at his Return, that he had reconciled them, and that it was nothing but Passions common to Men, which caused these Divisions. The Council very well perceived his Design, and boldly opposed it, saying, We do them no Injury, we have not been summoned hither as *Hereticks*, but to defend the Faith, as we have done, and the Emperor does not want to be instructed

in it, he knows it already, and hath been baptized into it. The Easterns A. D. 431.
therefore did not meet with better Success in this Attempt. They would *August.*
have drawn up an Exposition of Faith, which hath occasioned a Division
among themselves, and they do still dispute upon it. Some are willing to
call the holy Virgin *Theotocos*, with *Anthropotocos*; others say, That they
would sooner cut off their Hands than subscribe to it, so that they become
ridiculous, and shew themselves to be *Hereticks*. Let every Body know
this, especially the Abbots, lest Count *John* should at his Return report
Things to be otherwise than they really are. Be not discouraged in labouring
for us, and know that you shall hereby please both G O D and Man. In this
very Place, Bishops who have never seen us before, are ready to lay down
their Lives for us, and come to us, saying, with Tears, that they wish to
go into Banishment, or to die with us. We are all greatly afflicted, a
Guard of Soldiers being set upon us, who lie at the Doors of our Cham-
bers, and of mine particularly: All the rest of the Council suffer very
much, many are dead, and others are forced to sell what they have to de-
fray their Expences.

St. *Cyril* wrote at the same Time to *Theopemptus*, to *Daniel*, and to *Sup. lib. xxv.*
Potamon, three Egyptian Bishops, then at *Constantinople*. *Potamon* went *n. 40.*
thither the Year before *Theopemptus* and *Daniel* had been at *Ephesus*,
and had born a Part in the deposing of *Nestorius*. It is probable therefore,
that they returned to *Constantinople*, to carry the first Letters from the
Council.

St. *Cyril* wrote to them in this Manner; Many Calumnies have been pub- *Conc. Eph.*
lished here against me, as that many Persons belonging to the Baths, had *p. 772.*
followed me from *Alexandria*: That consecrated Women had left their Con-
vents, that the Deposition of *Nestorius* was brought about by my Ca-
bals, and contrary to the Intention of the Council; but Thanks be unto
our SAVIOUR, the Spreaders of these scandalous Reports have been con-
victed, and Count *John*, being arrived at *Ephesus*, hath condemned them,
finding nothing of this to be true. He hath seen also, that the Council
hath condemned *Nestorius*, prompted thereto by their own Zeal, and be-
cause they were not able to endure his Blasphemies. Since the Letter from
the Emperor hath been read, which approveth the Deposition of all three of
us, we have been kept under Guard, and know not what will come of it;
but we return Thanks to G O D, that we have the Honour to suffer for his
Name, for it will not go unrewarded. The Council hath refused to com-
municate with *John* of *Antioch*, and hath continued resolute, saying, Here
are our Persons, our Churches, our Cities, they are at your Disposal:
We cannot communicate with the Easterns, unless their Proceedings, full of
Calumny and Defamation against our Brethren, be cancelled, and unless
they confess the *Catholick* Faith; for they are of *Nestorius's* Opinions, which
they do not dissemble. These Letters from the Council, and from St. *Cyril*, *Conc. Eph.*
were secretly conveyed to *Constantinople* by a Beggar, in the Hollow of a *p. 752. C.*
Cane which he held in his Hand, begging Alms along the Road. They
were obliged to make use of this Contrivance, because they of *Nestorius's*
Party at *Constantinople*, kept Guard in the Ships, and on the Road, to pre-
vent

A. D. 431. vent any one from coming into, or going out of the City, who were employ'd in behalf of the Council.

August.
IV.

Letters from
the Schismatics,
Synod.
Baluz. c. 17.

c. 18.

c. 19.

V.

Letters of
St. Isidore of
Pelusium.
Evagr. lib. 1.
c. 15. Ephr.
ap. Phot.
c. 228. p. 777.
Suid. Isid.
Isid. lib. 11.
Epist. 137.
228. lib. 1.
Epist. 310.

THE *Schismatics* on their Part, wrote to the Emperor by Count *John*, whether he should send their Letters, or return himself. As it had been ordered in the Emperor's Letter, that they should not depart from the *Nicene Creed*; that they took Occasion from thence, to declare against the twelve Anathemas of *St. Cyril*, aggravating the pretended Errors in them: They quote the Letter from *Acatius* of *Berrbæa*, sent by the Emperor, and add; he knows it well, he who is an hundred and ten Years old, who has spent his Life in Defence of the Gospel, who hath assisted at several Councils, and who hath always had the Followers of *Apollinarius* in his Neighbourhood; and indeed *Berrbæa* was in *Syria*, as well as *Laodicea*, of which City *Apollinarius* was. The Easterns add; That Count *John* had ordered them from the Emperor to explain themselves, as to the Expression, Mother of God, which they do, and set down their Confession of Faith, which is *Catholic*, and the same with which *St. Cyril* was afterwards satisfied. At the same Time they wrote to the Church of *Antioch*, that is, to the Clergy, the Monks, and the People, to acquaint them with the Proceedings of Count *John*, at *Ephesus*. How that the Emperor had approved the Condemnation of *Cyril* and *Memnon*, and that they were strictly guarded; but they did not say, that *Nestorius* was to be treated in the same Manner. They exhort the Preachers, to discourse against the pretended Error of *Cyril*, and every Body to take Notice of such as should endeavour to spread it at *Antioch*, and to bring them before the Judges as seditious Persons. This Letter is subscribed by *John* of *Antioch*, and twelve other Bishops. They wrote also to *Acatius* of *Berrbæa*, taking Notice in like Manner of the Condemnation and Imprisonment of *Cyril* and *Memnon*, without mentioning *Nestorius*, and complaining that their Adversaries did write Letters to all Parts, to fill the Cities and Provinces with Sedition.

THE Letters from *Ephesus* against *St. Cyril*, made an Impression, even upon *St. Isidore* of *Pelusium*, one of the most famous Monks of this Time; who, although a Native of *Alexandria*, passed his Life at *Pelusium*. He was a Priest, and added to his profound Knowledge in *Theology*, the Austerities of the Monastick Life. He had composed several Works, among others, a Treatise against the *Gentiles*. But we have remaining only Letters, to the Number of two thousand and twelve, written in a laconick and elegant Stile. He wrote upon this Occasion to *St. Cyril*, in this Manner: Prejudice does not see clearly, but Aversion seeth not at all. If then you would avoid both these Faults, pass not violent Sentences, but examine Matters with Justice. Many of those who are assembled at *Ephesus*, accuse you of revenging your own private Quarrel, rather than sincerely endeavouring to promote the Interest of *JESUS CHRIST*. He is, say they, Nephew to *Theophilus*, he imitates his Conduct, and, like his Uncle, desires to be thought a Man of Consequence, who displayed his Fury against the blessed *John*; although there is a great deal of Difference between the Persons accused.

ST. *Isidore* wrote also to the Emperor *Theodosius*, in these Words: If A. D. 431. you could have Time to go in Person to *Ephesus*, the Sentences there given, ^{Augst.} would not meet with any Blame; but if you leave the Suffrages to Tumult ^{Ep. 311.} and Prejudice, who can secure the Council from Reproach? Which you will prevent, if you hinder your Domesticks from dogmatizing; for they cannot serve their Prince, and at the same Time take care of what relateth to God. Beware that they do not destroy the Empire through their Infidelity, by running it against the Church, which is the solid Rock, immovable, according to the Promise of God. In another Letter to St. *Cyril*, ^{1. Ep. 323.} he sets down his Faith concerning the Mystery of the Incarnation, which is entirely *Catholic*.

THE Beggar, who carried the Letters from the Council, arrived without any Accident at *Constantinople*, and delivered them to the Bishops, the Clergy, and the Abbots, particularly to St. *Dalmatius*. The Clergy of *Constantinople* presented a Petition to the Emperor upon this Occasion, no less resolute than respectful: If your Majesty, say they, approves of the Deposition of *Cyril* and *Memnon*, made by the *Schismatics*, we are all ready to expose our selves, with a Courage becoming *Christians*, to the same Dangers with these holy Men; being perswaded that this will be giving them the Recompence due to their Sufferings for the Faith. We beg you therefore, to support the Sentence of the Majority, who have on their Side the Authority of the chief Sees, and who, after having carefully examined into the Orthodox Faith, have been of the same Opinion with this holy Man, that is, St. *Cyril*: And do not put the whole World into a general Confusion, on Pretence of procuring Peace, and to hinder the Separation of a small Part of the *East*, who would not separate, if they would obey the Canons. For if the Head of the general Council suffers this Affront, it extendeth to all those who are of his Opinion; all the Bishops of the World must be deposed with these holy Men, and the Name of Orthodox remain to *Arius* and *Eunomius*. Let not then the Church, in which you have been educated, be torn in Peices, and do not let any Martyrs be seen in your Time, but imitate the Piety of your Ancestors, in obeying the Council, and supporting their Decrees by your Ordinances.

VI.
Remonstrances
of the Ca-
tholicks of
*Constantino-
ple.*
Conc. Eph.
p. 778.

ST. *Dalmatius* going to pray upon this Occasion, a Voice from Heaven ^{Conc. Eph.} ordered him to leave his Monastery, to which he had confined himself for ^{P. 751. E.} eight and forty Years past, refusing to go out of it; although the Emperor had frequently entreated him to assist at the Processions, which were made on account of the Earthquakes. But now he went out, being accompanied with the Monks of all the Monasteries, with their Abbots at their Head. They proceeded towards the Palace, being divided into two Companies, singing alternately; and a great Multitude of *Catholicks* followed them. Being arrived, the Abbots, who were sent for by the Emperor, entered the Palace, but the Monks stayed without with the People, and continued to sing Psalms. The Abbots having received a favourable Answer, returned to the People, who called out for the Emperor's Orders; whereupon the Abbots answered, Let us go to the Church of St. *Mocius*, and the Letter shall be read to you; and you shall likewise hear the Emperor's Answer: Thither they went accordingly, all the Monks and the People.

A. D. 431. ple. They were to go through one of the large Streets, and the Church of **Aug.** St. *Mocius* was at the farther End of the City, near the gilded Gate. The **Caug. C. R.** Monks still sung as they went along, carrying Wax-Tapers in their Hands, **lib. iv. n. 63. p.** and they were singing the last Psalm when they got to the End of the City. **Conc. Eph.** The People as they passed by them, cried out against *Nestorius*. **p. 754.**

Being arrived at the Church of St. *Mocius*, the Letter from the Council was read, and the People cried out all together, Let *Nestorius* be anathematized. St. *Dalmatius* went up into the Pulpit, and said to them, if you desire to hear, keep Silence, do not interrupt us, and have Patience. The Emperor hath read the Letter which hath been just now read to you, and is persuaded of the Truth of the Contents. I told him, when he came to see me, that it was necessary to write to the holy Council what had been said, but it hath not been written. Not to give him Disturbance, I forbore to mention the rest, which those who made the Report to him, did not declare. I told him then what was proper, which I cannot repeat to you at present; for do not imagine, that I desire to make my self be thought a Person of Consequence. *The Lord will break in pieces the bones of those who seek to please men.* The Emperor hath heard in Order all the Transactions; he hath therefore given Thanks to God, and hath approved the Proceedings of the Councils as became him. He was not persuaded by my Words, but hath adhered to the Faith of his Fathers. Lastly, he hath received the Letter as he ought, which he read, and giving Credit to it, said, If it be so, let the Bishops come. I answered him, they are not suffered to come. None, replied he, hinders them. They are arrested, said I to him. Many of the other Party go and come without any Hinderance, but the Transactions of the holy Council are not suffered to be related to you. I said to him likewise in Publick, to support the Party of *Cyril*, Whom will you give Ear to, six thousand Bishops, or one impious Wretch? I said six thousand, reckoning into this Number, those who depend on the Metropolitans. And my Design in all this, was to obtain an Order to send for some Bishops, as there are some on the Way deputed by the Council, who will explain what hath passed. The Emperor replied to me, You have said well; pray for me. I know that the Emperor will not depart from God, and the holy Council, and will not any more give Ear to perverse Men. Pray therefore for the Emperor, and for us; then the People of *Constantinople* cried out all together, let *Nestorius* be anathematized.

VII.
Answers of
the Catho-
licks of Con-
stantinople to
the Council.
Conc. Eph.
p. 782.

THE Emperor then sent an Order to the Bishops of each Party, that is, of that of St. *Cyril*, and of *John* of *Antioch*, to send each of them from *Ephesus*, such Deputies as they should approve of, to come to Court, and inform him by Word of Mouth. This Order was directed to Count *John*, and St. *Cyril* and *Memnon* were in the mean Time to continue under Confinement. At the same Time, the Bishops who were at *Constantinople*, being seven in Number, answered the Fathers of the Council, by a Letter, dated on the twentieth of *Mesori*, in the fifteenth Indiction, that is, on the thirteenth of *August*, in the Year 431; wherein they congratulate their Sufferings for the good Cause, offering to repair to them, or continue at *Constantinople*, as the Council should appoint. The Clergy of *Constantinople* wrote also to them, at the Head of which Letter are set down the Names,

p. 772.

Names, first of *Dalmatius*, *Tirius*, *Samson* and *Maximian*, as the Chief A. D. 431.
 of the Presbyters. We have, say they, caused your Letters to the Em- ^{August.}
 peror, concerning the deposing of *Nestorius*, to be read publickly in the P. 755.
 Church. All the People have approved of it, as well as we, and made
 many Acclamations in Praise of you. We beg you therefore, to think
 henceforth of re-establishing our Church, for that is the only Thing which
 remaineth to be done; that is, to ordain a Bishop of *Constantinople*. *Dal-*
matius, Priest, Archimandrite and Father of the Monasteries, subscribed
 first; but he did not neglect to write a private Letter to the Council, to
 congratulate them on their Victory over Heresy. *Alypius*, Priest of the Coll. Baluz.
 Church of the Apostles, wrote also to St. *Cyril* on the same Subject, look- P. 653.
 ing upon him as a Confessor and Martyr. At the Conclusion he saith, 'The
 Deacon *Candidian*, who will deliver this Letter to you, will tell you what Conc. Eph.
 passes here; with what Freedom and Boldness we have spoken, and all that P. 755.
 we have done.'

THE Emperor's Orders being declared at *Ephesus*, by Count *John*, the ^{VIII.}
 Council named eight Deputies; namely, the Priest *Philip*, the Pope's Le- ^{The Council}
 gate, and seven Bishops; *Arcadius*, one of the Deputies of the *West*, ^{send Deputies}
Jervel of *Jerusalem*, *Flavian* of *Macedonia*, *Firmus* of *Capadocia*,
Theodore of *Ancyra*, *Acatius* of *Melitina*, *Evoptius* of *Ptolemais*; with a
 Power containing Orders: First, not to have any Communion whatsoever Conc. Eph.
 with *John* of *Antioch*, or his schismatical Convention; and if the Em- P. 780.
 peror, add the Fathers, obliges you to communicate with them, you shall
 not obey him, but on Condition that they subscribe to the Condemnation
 of *Nestorius*. That they ask Pardon of the Council in Writing, for the
 Affront they have offered to our Presidents. That they anathematize the
 Doctrine of *Nestorius*, and that they labour with you, to cause the holy
 Archbishops, *Cyril* and *Memnon*, to be restored to us. In this Case we
 permit you to promise them, that you will communicate with them; and
 to write us Word, to the End, that when you and we have agreed upon it,
 a lasting Peace may be made with them. But you shall not promise that
 you will communicate with them, till the holy Council hath recovered their
 Presidents. Moreover, know that the holy Council, if you neglect any of
 these their Orders, will not give their Assent and Approbation to what you
 shall have done, and will not admit you to their Communion. *Berinian*, P. 784.
 Bishop of *Perga*, subscribed it first, and then the rest of the Bishops. The
 Council delivered also Memorials to their Deputies, that they might
 thereby contradict the Pretences of the Easterns; and a Letter to the Em-
 peror, wherein they insist chiefly upon the Deliverance of *Cyril* and *Mem-*
non, and Permission that they may return, all of them to their Churches.
 It may well be believed, that they did likewise send by their Deputies an
 Answer to the seven Bishops, who had wrote to them from *Constantinople*,
 and to St. *Dalmatius*. The Council returns them Thanks for their Affec-
 tion, and exhorteth them to stay at *Constantinople*, and to continue to in- Conc. Ep.
 form the Emperor of the Frauds and Artifices of the Easterns: As we be- P. 773.
 lieve, add they, that what we have written, hath not come to your Know-
 ledge; we send you Copies thereof, and beg you also to inform us, whether

A.D. 431. our Memorials have been delivered to the Emperor, to the End, that if he hath not received them, he may know the Artifices that have been put in Practice against us. In the Letter to St. *Dalmatius*, the Council acknowledge that it is to him only, that they are obliged for the Emperor's being acquainted with the Truth, and add, We know, that before *Nestorius* came to *Constantinople*, God revealed unto you what was in his Heart, and what you said to all who came to your Cell: Take heed to your selves, Brethren, an evil Beast is come into this City, who will mischief many by his Doctrine.

August.
Coll. Baluz.
P. 633.

Conc. Eph.
P. 725.

4 September.

THE Easterns on their Side deputed eight Bishops, *John* of *Antioch*, *John* of *Damascus*, *Himerius* of *Nicomedia*, *Paul* of *Emessa*, as the Vicar of *Acatius* of *Berrhæa*; *Macarius* of *Laodicea*, Vicar of *Cyrus* of *Tire*; *Apringius* of *Chalcis*, Vicar of *Alexander* of *Apamea*; *Theodoret* of *Cyrus*, Vicar of *Alexander* of *Hierapolis*; *Helladius* of *Ptolemais*. The Power which was delivered to these Deputies, is very general, and gives them Liberty to do whatever they shall think fit, either before the Emperor, or in the Consistory, in the Senate, or in a Council, promising to ratify all they should transact, and to subscribe what they should agree to, even Synodically. They are limited only in Relation to the Capitula of St. *Cyril*, which they are prohibited to receive. *Alexander* of *Hierapolis* subscribed first, with the same Restriction; afterwards *Dorotheus* of *Marcianopolis*. Together with this Mandate, a Petition was given to the Deputies, to be delivered to the Emperor, wherein, without mentioning the deposing of *Nestorius* and of the rest, or the Acts of the Council, they declare that they are very much troubled about the Articles of *Cyril*, and conjure the Emperor by all that is sacred, to be careful to preserve the Faith, whereof they make him Judge, and oblige their Adversaries to treat thereof before him, and in Writing; affirming, as is true, that two different Doctrines cannot be suffered in the Church. They complain, by the Way, of the Encroachments of *Juvenal* of *Jerusalem* in *Palestine* and *Arabia*; and desire Liberty to return to their Churches, if the Dispute on the Faith could not then be decided.

Evagr. 1.
c. 7.

Baluz. Synod.
c. 24. c. 25.

P. 7.

AFTER the Deputies were set out, the Emperor sent Orders to *Nestorius*, to retire from *Ephesus*, permitting him to go whither he pleased. He desired he might retire to the Monastery of St. *Euprepus*, near *Antioch*, where he had been educated in his Youth, which was granted him; as also what Carriages or other Conveniences were necessary to convey him thither. The Letter to him from *Antiochus*, the Prefect of the *Prætorium*, on this Subject, is still extant, as also his Answer, full of Thanksgiving; declaring that nothing can be a greater Honour to him, than to be sent away on account of Religion. He desired only that the Writings of *Cyril* (he means chiefly his twelve Articles) may be taken Notice of in the Emperor's Letters, lest the Simple and Unwary should be deluded.

IX.

The Deputies
heard at
Chalcedon.
Conc. Eph.
P. 731. E.

THE Deputies of both Sides being arrived at *Chalcedon*, they were ordered to stay there, and neither Party suffered to go into *Constantinople*, lest it should occasion a Sedition. The Easterns, at their Arrival at *Chalcedon*, heard by common Report, that *Nestorius* was sent away from *Ephesus*, which

which very much grieved them, seeing that his Deposition was confirmed. A. D. 431. September. They wrote hereof to their Party, the eleventh of the *Macedonian* Month, called *Gorpiaia*, that is, the fourth of *September*; telling them likewise, that they expected the Emperor that same Day, who was to come to *Rufinus's* House near *Chalcedon*, and hear the Parties. The Bishop *Himerius* was not yet arrived, so that there were but seven Bishops on either Side.

THE Emperor came thither as was expected: He gave a favourable Hearing to both Parties, and the Easterns thought at first, that they had the Advantage. The *Catholicks* pressed him to set *St. Cyril* at Liberty, Conc. Eph. p. 736. Synod. Baluz. c. 27. and desired he might come and make his Defence in Person. The Easterns maintain'd, that it was necessary to begin with settling the Faith. The Emperor ordered each of them, to present his Confession of Faith to him. The Easterns said that it was not possible for them to make any other than the *Nicene*; with which the Emperor was satisfy'd. They sent back therefore to their Party, the Copy of the Exposition of Faith, which they had brought with them from *Ephesus*, desiring them to send two other Copies subscribed. They add, All the People of *Constantinople* continually come to us, encouraging us to defend the Faith, and we with much Difficulty restrain them, lest we should give any Handle to our Adversaries. Sup. xxv. n. 54.

THEODORET wrote to the same Purpose, to his Metropolitan, *Alexander* of *Hierapolis*, but probably some Time after; for he doth not seem to have such good Hopes. We have not omitted, says he, any Civilities nor Resolution, nor Entreaties to move the Prince or Consistory, not to neglect the Faith, which is attempted to be corrupted; but hitherto we have not been able to prevail in any Respect. We have declared by Oath to the Emperor, that we cannot possibly restore *Cyril* and *Memnon*, and communicate with the rest, unless they reject the Heretical Articles. But they who seek their own Advantage rather than that of *JESUS CHRIST*, are willing to be reconciled to them, even against our Consent: That is, that some of the Easterns did at that Time begin to speak of a Re-union. As to our Friend, that is, *Nestorius*, know that whenever we have spoken of him, either before the Prince, or before his Consistory, it hath been taken as an Affront; and the worst is that the Emperor hath the greatest Aversion to it, and hath said to us, Let no Body speak to me of him, what relates to him is fixed. We endeavoured to get from hence, and to get you from thence, for we cannot expect any Things good in this Place; all are gained over by Bribes, and affirm, that there is but one Nature of the Divinity, and of the Humanity. Conc. Eph. p. 732. Synod. Baluz. c. 30.

THE People, Thanks be to GOD, are in a good Condition, and come to us continually. We have begun to speak to them, and to hold numerous Assemblies; and they have listened to us with so great Pleasure, that they would have stayed till One a Clock in the Afternoon, could they have born the extreme Heat of the Sun. They assembled themselves in a large Court, surrounded with four Cloisters, and we discoursed to them from the upper Story of the House. But all the Clergy, with these good Monks, severely persecuted us, insomuch that there was a Combat as we came back from *Rufinian*,

A. D. 431. *Rufinian*, the first Time that we had Audience of the Prince, and many were wounded, as well of the Laymen who accompanied us, as of those pretended Monks. The Emperor being told, that the People assembled with us, having met me alone, he said to me, I have heard that you hold irregular Assemblies. Since, answered I, you have granted me the Liberty to speak, hear me with Indulgence. Is it reasonable that these excommunicated *Hereticks* should perform the Sacerdotal Functions, and that we who strive for the Faith, should not enter into the Churches? What would you have me do, said he to me? I replied, What Count *John* did when he came to *Ephesus*. For seeing that they kept solemn Assemblies, and that we did not, he forbid them, saying, I will suffer neither of you to keep them, till Peace be made between you. You ought to order the Bishop of this City likewise, neither to suffer them, nor us to hold Assemblies, till we are agreed. The Emperor answered me, I cannot give Orders to the Bishops. Do not then, said I, give any Orders to us, any more than to them. We will take a Church, and call together the Congregation, and you shall see that there will be much more People with us than with them. I added, in our Assemblies, the holy Scriptures are not read, nor is there any Offerings, but only Prayers for the Faith, and your Majesty, and pious Discourses. He approved this, and hath not forbid us hitherto. Our Congregations grow still more numerous; but we are daily in Danger and Dread, seeing the Outrages of the Monks and the Clerks, and the Easiness of the great Men. We have one of the Sermons which *Theodoret* delivered at this Time, and another preached by *John* of *Antioch*, being his farewell Sermon to the same Congregation.

Conc. Eph.
P. 733. P. 735.
P. 743. 744.

THE *Schismatics* failed not to send from *Ephesus* to their Deputies, the Confession of Faith which they required, with Letters, wherein they still insisted on the Condemnation of the twelve Articles of *St. Cyril*; maintaining, that the confirming the Deposition of *Nestorius*, was authorizing them. At the same Time they sent to their Deputies, the Exposition of the twelve Articles which *St. Cyril* had just then made at *Ephesus*, at the Desire of the Council.

Part. 3.
conc. Eph.
c. 1.
Epist. p. 745.
Conc. Eph.
p. 730. A.
p. 738.
Baluz.
Synod. c. 34.

THE Emperor heard the Deputies five several Times, and at length returning to *Constantinople*, he left the *Schismatics* at *Chalcedon*, and commanded the *Catholic* Bishops to repair to *Constantinople*, to ordain a Bishop for that Place. The *Schismatics* complained hereof in a full Remonstrance, which is reckoned the second; for the first is that which was delivered to them, when they set out from *Ephesus*. In the latter, the Deputies who stayed at *Chalcedon*, protest before *GOD*, that if the Partizans of Heresy, (so do they term the *Catholics*) ordain a Bishop at *Constantinople* before the Doctrine be settled, there will of Necessity be a Schism, whereby the whole Church will be divided; for, say they, neither we nor any of the Provinces of the *East*, *Pontus*, *Asia*, *Thrace*, *Illyricum*, or *Italy*, will ever suffer the *Dogmas* of *Cyril* to be received. They have likewise sent you a Book written by *St. Ambrose*, which opposeth this Doctrine. This Discourse is addressed to the Emperor.

THEY

THEY wrote at the same Time to Rufus, Bishop of Thessalonica, to A. D. 431. endeavour to draw him over to their Party, by prejudicing him against the Council; that he might not give Credit to the Relation of Flavian of Philippopolis, his Deputy at Ephesus. They make mention likewise in this Letter, of the Book of St. Ambrose, sent to the Emperor by the Bishop of Milan, called by them Martin, who is rather Martinian. They say, That he hath written to them; whence they conclude, that Italy is on their Side. But when this Letter was written, which was in September, there had not been Time enough to send to Milan an Account of what had happened at Ephesus, at the End of June, and bring back Letters from thence: So that this Letter from Martinian, must have been written to the Council of Ephesus in general, and have fallen contrary to his Intentions, into the Hands of the Schismatics. For it is very certain, that all Italy, and all the West, adhered to the Pope and St. Cyril.

September.
Conc. Eph.
p. 736.

IN the mean Time, the Emperor Theodosius wrote to the Council in Manner following: As we have nothing so much at Heart as the Peace of the Churches, we have endeavoured to bring you to an Agreement, not only by Means of our Officers, but in our own Person. But since it hath not been possible to reconcile you, and since you would not so much as enter into any Discourse upon the Matters in Dispute, we have ordered the Bishops of the East to return to their own Homes, and to their Churches, and the Council of Ephesus to break up; and St. Cyril shall go to Alexandria, and that Memnon shall continue at Ephesus. Now we declare unto you, That we cannot as long as we live, condemn the Easterns, since they have not been found guilty in any Respect before us; and that the entering into Debate with them was refused. If you do therefore sincerely seek after Peace, acquaint us therewith; if not, think of retiring without Delay. It is not in our Power to make you agree; God knoweth in whose it is. It is evident by this Letter from the Emperor, as well as by that from the Schismatics, that the Catholick Deputies were not willing to dispute with them on the Doctrine before the Emperor, as if it had been doubtful; but contented themselves with defending the Acts of the Council, and proving that the Deposition of Nestorius was just and canonical, and that of Cyril and Memnon void, and unwarrantable.

X.
End of the
Council of
Ephesus. Coll.
Ba 112.
p. 156.

AT this Blow, the Deputies of the Schismatics lost all their Hopes; they sent to the Emperor a third Remonstrance, full of Reproaches, Protestations and Menaces of the Anger of God: If this our Entreaty, say they, doth not prevail upon you, We will shake off the dust of our feet, and will cry out with St. Paul, We are guiltless of your Blood. They wrote also to those of their Party at Ephesus, That although the Emperor had given them Audience no less than five Times, yet all their Endeavours had been in vain; that Cyril never would enter into any Debate, on his twelve Articles, nor their Judges oblige him to it, nor hear any Mention of Nestorius. They complain of the Tyranny of Cyril, who hath, say they, seduced every Body, and gained them by Flatteries and Bribes, so that he and Memnon continue at their Churches, while this innocent Man, that is, Nestorius, is sent back to his Monastery. Thus concluded the Council of

Conc. Eph.
p. 730.
Synodic.
c. 35.
Act. xviii. 6.
Conc. Eph.
p. 745.
Synod. c. 31.

A.D. 431. *Epbesus*, and *St. Cyril* arrived in Triumph at *Alexandria*, where he was received with very great Joy on the third of *Atbyr*, that is, on the thirtieth of *October*.

Conc. Eph.
p. 1057. D
Col. Baluz.
p. 581. c. 70
Socr. viii.
c. 35.
Sup. xxiv.
n. 54.

IN the mean Time they proceeded to the Choice of a Bishop of *Constantinople*. The Bishops who were there already, together with the Legates of the Holy See, and the other Deputies of the Council of *Epbesus*, presided at this Election. *Philip* and *Proclus* were again proposed, as before the Election of *Nestorius*. *Proclus* had gained it, had not some in the greatest Authority opposed him, on Pretence that he had been nominated for the See of *Cyzicus*, although he had not been received there. At length they elected *Maximian* a Priest and Monk, who had been long in great Reputation for his Piety; having raised Monuments at his own Expence, over the Graves of pious Persons. However, he was neither a Man of Letters, nor versed in Business. He was the more acceptable to the Pope's Legates, as he had been educated in the *Roman Church*. He was ordained on *Sunday*, the twenty fifth of *October*, in the same Year 431, four Months after the Deposition of *Nestorius*.

THE Bishops who were assembled in Council for this Ordination, immediately after gave no Notice of it to the Pope and *St. Cyril*, and the other Bishops of the great Sees, according to Custom. There remains none of these Letters, but that which was directed to the Bishops of *Epirus*, whom the *Schismatics* would have imposed on, as on the rest, by making them believe that they communicated with the Council of *Epbesus*. The Council of *Constantinople*, for their greater Security, sent to them the Letter of the Council of *Epbesus*, wherein were the Names of the *Schismatics*. We have also a private Letter written from *Maximian* to *St. Cyril*, wherein he desires the Assistance of his Prayers, and Advice; and the Answers of *St. Cyril*, both to the Council and *Maximian*, wherein he explains the Article of Faith concerning the Incarnation, and again anathematizes *Apollinarius*.

XI. THE Letters to Pope *Cælestine*, upon the Ordination of *Maximian*, were carried by the Priest *John*, and the Deacon *Epictetus*; who arrived at *Rome* about *Christmas*. About which Time also the Pope wrote to the *Gallican Bishops*, in Defence of *St. Augustine*; whose Doctrine some Priests of *Gaul* did still attack even after his Death. *Prosper* and *Hilarius*, who had wrote of it to *St. Augustine*, went to *Rome*, and complained to the Pope *St. Cælestine*, which occasioned his writing this Letter. It is directed to *Venerius*, Bishop of *Marseilles*, *Leontius* of *Frejus*, *Marinus* of *Auxone*, *Arcadius*, *Filtanius*, and the rest of the Bishops of *Gaul*. The Pope upbraids them severely for their Negligence, in not having put a Stop to this Scandal. The Priests, saith he, ought not to usurp your Right of Preaching; your Silence upon this Occasion, is suspected as a Connivance, and we should be our selves suspected, if we held our Peace. All who teach wrong, ought to know, that they would do better to learn. What do you do in the Church, if they have Authority to preach? It would not be thus, were it not that some Bishops are ignorant of their Privileges, because they have been but lately taken from among the Laity. Coming to *St. Augustine*, he

Letter of Pope
St. Cælestine,
in Behalf of
the Doctrine
of St. Au-
gustine.
Sup. xxiv.
n. 58, 59.
Tom. 2. conc.
p. 1611.
Cælest. ep. 1.

he speaketh thus ; *Augustine* of holy Memory, hath always been in Communion with us, on Account of his Merit, and whose Reputation has never been blasted by the least Suspicion : His Knowledge was so great, that I very well remember, that my Predecessors did look upon him as one of the chief Doctors of the Church, and he was generally beloved and honoured : Wherefore you ought to oppose and silence such as blast his Memory.

To this Letter of Pope St. *Celestine*, are added nine Articles concerning Grace, cited as Part of the said Letter, in the Beginning of the following Century.

THESE Articles are preceded by an Advertisement, importing, That some who boast that they are *Catholicks*, and who anathematize *Pelagius* and *Celestius*, do nevertheless speak against our Masters, as if they had proceeded farther than was necessary, and declare openly, that they do not approve what the Holy See hath determined. Wherefore it was thought necessary to examine into what the Popes have already decided, concerning Grace, in Opposition to the criminal Defenders of Free-will ; adding thereto, some Sentences passed by the Councils of *Africa*, which the Popes have adopted, by giving their Approbation to them.

1. BY *Adam's* Sin, all Men have lost the natural Power and Innocence ; and no Man can get out of the Abyss, whereinto this Fall hath precipitated him by Free-will, if the Grace of GOD doth not lift him up. 2. No Man is good of himself : He who only is good, must communicate himself to him. 3. No Man, though renewed by the Grace of Baptism, is able to overcome the Assaults of the Devil, and the Lusts of the Flesh ; unless he receiveth daily Assistance from GOD, to persevere in a good Life. These three Articles are taken out of the Letter written by Pope St. *Innocent*, to the Council of *Carthage*, in 417. In the first, we are to understand by the natural Power, that which Man enjoyed in his Original Uprightness. 4. No Man maketh a good Use of his Free-will, but by the Grace of JESUS CHRIST, which is taken out of the Letter of the aforesaid Pope, to the Council of *Milevis*. 5. All the Desires, Works, and Merits of the Saints, are to be referred to the Glory of GOD, because none is well-pleasing to him, but by the Gifts which he hath received from him. This is taken out of the Letter of Pope *Zosimus*, directed to the Bishops throughout the World. The Reflection of the Bishops of *Africa* being added thereto. 6. GOD worketh so in the Hearts of Men, and even upon our Free-will, that holy Thoughts, pious Intentions, and the least Motion towards a good Inclination, proceed from GOD ; for if we are able to do any good Thing, it is through him, without whom we are able to do nothing. This is out of the same Letter of Pope *Zosimus*, which is lost. 7. The Grace of JESUS CHRIST, whereby we are justified, doth not only serve for the Remission of such Sins as have been committed, but to assist us against the committing of more : Not only by making us understand the Commandments, that we may know what we are to desire, or avoid, but by making us love, and enabling us to perform what we know we ought to do ; and not only to perform it more easily, but absolutely to perform it. This is out of the third, fourth, and fifth Can-

A.D. 431. nons of the Council of *Carthage*, holden on the first of *May*, in the Year 418. 8. We learn also, what we are to believe, by the Prayers appointed by the Apostles throughout the World, and observed with Uniformity, throughout the *Catholick Church*; wherein it is petitioned that Faith may be granted to the *Infidels*, *Idolaters*, *Jews* and *Hereticks*; Charity to *Schismatics*, Repentance to Sinners, and that the *Catechumens* may receive the Blessing of Baptism. These Prayers are not empty Forms, since the Effects of them are visible, in the Conversion of many Persons, for which Thanks are returned unto *GOD*. 9. The Ceremonies of Exorcisms and Breathing, observed by all the Church, to prepare as well Children, as those of riper Years for Baptism, clearly prove, that she believeth them all to be in the Power of the Devil.

WE must therefore confess, that the Grace of *GOD* preventeth the Merits of Man: That it doth not take away Free-will; but delivereth, enlighteneth, rectifieth, and healeth it. *GOD* is willing, such is his Goodness, that his Gifts should be our Merits, and granteth an eternal Reward to them; he worketh in us both to will and to do according to his Pleasure; but his Gifts are not idle in us: We co-operate with his Grace, and if we find any Remissness proceeding from our Weakness, we immediately have Recourse to him. As to the more deep and difficult Questions which have been discussed at large, by those who have opposed the *Hereticks*, we do not despise them, but need not to treat of them. It suffices us, that we have declared what we believe to be essential to the *Catholick Faith*.

XIII. St. Patrick in Ireland. Sup. xxv. n. 15. Bolland. 17. Mart. 10. 7. p. 522. 6, 7.

THE Pope St. *Cælestine*, having received an Account of the Death of St. *Palladius*, whom he sent into *Scotland*, substituted St. *Patrick* in his Place, ordained him Bishop, and sent him to preach the Faith in *Ireland*. St. *Patrick* was then about fifty five Years old, being born about the Year 377, in *Scotland*, in the Territory of the City of *Aclud*, now called *Dunbritton*. Being sixteen Years of Age, he was carried Captive into *Ireland*, where he continued five or six Years, during which he learned the Language, and Customs of the Country. Some Pirates having carried him over into *Gaul*, about the Year 400, he went to the Monastery of St. *Martin*, that is, to *Marmontier*; here he received the Monastical Tonsure, and continued three Years. He returned from hence into *Great-Britain*, and afterwards passed over into *Italy*, where he spent seven Years in visiting the Monasteries in that Country, and the neighbouring Islands. He was ordained Priest, and continued three Years with St. *Senieur*, who is supposed to have been Bishop of *Pisa*. In the mean Time, he imagined that *GOD* had revealed unto him, that it was his Pleasure he should go and endeavour to convert the *Irish*: He accordingly went to *Ireland*, but did not meet with any Success, the *Barbarians* refusing to give Ear to him. Whereupon he returned into *Gaul*, and spent about seven Years with St. *Germain* of *Auxerre*, and afterwards retired into the Isle of *Arles*, that is, to *Lerins*, where he remained nine Years.

St. *Germain* advised him to take a Journey to *Rome*, which he accordingly did, and it was then that the Pope St. *Cælestine* ordained him Bishop, and sent him into *Ireland*, in the Year 432, where he preached the Gospel with

with great Success, his Zeal being supported by Miracles, and he is looked upon as the Apostle of that Island. About a Year after, he founded the Monastery of *Sabal*, near the City of *Donn*, making *St. Dunnus* his Disciple, Abbot thereof. He likewise founded the Church of *Armagh*, which is the Metropolitan See of this Country. *St. Patrick* lived a rigid and austere Life, he travelled always on Foot, till he was fifty Years old; that is, till he was made Bishop, when the Ways being very bad in *Ireland*, he was forced to make use of a Waggon. He first taught the *Irish* the Use of Letters, who had before no other publick Registers than Verses in Rhime, composed by their *Bards*, wherein their History was recorded. *St. Patrick* made two other Journeys to *Rome*, in 444, and in 445, and died about the Year 460, aged eighty three Years.

THE Letters wherein the Condemnation of *Nestorius*, and the electing of *Maximian* to the Bishoprick of *Constantinople*, were notified to the Pope *St. Celestine*, being received at *Christmas*, Anno 431. He ordered them to be read in *St. Peter's*, to confirm the Belief of the Incarnation, which is commemorated on that Festival; and being read accordingly, they were received with general Applause by the People. The Pope afterwards returned an Answer to them in four Letters, dated on the same Day; namely, on the *Ides of March*, in the Consulship of *Aetius* and *Valerius*, that is, on the fifteenth of *March*, 432. The first of these Letters is directed to the Council of *Ephesus*, that is, to the Bishops who had assisted thereat, for it was six Months since that Council had separated. The Pope therein congratulates the Fathers on their Victory over Heresy, on the Deposition of *Nestorius*, and on the Ordination of *Maximian*, whom he greatly commendeth. He saith, That he looketh upon him as the immediate Successor of *Sisinnius*, accounting the See vacant during the Pontificate of *Nestorius*; and that he hath assisted in Spirit, as well as the rest of the *Catholic* Bishops, at the Ordination of *Maximian*. He complains that *Nestorius* had returned to *Antioch*, the Bishop of which Place he had drawn over to his Party, and exhorteth the Fathers so to contrive it, that he may be absolutely removed, and sent away to some solitary Place. He afterwards proceeds to the Accomplices of *Nestorius*, and says, It is necessary to act on these Occasions with great Circumspection. If they are converted, they are allowed to return, which is not granted to them who have been condemned with the Authors of the Heresy. They in the mean Time ought to continue excommunicated and deprived of their Sees, till they declare themselves *Catholicks*: Nay, although the Emperor should have been so far imposed upon, as to have restored them. As for the Bishop of *Antioch*, if there is any Hopes of his Amendment, we desire you to write to him, that if he doth not under his Hand condemn the new Heresy, the Church will decree in Relation to him, what she is obliged to, in the Behalf of the Faith.

THE second Letter is addressed to the Emperor *Theodosius*, and commendeth his Zeal for the Faith, and approveth the Ordination of *Maximian*, whom the Pope acknowledgeth to be a Member of the *Roman* Church; but he therein insisteth chiefly on the Necessity of banishing *Nestorius*, to

A.D. 432.
March.

XIV.
Letters from
St. Celestine
to Constanti-
nople.

March 15.
To. 3. conc.
Eph. p. 3069.
p. 3. c. 20.

Ibid. c. 21.

cut

A. D. 432. cut up the Heresy by the Roots. In the Conclusion of the Letter, he re-
March 15. commends to the Emperor, an Affair of a private Nature ; namely, to con-
 firm the Will of a Lady called *Proba*, one of the Rank of the *Illustres*,
 who had bequeathed to a certain Person some Lands she had in *Asia*, on
 Condition that he should employ the greatest Part of the Income arising
 from them, towards the Subsistence of poor Clerks, and Monasteries,
 which had not been duly executed. The third Letter is to *Maximian*,
 to exhort him to reform what was amiss in the Church of *Constantinople*,
 and to follow the Example of *John* in his Preaching ; of *Atticus*, in being
 watchful against the *Hereticks*, and to imitate the holy Simplicity of *Sisinnius*.
 He particularly exhorts him to oppose the Errors of *Cælestius*, that is, of
Pelagius, whose Followers were constantly renewing their Endeavours, to
 reinstate themselves in their former Condition. The fourth Letter was di-
 rected to the Clergy and People of *Constantinople*. The Pope therein sets
 down the whole Progress of the Matter, from the Beginning to the End ; as
 the Danger they had been in, the Uneasiness which it gave him, the Zeal of
St. Cyril, and his Endeavours to reclaim *Nestorius* ; the several Steps he had
 himself taken, and how *Nestorius* desired a Council to be called where he durst
 not afterwards appear : And lastly, how he endeavoured to support himself
 by the Assistance he sought among the *Pelagians*. The Pope afterwards
 exhorteth the Church of *Constantinople* to give Ear to *Maximian*, who
 would preach to them none but the antient and primitive Doctrine which
 he had learnt in the *Roman* Church, and to continue stedfast in the Faith.
 These four Letters were carried by the Priest *John*, and the Deacon *Episte-*
tus, who had been sent to *Rome*, with those of *Constantinople* ; and as
 they arrived at *Rome* at *Christmas*, they must have come back to *Constan-*
tinople about *Easter*, which in that Year 432, fell on the third of *April*.

p. 1071. D.

XV.
 Death of
 St. Cælestine,
 Sixtus the
 third Pope.
 Sup. lib. xxiv.
 n. 32. xi.
 Retract.
 c. 11.

Chr. Prosp.
 & Marcel.
 Sup. lib. xxiii.
 n. 57.

THE Pope St. *Cælestine*, lived but three Weeks beyond the Date of these
 Letters, and died on the sixth of *April*, in the same Year, having held the
 Holy See nine Years and ten Months. It is said, that he instituted the
 singing of Psalms before the Sacrifice of the Mass ; whereas, before his
 Time, they only read the Epistles of *St. Paul*, and the Gospel ; by which
 is meant, very probably, that he instituted the singing of the Psalm of
 the *Introitus*, agreeably to what is recorded by *St. Augustine*, viz. that in
 his Time, they began at *Carthage* to sing Psalms at the Offertory, and
 at the Communion. St. *Cælestine* dedicated the *Basilica* of *Julia*, where
 he offered a great deal of Silver Plate, as he did also to *St. Peter* ; the
 whole amounting to 1136 *Roman* Pounds, that is, 1704 Marks, in Value
 51120 Livers. St. *Cælestine* ordained at three several Times, in *December*,
 thirty two Priests, twelve Deacons, and forty six Bishops. He was inter-
 red in the Burying-place of *Priscilla* ; and after a Vacancy of twenty Days,
Sixtus the third of that Name, and a Native of *Rome*, was appointed his
 Successor in the Holy See, being ordained on the twenty sixth of *April*, in
 432, and sat there about eight Years. He was a Priest of the *Roman*
 Church, and the same to whom *St. Augustine* had written the celebrated
 Letter concerning Grace.

ST. *Sixtus* was ordained with a general Consent and Approbation, two A.D. 432; Eastern Bishops being present at this Ceremony; *Hermogenes* of *Rinocorura* in *Egypt*, and *Lampetius* of *Cassium*, sent by the Bishops who had assisted at the Council of *Ephesus*, together with recommendatory Letters from St. *Cyril*. St. *Sixtus* charged them with his Answers to St. *Cyril*, and the other Bishops, although he had already sufficiently declared his Opinions, by the Letters which he had delivered to the Clerks of the Church of *Constantinople*, and to a Deacon of St. *Cyril's*. The two Letters which he sent by the Bishops *Hermogenes* and *Lampetius*, are extant: The first was written to St. *Cyril* in particular; the second was a Circular Letter to the Bishops in general, by whom they had been deputed. It serveth two Purposes; First, To acquaint them with his Ordination, according to Custom; and Secondly, To procure a Re-union among the Churches of the East. He commendeth the Zeal of St. *Cyril*, who far from revenging, forgetting the Injuries which he had suffered, turned all his Thoughts to the restoring Peace to the Churches. The Pope declareth, That he agreeth with him, that all should be received who should be willing to return to the right Way; but that Provision ought to be made for the Supply of the Churches, of those who will not be reconciled. In Relation to *John* of *Antioch*, in particular, he declareth, That if he desires to be acknowledged as a *Catholick* Bishop, he must condemn all that hath been condemned by the Church.

AND indeed the East was very much divided. *John* of *Antioch* in his Return Home, after the Council of *Ephesus*, wrote from *Ancyra* to *Antiochus*, Præfect of the *Prætorium*, that neither he, nor any of his Party, did look upon *Maximian* as Bishop of *Constantinople*, nor any of them by whom he was ordained, or who had been ordained by him for other Churches; begging him to signify this to the Emperor and his Consistory. At *Tarsus*, *John* and his Partizans met together in Council, and again deposed St. *Cyril* and the seven Bishops, who had been at *Constantinople* to ordain *Maximian*; namely, *Arcadius*, the Pope's Legate, *Juvenal* of *Jerusalem*, *Flavian* of *Philippi*, *Firmus* of *Cæsarea* in *Cappadocia*, *Theodotus* of *Ancyra*, *Acatius* of *Militina*, and *Evoptius* of *Ptolemais*. *John* being returned to *Antioch*, convened another Council, where the Easterns did again confirm the Deposition of St. *Cyril*, and all that had been done by them, and wrote to the Emperor, declaring to him, that they abhorred the Articles of St. *Cyril*, and begged him not to suffer them to be taught in any Church.

JOHN of *Antioch* and his Council, did also suspend from their Communion, *Rabbula*, Bishop of *Edeffa*, whose Conversion we have related before. He had assisted at the Council of *Ephesus*, where he had first sided with the Easterns; but afterwards had acknowledged the Doctrine of St. *Cyril*, as the only true Doctrine, and had anathematized *Theodore* of *Mopsuestia*, and those who read his Writings: He had likewise condemned the Writings of *Andrew*, of *Samosata*, and of *Theodore* against St. *Cyril*. On the Complaints of *Andrew*, the Council of *Antioch* ordered the Bishops of *Osroene* to have no Communion with *Rabbula*, till he had been summoned and tried in a judiciary Way. About the same Time *Theodore* still

Baluz.

Coll. p. 658.

XVI.

Division in the East.

Synod. Ba.

luz. c. 38.

c. 66. 141.

174.

Socr. v. c. 34.

Liberat. c. 6.

Baluz. Synod.

c. 39.

Sup. lib. xxv.

n. 27.

Synod. 7. 34.

c. 44.

A. D. 432. still retaining his Prejudices, wrote five Books on the Incarnation, in Opposition to the Doctrine of St. Cyril, and the Council of *Ephesus*; of which there are only some Extracts remaining. He wrote also consolatory Letters to the People of *Constantinople*, a great Part of whom did always adhere to *Nestorius*.
Marc. Garn. p. 265. Aug. Theod. Baluz. Synod. c. 40. 47.

T H E Catholics, on their Part, acted vigorously against the Schismatics, being supported by the Emperor's Authority. *Firmus*, Bishop of *Cæsarea* in *Cappadocia*, came to *Tyana*, to ordain a Bishop for that Place in the Room of *Eutberius*; but Count *Longras*, sent some *Isaurians* to the Assistance of *Eutberius*, who prevailed, and took, among others, him whom *Firmus* had ordained in his Stead; who said, That he had been ordained by Force, and put on a Military Habit, and went to the Theater, staying there to behold the publick Shews. At *Marcianopolis*, the Metropolis of *Mesia*, *Saturninus* was ordained to succeed *Dorotheus*, one of the Partizans of *Nestorius*: *Plintha*, Master of the Militia, went to put him in Possession of his See, which the People earnestly opposed: He, however, at length got the Better of them, and continued Bishop of *Marcianopolis*. They would also have expelled *Helladius*, Bishop of *Tarsus*, because he refused to admit the Name of *Maximian* into the Registers. There were likewise many other Bishops forced to quit their Sees.
c. 45.
c. 40.
Conc. Constantinople, to. 4 p. 183. 230. Synod. c. 48, 49. c. 47.

T O put a Stop to these Disorders, the Emperor *Theodosius* sent for *Maximian*, and many other Bishops, who had continued at *Constantinople* after his Ordination, and advised with them on the Means to procure Peace to the Church. It is necessary, said they, to begin, by coming to an Agreement about the Faith: That *John* of *Antioch* should anathematize the Doctrine of *Nestorius*, and approve his Deposition; and that *Cyril* should on his Side forget all that has passed at *Ephesus*. The Emperor having approved this Advice, wrote a Letter to *John* of *Antioch*, wherein he saith; You shall repair to *Nicomedia* without Delay, without bringing any Bishops with you, but only some few Clerks to wait upon you. We have also sent to the most holy Bishop *Cyril*, to come thither likewise, but we would not have either of you come into our Presence, till you have seen one another, and are perfectly reconciled. In the mean Time nothing shall be done further, concerning the Depositions and Ordinations of Bishops; and all Things shall continue in their present State. The Clerks can perform the Service of the Church, till there is an entire Reconciliation. This Letter mentions Pope St. *Cælestine* as living; whereby it appears, that it was written before the News of his Death had arrived at *Constantinople*, that is, before the End of *April*, 432. The Emperor wrote at the same Time to *Acatius* of *Berrhæa*, as to the oldest Bishop of *Syria*, and who had the greatest Influence over *John* of *Antioch*: He wrote likewise to St. *Simeon* the *Stylite*, whose miraculous Course of Life gained him a great Authority. *Aristolaus*, Tribune and Notary, was ordered to deliver these Letters; and *Plintha*, Master of the Militia, was commanded to assist him with Soldiers upon Occasion.
XXVII. Aristolaus sent to procure Peace. Epist. Cyr. ad. Acac. Conc. Eph. p. 2. c. 35. ibid. c. 24.
c. 26.
c. 25.

JOHN of *Antioch* having received Notice hereof, and fearing lest he should be carried by Force to *Constantinople*, wrote to *Alexander* of *Hierapolis*, the most zealous of the *Schismaticks*, and said to him; If it depends upon me whether I should go or no, it would be necessary that we should consult together, what Answer I should return; if they intend to offer any Violence to me, we should at least bid one another farewell. Besides, my Health is so bad, that notwithstanding any Endeavours of *Cyril*, it is impossible for me to set forwards: Nay, some of my Friends have wrote me Word, that there is a Design to make an Attempt upon my Life, on the Road. I beseech you therefore, that after the Assembly which is generally held at *Cyrus*, about this Time, you would come as soon as possible, and bring with you the holy Bishop, *Theodoret*, and all such as you shall meet with. And your Pretence for coming shall be, to pay your Respects to the Master of the Militia.

ALEXANDER came accordingly to *Antioch*, with *Macarius* of *Laodicea*, *Andrew* of *Samofata* and *Theodoret*, and probably some others. They found the Reports which had been spread were groundless, that they intended to offer Violence to *John* of *Antioch*; nay, *Aristolaus* did not press him to go to *Nicomedia*, and suffered him to hold a Council at *Antioch*, where the *Easterns* drew up six Propositions, which they required *St. Cyril* to agree to. We have only the first remaining, which contained all the Substance of the rest, and imported; We adhere to the *Nicene Creed*, and the Exposition given thereof by the blessed *Atbanasius*, in his Letter to *Epictetus*. But we reject the new *Dogmas*, advanced in certain Letters or Articles, as occasioning Disturbance: Whereby they meant the Writings of *St. Cyril*, and especially the twelve Articles. *Acatius* of *Berrhaea* wrote to *St. Cyril*, to exhort him to Peace, and sent him the six Propositions. *Aristolaus* undertook to carry them himself, as he did to *Alexandria*, from whence he sent back the Answer of *St. Cyril* to *Acatius*, by an Officer called *Maximian*.

HE says therein, That the *Easterns* require what is impossible, by proposing, that he should condemn all that he had wrote before the Council of *Ephesus*. I agree, says he, That the *Nicene Creed* is sufficient, but what I have written, is only in Opposition to the new Errors of *Nestorius*; which if I should now retract, it will follow, that he hath been in the Right, and that we were in the Wrong in condemning him, and deposing him. You see then that, far from desiring Peace, they bring us back to the first Cause of this Division. They ought rather when they came to *Ephesus*, to have joined with us in condemning *Nestorius*. But suppose they did come a little too late, what hindered them from looking over the Acts, and approving what had been decided by the rest? Had we been wrong in any Particular, was it therefore fit, that they should not vouchsafe to speak to us? We had suffered the Blasphemies of *Nestorius* three Years together, and during all this Time, have used our Endeavours, and you likewise to bring him to Reason. At length the Council seeing that he persisted, even at *Ephesus*, and that he was past Remedy, obstinate and impenitent, deprived him of the Priesthood; but at the same Time the Council hath confirmed the *Nicene Creed*. For my Part, I am willing to forget all the

A. D. 432.
Synod Baluz.
c. 50.

Synod.
Baluz.

c. 55.

XVIII.
St. Cyril's
Letter to
Acatius of
Berrhaea.
c. 56.

A. D. 432. Outrages that have been offered me, out of Love to GOD, and Respect to the Emperor who desires it, and the Good of the Church; and forgive every thing as to Brethren. But it is likewise the Will of GOD and the Emperor, that they should approve the Sentence passed upon *Nestorius*, and anathematize his Blasphemies. This is the only Reason why Peace is not settled among the Churches.

A. D. because some rashly accuse me of the Errors of *Apollinarius*, *Arius*, or *Eunomius*; I declare, That by the Grace of our Saviour, I have been always Orthodox; I anathematize *Apollinarius*, and all other *Heretics*; I confess, that the Body of JESUS CHRIST is animated by a reasonable Soul; that there is no Confusion; that the divine Word is immutable and impassible, according to his Nature. But I affirm, That the CHRIST, and the LORD, only Son of GOD, is the same who hath suffered in his Flesh, as saith St. Peter. As to the twelve Articles, they relate only to the *Dogmas* of *Nestorius*, and when Peace shall be restored to the Churches, and that we can write freely, and with a Brotherly Confidence to each other, it will be easy to satisfy every Body, as to these Articles; for our Doctrine and Conduct is approved by all the Bishops throughout the *Roman* Empire, and we ought also to take Care to maintain Unity and Concord with them. Now the Tribune, *Aristolaus*, hath so pacified the Clergy of *Alexandria*, and all the Bishops of *Egypt*, who were foregrieved at what the *Easterns* have done against me, that he hath very much opened the Way for me towards an Accommodation. This was St. Cyril's Answer **Synod. c. 55.** to *Acatius* of *Berrhea*. The Pope St. *Sixtus* wrote to him also about the same Time, probably to exhort him to use his Endeavours towards this Reconciliation.

St. Cyril's Letter was received differently by the *Easterns*. *Acatius* of *Berrhea*, and *John* of *Antioch*, were satisfied with it. They thought there was nothing in it contradictory to the *Catholic* Doctrine, and that St. Cyril sufficiently acknowledged the two Natures in JESUS CHRIST, and they believed that it was best to use some Indulgence and Compliance, as to the rest. **A. C. 55.** *Acatius* wrote therefore to *Alexander* of *Hierapolis*, to come to *Antioch*, if possible, to give his Approbation of the Answer which *John*, and the other Bishops, who should be there, were to return to St. Cyril, or at least to write Word, that he approved it; he wrote also to the same Purpose, to *Theodoret*, and sent St. Cyril's Letter to both of them. *Theodoret* **c. 60, 61, 66.** approved the Doctrine contained in it, and believed that St. Cyril had forsaken the Error, which he had, as he thought, maintained in the twelve Articles; but he refused to subscribe the Condemnation of *Nestorius*, saying, That he could not condemn a Man whom he had not judged, who was Orthodox, and who had only been condemned upon some false Extracts, which had been made out of his Writings.

c. 57, 58, 64. **(5. 69.)** BUT *Alexander* of *Hierapolis*, did absolutely reject the Letter of St. Cyril, pretending that he could still perceive the same Errors therein; requiring, that he should first of all condemn his twelve Articles; and maintaining that no Compliance or Indulgence ought to be shewed in Matters of Faith. **c. 58, 64.** When I saw this Change, saith he, in *Acatius* and *John*, I wished

wished that the Earth might swallow me up ; and had I not been with-held A. D. 432. by the Fear of G O D, I would have forsaken all, and fled into the Desert : I would sooner pluck out my Right-Eye, and cut off my Right-Hand, than assent to this Impiety. He proposed, however, that two or three of the ^{c. 69.} *Easterns* might go into *Egypt*, that they might be the better certified of the Opinions of St. Cyril. *Maximian* of *Anazarba*, *Helladius* of *Tarsus*, and ^{c. 67, 68, 73, 74.} *Euthenius* of *Tyana*, were of the same Opinion as *Alexander*, and did absolutely reject the Letter of St. Cyril. *Andrew* of *Samasata*, agreed with ^{c. 59.} *Alexander* so far, as that he believed Cyril still persisted in an Error, but he believed likewise with *Theodoret*, that for the Benefit of an Agreement, ^{c. 62, 63.} they might make Use of some Indulgence, and condemn those in general who admitted two Sons, or who said that J E S U S C H R I S T was a meer Man.

J O H N of *Antioch* believed that it was sufficient, that St. Cyril should clearly condemn the Errors of *Apollinarius*, and the Confusion of the Na- ^{XIX.} tures ; wherefore, as he desired Peace, he went to *Berrbaea*, to visit the ^{Paul of Emessa at Alexandria, c. 76.} aged Bishop *Acatius*, whom they all regarded as their Father, and who did all that lay in his Power to procure an Union. After mature Deliberation, they resolved to desire *Paul*, Bishop of *Emessa*, to go into *Egypt*, to confer with St. Cyril, knowing how much better Matters would be managed by Word of Mouth. *Paul* was an aged Man, and of great Abilities, and a Person who might be confided in, and who had subscribed for *Acatius* of *Berrbaea*, at the Council of *Ephesus*. He undertook the Journey, and *John* of *Antioch* imparted this their Resolution to *Alexander* of *Hierapolis*, exhorting him to give his Approbation thereto, and remonstrating to him, that the Times would not allow of managing Matters with the utmost Severity, and having Things go absolutely ones own Way ; that there was not now any Occasion for forsaking all, and exposing ones self to Martyrdom, and that they ought rather to procure Tranquillity to the Church. *Alexander* did not relish this Proposition, and still continued rigid and inflexible, but *Dorotheus* of *Marcianopolis*, and all the other Bi- ^{c. 77. 136.} shops of *Mesia*, approved the Deputation of *Paul* ; desiring that Cyril might be obliged to acknowledge two Natures in J E S U S C H R I S T, without Confusion.

P A U L of *Emessa* being arrived at *Alexandria*, was obliged to wait ^{Cyr. ep. ad. Acat. 3. p. Conc. Eph. c. 35. Synodic. c. 80.} some Time, by Reason of a violent Fit of Sickness which had seized St. Cyril. St. Cyril afterwards had a long Discourse with him on what had passed at *Ephesus* against him ; but desiring to forget all, and proceed to something of greater Importance, he asked him, whether he brought any Letter from *John* of *Antioch* : Whereupon, *Paul* delivered him one, wherein *John* saith ; I always had a sincere Inclination for you, even before I saw you ; but these Articles have occasioned the Difference between us. We could not at first believe they were published by you, they seemed to differ so widely from the Doctrine of the Church. You have already corrected them in a great Measure, and you have given great Hopes by the Letter to *Acatius*, which much rejoiced all who love the Peace of the Church ; which when it shall be brought about, we may come to a further

A. D. 432. Eclaircissement. But what hath most rejoiced us, is, that you have favourably received the Letter of our common Father, the blessed *Athanasius*, which alone is sufficient to determine all our Differences. *John* of *Antioch* afterwards exhorted *St. Cyril* to join in his Endeavours towards a Peace, that a Stop might be put to the Anathemas and Persecutions of the Bishops on both Sides, the Division of the People, and the insulting Scoffs of the *Jews* and *Pagans*. Lastly, He recommended to him *Paul* of *Emessa*, and desired that he would speak to him with the same Confidence as to himself.

Ep. ad. Acac.
p. 1115. A.
Epist. ad.
Don. c. 38.
p. 1152. E.

Det. 25.

Conc. Eph.
3. p. c. 28.

S T. Cyril was not well satisfied with this Letter of *John* of *Antioch*, by Reason of the Reproaches contained therein, more proper to exasperate than to appease him; so that although it was a Letter of Communion, he would not receive it, and said, Will they who ought to ask us Pardon for what is passed, give us fresh Offence? I rather expected some Consolation: *Paul* of *Emessa* assured him by Oath, that they had not intended to give him any Offence, and that *John* had wrote thus, out of Simplicity and Zeal for the true Doctrine. *St. Cyril* was willing, out of Charity, to take no further Notice of it, but to be contented with this Excuse; but before he would suffer *Paul* to bear a Part in the Prayers of the Church, he obliged him to give his Declaration in Writing, that he renounced the Schism. It was drawn up in Form of a Letter, addressed to *St. Cyril*, who was present. *Paul* therein sets down, how that pursuant to the Emperor's Order, *John* of *Antioch*, and *Acacius* of *Berrhaea* had sent him to *St. Cyril*, that he hath found him enclined to an Accommodation, who hath also delivered to him a Writing, wherein the *Catholic* Faith was set down pure and uncorrupted; which was, saith he, of the greatest Importance. And because it is necessary likewise to settle what relateth to *Nestorius*, I declare, That we admit of the Ordination of the most holy Bishop *Maximian*; that we look upon *Nestorius*, late Bishop of *Constantinople*, as deposed; that we anathematize the Impieties he hath taught, and that we do sincerely embrace your Communion, according to the Exposition we have given you, touching the Incarnation of the Word, which you have received as your own Faith; the Copy whereof is inserted in this Writing. And by this Communion, we entirely put an End to the Troubles which have been occasioned by either Party, and restore the Churches to their former State of Tranquility. The Exposition of Faith is not now extant in this Declaration; but it must be the same which was afterwards inserted in the Letter of *John* of *Antioch*.

Epist. ad.
Theogn.
D. 5. p. 2.
Cyr. p. 152.
Conc. Eph.
p. 3. c. 31.

AFTER this Declaration, *Paul* was admitted to bear a Part in the Prayers of the Church, and took his Place, as Bishop, in the great Church of *Alexandria*. He likewise made a Discourse to the People, *St. Cyril* being present, on *Christmas*-day, the twenty fifth of *December*, and according to the *Egyptians*, on the twenty ninth of *Choiac*, in the same Year 432, he begun by proclaiming Peace with the Angels; afterwards, entering upon the Mystery commemorated on that Day, he said plainly, *Mary*, Mother of *God*, brought forth *Emmanuel*. Whereupon the People cried out, This is the Faith; it is the Gift of *God*: O Orthodox *Cyril*! this is what we desired to hear. Whosoever saith not so, let him be anathematized.

Paul

Paul of *Emessa* proceeded; Whosoever saith not, or thinketh not so, let A. D. 432. him be anathematized, and cast out of the Church. He resumed his Discourse, and continuing to explain the Mystery, he proceeded so far as to say; For the Concurrence of the two perfect Natures, I mean, of the Divinity, and of the Humanity, hath formed one only S O N, one only CHRIST, one only L O R D. At these Words, the People interrupted him a second Time, crying out; You are welcome, O Orthodox Bishop, worthy of *Cyril*, Gift of G O D! *Paul* concluded his Sermon in few Words, anathematizing expressly those who said, that there were two S O N S, or that *Emmanuel* was a meer Man; and extolling the Confession of *St. Peter*, who Math. xvi. acknowledgeth one only S O N of the Living G O D. Afterwards he left off, 16. that *St. Cyril* might speak according to Custom.

PAUL of *Emessa*, not having had Time enough to explain himself, Ibid. c. 32. on that Day, preached a second Time in the great Church of *Alexandria*, eight Days afterwards; namely, on the sixth of *Tibi*, answering to the first of *January*, in 433. This Sermon was longer, and therein he explained exactly the Mystery of the Incarnation, in Opposition to the Errors of *Nestorius* and *Apollinarius*. The People interrupted him again two several c. 33. Times, by their Applauses and Acclamations; and *St. Cyril* afterwards made a short Sermon on the same Subject.

PAUL would have had the Declaration which he had given in Writing, Cyr. epist. served for *John* of *Antioch*, and all the Bishops of the East, as being made ad. Acac. in their Name; and that nothing farther might have been required of Mel. p. 1116. them. But this *St. Cyril* opposed, maintaining, that the Declaration of *Paul* served him only; and peremptorily insisted, that *John* of *Antioch* should give his Declaration likewise, in Writing. *St. Cyril* also remained Epist. ad. inflexible, as to the four deposed Bishops, upon whose Restoration *Paul* Theogn. had insisted from the very Beginning. These were *Helladius* of *Tarsus*, p. 1173. C. *Eutherius* of *Tyana*, *Himerius* of *Nicomedia*, and *Dorotheus* of *Marcianopolis*. *St. Cyril* declared he would never give his Assent to it, neither were they included in the Peace.

St. Cyril and *Paul* of *Emessa*, drew up together the Declaration that Epist. ad. *John* of *Antioch* was to sign, and sent two of his Clerks with it, with a Let- Theogn. to. ter of Communion for him; but he forbade them to deliver the Letter of 5. P. 153. Communion to him, before he had signed the Declaration. The two Clerks went along with the Tribune *Aristolaus*, who returned to *Antioch*, being tired with the Tedioufness of this Negotiation. He promised *St. Cyril* with an Oath, that the Purpose of the Declaration should not be frustrated: And if Bishop *John*, added he, will not subscribe it, I will go straight Way to *Constantinople*, and will tell the Emperor, that it is not the Fault of the Church of *Alexandria*, that Peace is not made, but of the Bishop of *Antioch*. This Writing contained the Approbation of *Nestorius*'s Deposition, and the Condemnation of his Tenets.

In the mean Time, *St. Cyril* acted powerfully at *Constantinople*, that XX. the Court might order *Aristolaus* to hasten the Conclusion of this Negotia- St. Cyril ne- tion, and *John* of *Antioch* to give up *Nestorius*. *St. Cyril* wrote to this gotiates at Constantino- Purpose, to *St. Pulcheria*, to *Paul* Præfect of the Chamber, to *Romanns* ple. ep. Epiph. Cham- Synodic. c. 203.

A.D. 433. Chamberlain, to two Ladies, *Marcella* and *Droseria*; and he sent them also Blessings, that is, Presents, as he did likewise to another Praefect, called *Chrysoletes*, who did oppose the Interest of the Church, and caused him to be solicited to desist, by two other Officers, to whom he also sent Presents. This appeareth from a Letter of *Epiphanius*, Archdeacon, and *Syncellus* of St. *Cyril*, to *Maximian* of *Constantinople*, wherein he presses him to negotiate on his Side, that the Business may be brought to a Conclusion. Entreat, saith he, The Empress *Pulcheria*, to write positively to *John*, that there be no more Mention made of that impious Person, that is, of *Nestorius*: And that *Aristolaus* be also written to, to press him. Entreat the holy Abbot *Dalmatius*, that he send to the Emperor, with dreadful Imprecations, and to the Officers of the Chamber, that there be no more Mention made of *Nestorius*: Desire also the holy *Euthyches* to contend for us. This is the same who was afterwards the Arch-heretick. *Epiphanius*, adds, You will see by the Memorial subjoined, to whom Presents have been sent, and how much the holy Church of *Alexandria* hath done for you; for our Clerks are grieved, that it should be stripped on account of these Troubles, and that it should owe to the Count *Ammonius* fifteen hundred Pound Weight of Gold, besides what has been sent from hence; and he hath been written to likewise, to give Presents at the Expence of your Church, to such as you shall know to be covetous, that they may not over burthen the Church of *Alexandria*. Entreat *Pulcheria* to displace *Chrysoletes*, and put *Lausus* in his Room, to lessen his Power; otherwise we shall always be hardly used. This Letter acquaints us with part of what passed at *Constantinople*.

Epist. to. s.
op. Cyr.
p. 152.

Sup. n. 12.

SOME in that City murmured, because the Reconciliation was begun, and spread a Report, that St *Cyril* had recanted, and condemned what he had written against *Nestorius*. For the *Nestorians*, who were willing to return, did give this Interpretation to his Letter to *Acatius* of *Berrbaea*. This obliged St. *Cyril* to write to the Priests, *Theognostus* and *Charmosinus*, and to the Deacon *Leontius*, *Apocrisarii* at *Constantinople*, that is, his Agents who solicited at the Court, the Affairs relating to his Church. He gives them an Account of all that had passed till that Time, beginning with the Letter that *Acatius* of *Berrbaea* had written to begin the Negotiation; and concludes in these Words: Do not let any Body be concerned; I am not so void of common Sense, as to anathematize what I have written. I persist in the same Opinions, for they are sound, and agreeable to the Scriptures, and the Faith of our Fathers.

XXI.
John of An-
tioch recon-
ciled.

Conc. Eph.
p. 3. c. 30.

JOHN of *Antioch* at length submitted, and wrote a Letter to St. *Cyril*; wherein he saith, That for the good of the Church, and to comply with the Emperor's Orders, he hath commissioned *Paul* of *Emessa* to conclude a Peace, and to deliver in his Name, the Exposition of Faith which they had agreed on; it was as follows: As to the Virgin *Mary*, Mother of *God*, and the Manner of the Incarnation, we are obliged to say, what we think of them, not to add any thing whatsoever to the *Nicene Creed*; or to pretend to explain the ineffable Mysteries, but to stop the Mouths of those who are desirous to attack us. We declare then, That our *LORD JESUS CHRIST* is the only Son of *God*; perfect *God*, and perfect Man, composed

composed of a reasonable Soul and a Body; begotten of the Father before A. D. 433. of Worlds, according to the Divinity, and the same conceived in the latter Days, for our Salvation, by the Virgin Mary, according to the Humanity; the same Consubstantial to the Father, according to the Divinity, and Consubstantial to us, according to the Humanity, for the two Natures have been united: Wherefore, we confess one CHRIST, one SON, one LORD, according to the Notion of this Union, without any Confusion. We confess, that the holy Virgin is Mother of GOD, because the Word of GOD was Incarnate, and made Man, and by the same Conception, hath united to him the Temple which he assumed from her. As to the Expressions in the Evangelists and the Apostles, touching our LORD, we know that the Divines explain some of them in common, as belonging to one Person, and others separately, as belonging to two Natures; ascribing to JESUS CHRIST such as are worthy of GOD, according to his Divinity, and the meanest according to his Humanity.

HAVING received this Confession of Faith, we have agreed, in order to procure universal Peace to the Church, and take away all Scandal, to lay upon Nestorius, late Bishop of Constantinople, as deposed; and we anathematize the evil and prophane Novelties of Words introduced by him, and never heard of before; because our Churches preserve the sound and right Faith, as well as your Holiness. We do likewise approve the Ordination of the most holy Bishop Maximian, in the Church of Constantinople, and we are in Communion with all the Bishops in the World, who keep and teach the pure and Orthodox Faith.

PEACE being thus made, St. Cyril declared these glad Tidings to his People, in a short Sermon, which he preached on the twenty eighth of Pharmouthi, in the first Indiction, that is, on the twenty third of April, in 433. He afterwards caused the Letter of John of Antioch to be read in the Church, and his Answer which he sent by Paul of Emessa. Besides Testimonies of Joy, and Expressions of Friendship, it contained also the Declaration of John of Antioch, and some Explanations of St. Cyril, as to his Doctrine, to remove all the Scruples of the Easterns. I am accused, saith he, of affirming, that the sacred Body of JESUS CHRIST was brought from Heaven, and not taken from the holy Virgin; how can this be imagined, since almost our whole Dispute has turned upon my maintaining, that she is Mother of GOD? How could she be so, and whom could she have brought forth, if this Body had came from Heaven? But when we say, That JESUS CHRIST came down from Heaven, we speak in the same Manner as St. Paul, who saith; *The first Man was of the Earth, earthly, the second Man was from Heaven: And as our Saviour himself; No Man hath ascended up to Heaven, but he who came down from Heaven, the Son of Man.* For although it be properly the Word, who came down from Heaven, the Man likewise is said to do so, because of the Unity of Person. Conc. Eph. P. 3. c. 29. Ibid. c. 34. p. 1108. E.

THE other Reproach was, of admitting a Commixtion or Confusion of the Word with the Flesh. I am so far from it, says St. Cyril, that I believe a Man must have lost his Senses before he can entertain such an Imagination, 1 Cor. xv. 47. John iii. 13. p. 1109. D.

A.D. 433. tion, and ascribe to the divine Word the least Appearance of Change. He continueth always what he is, without Alteration. We do also all acknowledge, that he is impassible, although he ascribeth to himself the Sufferings in the Flesh; as St. Peter said so wisely, **JESUS CHRIST** having suffered in his Flesh, and not in his Divinity. He further declares, That he follows in all Things the Doctrine of the Fathers, especially of St. *Athanasius*, and the *Nicene Creed*, without altering a Syllable of it, as having been dictated by the **HOLY GHOST**, and concludes in these Words; Having learnt that some have corrupted the Letter of our Father *Athanasius* to *Epiſtetus*, to the Prejudice of many, we thought it necessary to send you a Copy thereof, taken from other old Copies of it, which we have in our Hands.

p. 1112. C. **Ep. ad. Acar. Mel. in fin.** **THE** Reason of this was, that *Paul* of *Emessa*, in Discourse with St. *Cyril* on the Faith, asked him very seriously, if he agreed to what St. *Athanasius* had wrote to *Epiſtetus*. Have you this Letter, answered St. *Cyril*, without any Alterations? For the Enemies of the Truth have changed a great deal of it: For my Part, I wholly agree to it, in all Respects. I have the Letter said *Paul*, but I would willingly be assured by the Copies that you have, whether it be falsified or not. Whereupon he took the old Copies, and having compared them with those which he brought with him, he found that they had been corrupted; and desired St. *Cyril* to give him Copies of his, and send them to *Antioch*.

XXII. **The Consequents of this Reconciliation.** **Baluz. Synodic. c. 86, c. 87. c. 2.** **JOHN** of *Antioch* hearing the News of this Agreement, imparted it to *Theodoret*, promising he would more clearly inform him after the Arrival of *Paul* of *Emessa*, who was set forwards on his Return from *Egypt*: But this Accommodation was suspected by *Theodoret*; and before he would hear any Mention of it, he required, that they who had been deposed for that which he esteemed the good Cause, should be restored to their Churches. *John* of *Antioch* afterwards wrote to all the Bishops of the *East*, to acquaint them with the News of this Peace: We are, says he, of the same Opinion, *Cyril*, and we; we preserve the same Faith. There is no Difference between us, nor any Reason to suspect any, since the Letter which he has written to me; all is therein clear and agreeable to our Propositions. He approveth and commendeth our Expressions, and lays open the Traditions of the Fathers, which were in Danger, as I may say, of perishing from among Men. He teacheth clearly the Difference of the Natures, with the Identity of Person in the Son of **GOD**; so that he ought to satisfy all those who are well enclined, and cover the Incredulous with Confusion, who set on Foot again the Error of *Apollinaris*. I send you the very Letter of *Cyril*, being that which satisfied us; as likewise that which I have written to him, to the End that you may see, that I have done nothing scandalous or vile in this Agreement.

c. 91. **ARISTOLAUS** having thus happily concluded his Negotiation, returned to *Constantinople*, with a Letter from *John* of *Antioch* for the Emperor, declaring to him, that Peace was made, and that St. *Cyril* and he are satisfied with each other; that he approveth the Ordination of *Maximian*, and the deposing of *Nestorius*, and anathematizes this pernicious Doctrine.

Doctrine. We entreat you, adds he, to restore perfect Joy to the World, A. D. 438. of which not any City should be deprived; give Orders that the Bishops, who have been expelled their Sees during these Troubles, be restored, and that no Mark or Remembrance may be left of past Animosities. You have Examples thereof, and in Cases of the like Nature, the former Bishops have been restored to their Sees, and they who had been ordained during the Troubles, have forbore to perform any Function, till after their Death. *John of Antioch* seems to have written in this Manner, to satisfy *Theodore* c. 37. and some others, who would not accept of Peace, till the deposed Bishops were restored.

John of Antioch wrote likewise a Letter of Communion in his own Name, and in that of the other Bishops who were with him, directed to the Pope *St. Sixtus*, *St. Cyril*, and to *Maximian of Constantinople*; wherein he approveth the Sentence passed by the Council of *Ephesus*, against *Nestorius*: Accounteth him deposed, and anathematizes his impious Tenets; approveth the Ordination of *Maximian*, and professeth to be in Communion with all the *Catholic* Bishops in the World. *St. Cyril* wrote on his Side to the Pope *St. Sixtus*, and to *Maximian of Constantinople*, to acquaint them with this Accommodation. Conc. Eph. p. 3. c. 27. Ibid. c. 41. init. c. 39.

St. Cyril's Letters arrived first at *Rome*, the Pope being at that Time assembled in Council with the Bishops, who were come to solemnize the Anniversary of his Ordination. All the People were met together in *St. Peters*, when this happy News was published there. The Pope wrote congratulatory Letters to *St. Cyril*, and to *John of Antioch*, to both at the same Time; namely, on the fifteenth of the Calends of *October*, in the fourteenth Consulship of *Theodosius*, *Maximus* being his Colleague; that is, on the seventeenth of *September* 433. Now *St. Sixtus* was ordained in the twenty sixth of *April*; so that the Bishops must not have come till after the Day, or the Council must have lasted a long Time. In the Letter to *St. Cyril*, the Pope declares, that he does not believe that *John of Antioch* did ever follow the Error of *Nestorius*, but that he only suspended his Judgment. c. 41. c. 41. 42. p. 1177. A.

THERE were some who followed the Opinions of *Nestorius* in *Spain*, who would not suffer it to be said, that *God* was born, and affirmed that he was meer Man, who was born of the Virgin, and suffered upon the Cross. Two of the faithful, whose Names were *Vital*, and *Tonantius*, or *Constantius*, having brought what Arguments against them they were able, in order to refute their Opinions, wrote therefore to *Capreolus*, Bishop of *Carthage*, to instruct them in this Point. *Capreolus* replied in a long Letter, where he at first takes Notice to them, that this Heresy hath been condemned in the *East*, by the Council of *Ephesus*; but still he explains the *Catholic* Faith, as to this Mystery, and the Necessity of believing the Unity of Person in *JESUS CHRIST*. Edit. Sirm. an. 1630.

THE same Heresy was likewise refuted in *Gaul*, by *Vincent of Lerins*, in his *Cautions* against Heresies, written about the same Time. For he says, towards the End of the second of them, that about three Years are passed since the holding of the Council of *Ephesus*. *Vincent* was Brother to XXIII. Writing of Vincent of Lerins.

A. D. 433. *St. Lupus of Troyes*, and having passed part of his Life in the secular Warfare, (by which is probably meant his having been in publick Employments) he retired to the Monastery of *Lerins*; where making good Use of his Leisure, he wrote for his own Use two Tracts, containing excellent Rules to secure ones self from being corrupted by any Heresy. He herein conceals his true Name under that of *Peregrinus*, signifying a Stranger. His fundamental Maxim is, to adhere to the Authority of the divine Law, and in the next Place to the Tradition of the *Catholic* Church. The Scripture is not sufficient, because it is variously expounded, and every *Heretic* pretends that it is the Rule of his Faith. It is therefore of the *Catholic* Church that we are to learn the true Meaning of it; and in the Church it self we are to keep what hath always been delivered in all Parts, and by all Men; for this is what is properly called *Catholic*, that is, universal. So that when a Part of the Church breaks off Communion with the rest, we are to prefer the Body to this divided Member; and if Endeavours are used to infect the Church with a new Error, we are to follow the Doctrine of the Antients. We are to consult the approved Doctors, who have lived in different Places, and in different Ages in the Communion of the Church, and look upon that as certain, which hath been taught by all clearly, unanimously, and without Variation.

He afterwards gives Instances of what he had advanced, in the *Donatists*, who separated from the rest of the Church, and the *Arians*, who had seduced or oppressed almost all the Bishops of the *West*: The *Donatists* were opposed by the Majority, and the *Arians* by all the antient Fathers. He insists chiefly upon this Maxim; that it is never lawful to introduce any new Tenet in Religion, and when God permitteth any considerable Persons in the Church to teach any Novelty, it is to make Trial of our Faith. He cites *Nestorius* as an Example of this last Case, who had gained, said he, the Esteem of the Bishops, and Love of the People; who preaching daily, confuted the *Jews*, *Gentiles*, and *Hereticks*, although what was in him was more wonderful than profitable; neither did he produce Effects suitable to his Reputation. He produces also the Examples of *Photinus* and *Apollinarius*, and explains the Errors of all three of them, which he briefly refutes, more particularly establishing the Unity of Person in *JESUS CHRIST*, in Opposition to *Nestorius*, not, however, in the least contradicting the Distinction of the Natures. In God, saith he, There is one Substance in three Persons; in *JESUS CHRIST* two Substances and one Person. He observes that some made a wrong Use of the Word Person, taking it in the Original Sense of the *Latin* Word, for a fictitious Person, or Character, like those introduced upon the Stage. So that when they said that God was made Man in Person, *per personam*, they meant in Appearance, relapsing into the Errors of the *Manichees*.

AFTER this Digression, he likewise cites the Examples of *Origen* and *Tertullian*, to prove that one can never rely on the Authority of any one particular Doctor; and repeats his Maxim of adhering stedfastly to the Doctrine of the Antients, and excluding any Novelty which is the Characteristick of Heresy; since the Christian Doctrine is not of human

human Invention, but a Trust which GOD hath deposited with his Church. Not, saith he, but that it may be permitted, and is even profitable to unfold this Doctrine; but this only to clear and establish it, without making any Alteration in it, to write briefly the Tradition, and by a new Word to express the antient Faith. He afterwards observes the different Ways of opposing different Heresies, both the old ones, and such as had been newly started. This is what is contained in the first Caution of *Vincent of Lerins*. In the second, the former Rules were applied, and how the Authorities of the Fathers were to be made Use of, were explained by the Example of the Council of *Ephesus*. But the second Tract was stolen from *Vincent*, before he had wrote it out fair, and he contented himself with recapitulating at the End of the first, all that he had said; concluding with the Authorities of the two Popes, *St. Sixtus* and *St. Celestine*, against *Nestorius*. A. D. 433. P. 357. P. 359. P. 362. P. 307. Gennad. Catal. c. 63.

ALTHOUGH *Vincent* frequently mentions in this Work, the *Pelagians* as *Hereticks*, who had been condemned; he is nevertheless suspected to be the same *Vincent* who was Author of the Objections to which *St. Prosper* wrote a Reply. This Suspicion is grounded upon the Agreement of the Name, and his being a Neighbour to *Cassian*, and the other Priests of *Marseilles*, who about the same Time attacked the Doctrine of *St. Augustine* upon Grace, as dangerous, and carrying the Point too far, by the Consequences which they drew from them. These pretended Consequences are included in sixteen false and scandalous Propositions, which amount to this; that GOD will not save all Mankind; that he hath predestinated the greater Part to be damned; that it is impossible these should be saved, and that GOD is the Author of their Sins. *St. Prosper* answered to each of them in particular, shewing how much the Doctrine of the Church differed from this. He saith among other Things, That the Predestination of GOD doth not cause the Fall of any Man, and that he doth not forsake him, who is to leave him, till he is forsaken by him; on the contrary, he often hindereth him from leaving him, or causeth him to return after he hath left him. XXIV. Writings of St. Prosper. Ad. 12. Ad. 14.

St. Prosper likewise replied to fifteen Articles, proposed by those of *Gaul*, in Opposition to the Doctrine of *St. Augustine*, which came to much the same Sense as those of *Vincent*. Namely, that Predestination imposes a fatal Necessity upon Men of Sinning. That Free-will is nothing, that GOD will not save all Men, and that *JESUS CHRIST* did not die for all. *St. Prosper* having replied to each of these Objections, repeats them all in the Conclusion, giving an Account of each in particular. He saith likewise in this Work, That they who fall, are not forsaken by GOD, to the End that they may forsake him; but they have left him, and have been left; and by their own Will, are changed from good to bad. And afterwards, if GOD causeth him to fall, who is in a good Course, he then rendereth Evil for Good, and unjustly punisheth what he causeth to be done. Can any thing be more absurd or senseless, than such a Thought? And further; although the Almighty Power of GOD might have granted to those who were fallen, Power to have stood, however, his Grace hath not left them, before they have left it. Again, he who says, That some just Men are deprived of their Ad. 3. Ad. 12.

A.D. 433. Obedience, has a bad Opinion of the Goodness and Justice of God. He maintaineth that it may be said, That all Men are not called to Grace, since there are Nations to whom the Gospel hath not yet been preached; and Children who die before they have been baptized. God however taketh Care of all Men, and there is none whom he doth not warn, whether by the preaching of the Gospel, or the Testimony of the Law, or by Nature it self. But Men are to be charged with their Infidelity, and their Faith is to be attributed to the Gift of God. Although JESUS CHRIST died for all, his Death however is only profitable to those to whom it is particularly applied. The Priests *Camillus* and *Theodore* sent from *Genoa* to *Prosper*, nine Passages which they had taken out of *St. Augustine's* Book of Predestination, and out of that on Perseverance, which they scrupled; and he shewed them in his Answers, that every thing contained in these Books, was exactly *Catholick*.

But the chief Work of *St. Prosper*, in Defence of *St. Augustine*, is the Book against the *Collator*, that is, against the *Cassian* Author of the *Collations*, or *Conferences* which he wrote about the Year 432; since he saith, That it is above twenty Years since the Church hath fought against the *Pelagians*, under the Conduct of *St. Augustine*; which may be supposed to be said of his first Works, addressed to *Marcellinus* in 412. *St. Prosper* examines in this Treatise, twelve Propositions of *Cassian*, taken out of the thirteenth Comparison; wherein the Abbot *Chæremôn* is the Speaker. The first Proposition is *Catholick*, laying it down as a Rule, that God is the Original, not only of every good Work, but likewise of every good Thought: In the other Propositions, *Cassian* favours the Errors of the *Pelagians*; pretending that many come to Grace without Grace: That Man may sometimes of himself be enclined to Virtue: That both these Opinions are authorized by Scripture; that Free-will contributeth as much to our Salvation, as Grace; that *Adam* by his Sin did not lose the Knowledge of Good; that all the Merits of the Saints ought not to be referred to God; so that the Evil should only be attributed to Nature; that every Soul hath naturally Seeds of Virtue in it: Lastly, That God wholly procureth the Salvation of some, and is only assisting to others. In all these Particulars, *St. Prosper* sheweth, that *Cassian* inclines to the Opinions of the *Pelagians*, and contradicts himself. He concludes this Work, with wishing that the Pope *St. Sixtus* would drive away the concealed *Pelagians*, as his Predecessors had done those who were avowedly such; declaring that he is willing to bear charitably with them, while they are not separated from the Church. *Cassian* did always continue in its Communion, and although this Censure be very just, his *Conferences* have nevertheless, as well as his other Books, been always perused by the Monks, and other pious Persons, by Reason of the holy Doctrine, and the sublime and spiritual Discourses contained in the other Parts of them.

XXV.
Writings of
Mercator.

MARIUS Mercator wrote also about the same Time, his Book of Annotations. Having received the Books of *Julian* against *St. Augustine*, together with *St. Augustine's* Answers: He made Remarks on several Passages of *Julian*, to expose his Errors, and afterwards collected them together at the

the Desire of a Priest called *Pientius*. He puts before it, a short Adver-^{A. D. 433} tisement to the Reader, wherein he briefly unfolds the State of the Question, and gives the History of this Heresy, which he says was first broached by *Theodore* of *Mopsuestia*, and *Rufinus* the Syrian. He speaks of St. *Augustine* as dead; whence it is thought, that he did not publish this Work till towards the Year 432, after the Council of *Ephesus*, where he might have received by the Deacon *Bassula*, the last Treatises of St. *Augustine*. In this Work, *Mercator* sets down at first *Julian's* Words on each Article, and afterwards St. *Augustine's* Answer; and after that, what he says himself to confirm and support it.

Mercator likewise wrote against some Works of *Theodore*, of *Mopsuestia*, whom he looked upon as the Author of the two Heresies, published by *Nestorius* and *Pelagius*. He refuted the Creed of *Theodore*, the same which was condemned at the Council of *Ephesus*, at the Motion of the Priest *Charisius*; he translated Extracts out of a Work of *Theodore's* against St. *Augustine*, and the Doctrine of original Sin, as also out of a Work concerning the Mystery of the Incarnation. To these Extracts thus translated into *Latin*, *Mercator* added Notes, wherein he confuted them.

THE Reconciliation of *John* of *Antioch* with St. *Cyril*, was blamed by some of both Parties. Many who had defended *Nestorius* at the Council of *Ephesus*, were not well pleased that *John* had deserted him; among whom the most famous were these two, *Theodoret* and *Alexander* of *Hierapolis*, his Metropolitan. *Theodoret* agreed in Point of Doctrine, and did acknowledge St. *Cyril* to be *Catholic*, since the Explication which he had made in his Letters to *Acatius* of *Berrhaea*, and to *John* of *Antioch*; wherein he plainly confessed the two Natures in JESUS CHRIST, rejected any Confusion therein, and anathematized the Heresy of *Apollinarius*. He hath recanted, said *Theodoret*, and overthrown his twelve Articles. But he could not prevail upon himself to desert the Person of *Nestorius*, whom he believed to be unjustly condemned, his Doctrine not being rightly understood, as he wrote to *Nestorius* himself. *Alexander* of *Hierapolis* was equally averse to every Part of the Agreement: He refused either to condemn *Nestorius*, whose Doctrine he accounted sound, and agreeable to the Scriptures, or to communicate with St. *Cyril*, whom he still looked upon as an Heretick. Nay, he separated himself from the Communion of *John* of *Antioch*, and of all those who accepted the Reconciliation. Be assured, said he, to *Andrew* of *Samosata*, that I will have no Fellowship with them; should I be condemned to Banishment, to suffer Death, be thrown down a Precipice, into the Fire, or to the Beasts, GOD will enable me to suffer all Things, rather than communicate with them. And in another to *Theodoret*, I will not consent to those Propositions which *Paul* hath offered, and the Egyptian accepted, were I to die a thousand Deaths; and although they should be consented to by the whole World. He insists chiefly on the Title of Mother of GOD, which he refuses to admit without the Addition of that of Mother of CHRIST, as was required by *Nestorius*.

A. D. 433. HE had appointed *Theodoret* and *Andrew* of *Samofata*, to meet them at *Zengma*, that they might deliberate on this Affair, and they both exhorted him to Peace; but *Alexander* answered *Theodoret*, That their meeting would be to no Purpose, if they were not offended with the Proceedings of *John* of *Antioch*, who had betrayed the Faith, and condemned *Nestorius*, knowing him to be orthodox. He replied to *Andrew*, It is not necessary for us to write to one another any more upon this Subject. That I may not seem to forsake the Flock of JESUS CHRIST, I will not leave my Church, till I am forced by the Secular Power to quit it. And in another Letter, I will not communicate henceforth with *Cyril*, or with you either; you have done what lay in your Power, you have fought the lost Sheep, and it is not willing to be found. Henceforth be at rest; we shall see one another before the dreadful Tribunal. *Andrew* seeing *Alexander* so incensed against him, wrote to the Stewards of the Church of *Hierapolis*; declaring, That he is resolved to continue not only in the Communion of *John* of *Antioch*, but of all the *Catholic* Bishops; viz. of *Sixtus* of *Cyril*, of *Maximian*, of *Rabbula* of *Edeffa*, *Acatius* of *Melitine*, and of all the rest. *John* of *Germanicia* did also embrace the Peace, and *John* of *Antioch* gave secretly a Power to *Theodoret*, in Writing, to make use of any Means he should think proper to reclaim the obstinate.

MAXIMIN of *Anazarbus*, and the Bishops of the second *Cilicia*, his Suffragans, continued their Adherence to *Nestorius*. They assembled then a Council at *Anazarbus*, where *Maximin* presided, they confirmed therein the pretended Deposition of *St. Cyril* at *Ephesus*, and declared all those excommunicated, who had admitted him to their Communion, till such Time as they should condemn his twelve Articles: Whilst we, say they, by opposing them, expose our selves to Fire and Sword, and to be thrown to the wild Beasts: *Helladius* of *Tarsus*, Metropolitan of the first *Cilicia*, joined with this Council.

EUTHERIUS of *Tyana*, Metropolitan of the second *Cappadocia*, and *Helladius* of *Tarsus*, resolved to beg Assistance from the West, and invited *Alexander* and *Theodoret* to join in with this their Invention. They drew up for this Purpose, a long Letter to Pope *St. Sixtus*, wherein they repeat the whole History of the Council of *Ephesus*, of the pretended Errors of *St. Cyril*, and of the Reconciliation of *John* of *Antioch*. We throw our selves at your Feet, add they, to beg you to reach out your Hand to us, to order that all this may be enquired into, and to apply a Remedy to it; to recall the Pastors who have been unjustly banished, and gather together the scattered Flocks, whose Salvation is in Danger, they not being willing to receive Baptism, or the mystical Communion from the Hands of the Hereticks, which they are not permitted to receive by the Hands of the Orthodox. We who are of different Provinces, namely of *Euphratensis*, of both the *Cilicias*, the second *Cappadocia*, of *Bythinia*, of *Thessaly*, and of *Mæsia*: We would have come since to have presented our Complaints to you with Floods of Tears, had we not been withheld by the Fear of the Wolves, who threaten our Flocks. We send in our Stead both Monks and Clerks, to kindle your Zeal, that you may send speedy Assistance to us.

21. This Letter was sent, but it is easy to be imagined that it could not have A. D. 434.
any Effect at Rome, where the Doctrine of St. Cyril, the Reconciliation
of John of Antioch, and the Acts of the Council of Ephesus had been so c. 119.
solemnly approved. However, this Letter is not unnecessary, to shew that
the Bishops, even in the remotest Parts of the East, were persuaded that they
all had the Privilege of addressing themselves to the Pope, to complain of
the Grievances which they suffered from their Superiors, and the Disorders
in the Church.

IN the mean Time Maximian, Bishop of Constantinople, died suddenly XXVII.
on the twelfth of April, in 434, in the Consulship of Asper and Ariobindus, ^{Death of} Maximian,
having peaceably governed that Church two Years and five Months. His ^{Proclus Bi-}
Death happened on Holy Thursday. The Nestorians who were very nu- ^{shop of Con-}
merous at Constantinople, assembled upon this Occasion in many Quarters of ^{stantinople.}
the Town, crying out aloud to have Nestorius recalled, and threatening to ^{Socr. vii. c. 40.}
burn the Church, and endanger the City. The Emperor Theodosius ap- ^{Coll. Lup.}
prehending some Commotion, immediately and before Maximian was inter- ^{al. Synod.}
ed, caused Proclus to be elected and installed, who solemnized his Fune- ^{Baluz. c. 250.}
ral. He had been Reader from his earliest Youth, and had studied Rheto- ^{Socr. c. 41.}
rick. Being arrived at Man's Estate, he applied himself to the Bishop of
Atticus, and wrote under him; and Atticus seeing him improve, ordained
him Deacon; he was afterwards Priest, and Sisinnius ordained him Bishop
of Cyzicus, as hath been said before. But the People refusing to receive ^{Sup. lib. xxiv.}
him, he continued at Constantinople, officiating there as Priest; however, his ^{n. 44.}
Ordination for Constantinople was esteemed a Translation: But Letters were
produced from Pope St. Celestine to St. Cyril, John of Antioch, and to
Rufus of Thessalonica, which removed all Scruple, and shewed that there
was nothing which ought to hinder such a Translation. These Letters must
have been dated two Years before, when they were about to elect a new
Bishop at Constantinople, in the Room of Nestorius. Socrates speaking of ^{Socr. vii.}
this Translation, gives Instances of fourteen Translations, which had been ^{c. 36.}
made for the Benefit of the Church.

THE Bishops who had elected Proclus, wrote a Synodical Letter, which ^{Lup. c. 150.}
was sent into the East, to be signed by all the Bishops, on Pain of their
being deposed as Schismatics; as for him, he imitated all the Virtues of
Atticus, whose Disciple he had been, and was still more meek and patient,
even towards the Hereticks; believing that he should hereby more easily re-
claim them, than by severe Usage. In his Time St. Melania the younger ^{Vita S. Mel.}
came to Constantinople, at the Desire of her Uncle Volusian, who being ^{ap. Sur. 31.}
Prefect of Rome, was sent thither on an Embassy. This is the same ^{Janu. Phot.}
Volusian, who was Friend to the Tribune Marcellinus, to whom St. Au- ^{Cod. 53.}
gustine formerly wrote. He had till that Time continued a Pagan, ^{Sup. xxii.}
but was then converted, at the Exhortations of his Niece, and by the In- ^{n. 51. xxiv.]}
structions of the Bishop Proclus; and falling sick, was baptized, and died ^{n. 21.}
soon after. In this same Year 434, being the first of the Pontificate of
Proclus, on the fifteenth of December, the Emperor Theodosius ordain'd ^{L. 1. c.}
that the Goods and Estates of the Clerks and Monks who died without Heirs, ^{Theod. de.}
should belong to their respective Churches, or Monasteries. ^{Bon. Cleric.}
^{lib. 5.}

A. D. 434. **JOHN** of *Antioch* received Advice of the Ordination of *Proclus*, by a Letter from *Taurus*, Præfect of the *Prætorium*, and expressed much Satisfaction thereat, out of his particular Knowledge of the Merit of *Proclus*. But, addeth he in his Answer, As you performed this good Work, I desire you to think likewise of settling Peace in these Parts; for there are some few unruly Spirits, who are themselves injured by the Peace which God has granted us, by the Ministry of the Emperor; and who abuse your Clemency and ours. *John* of *Antioch* did not stop here; he sent a certain Person called *Venus*, to *Constantinople*, who solicited and obtained an Order from the Emperor, to oblige all the *Eastern* Bishops to communicate with him, or quit their Churches. This Order was directed to the Questor *Domitian*, who informed *Helladius* of *Tarsus* thereof, exhorting him to obey, with a good Grace, and be reconciled to *John*, together with all the Bishops of the first and second *Cilicia*, before he should be obliged to make these Letters publick.

THERE was likewise an Order from the Emperor, prohibiting the *Eastern* Bishops to go to Court, or to leave their Churches, which *John* of *Antioch* sent to *Alexander* of *Hierapolis*, that he might notify it to his Suffragans. But *Alexander*, who had broke off Communion with *John*, ordered his Secretary to receive his Letter, and directed the Answer to the Emperor's Officer, who brought him the Letter from *John*. However, he promised to obey, that is, not to go to Court, nor stir from his Church. In the mean Time, he and the six Bishops of his Province, wrote to the Bishops of *Syria*, of the first and second *Cilicia*, and the second *Cappadocia*, to stir them up against *John* of *Antioch*; complaining that the Church was troubled by unlawful Ordinations, and the Priesthood become venal and prostituted to Men of infamous Lives. *Alexander* takes Notice in his Subscription, that it is now more than a Year since he had broken off Communion with *John* of *Antioch*, which will bring us to the Year 434. *Meletius* of *Mopsuestia*, and three others of the second *Cilicia*, declared that they continued fixed in their Resolution of opposing *John* of *Antioch*: The Bishops of the other Provinces gave no determinate Answer. The unlawful Ordinations whereof these *Schismatics* complain are two; that of *Abbas* especially, Priest and Steward of *Dulichium*, who was ordained Bishop of the said Church in the Room of *Abib*; and of *Marinian*, ordained Bishop of *Barbalissa*, in the Room of *Acilinus*. The Characters of these two new Bishops were not without Reproach. Besides, it was complained, that they had been ordained, when neither the Metropolitan nor the Bishops of the Province were present: But the Design being to drive the *Schismatics* away, they took no Care to ask their Consent. *Alexander* of *Hierapolis* and his Suffragans, endeavoured to bring the Princesses over to their Party, that is, *St. Pulcheria* and her Sisters. They sent Clerks and Monks to them for this Purpose, with a Letter, wherein they complain of the Persecution of *John* of *Antioch*, and that he had ordained two Bishops in their Provinces, of a scandalous Character; and that he hath ordained a new one in the Church of the Martyr *St. Sergius*, which is in the Diocess of

of *Hierapolis*. They beseech the Princesses to represent all these Irregularities to the Emperor, and cause them to be reformed by his Authority; but it does not appear that this Letter produced any thing. *Alexander* likewise complain in another Place, about this Church of *St. Sergius*, which had been taken away from him; whereon, he saith, he hath laid out near three hundred Pound Weight of Gold, and brought his Church in Debt, for he rebuilt it with great Magnificence. A.D. 434. c. 164.

Proclus on his Side, would have forced *Dorotheus*, Metropolitan of *Mesia*, to have quitted *Marcianopolis*, and wrote Letters against him to the Clergy and People of that Church; but they were too much devoted to their Bishop, and did very vigorously support him: *Dorotheus* giving an Account of this by Letter to *Alexander* of *Hierapolis*, invited him to come to *Constantinople*, and make his Address to the Emperor, which perhaps occasioned the Order which prohibited those of the East to come to Court. c. 137.

On the other Side, there were *Catholicks* who blamed *St. Cyril*, and pretended that he had receded too far in the Accommodation with the *Eastern* Bishops. They found Fault with their Exposition, and said, Why did *Cyril* suffer, and even approve of their naming of two Natures? The *Nestorians* say, he is of their Opinion, and delude those who are not exactly informed of the Truth of the Case. These scandalous Reports were certainly spread at *Constantinople*, since *St. Cyril* takes Notice of them in a Letter to the Priest *Eulogius*, his Resident there: Wherein he tells him what Answer to return to them, and exactly explains the *Catholick* Doctrine upon this Point. He wrote likewise to *Donatus*, Bishop of *Nicopolis* in *Epirus*, to prevent the like Calumnies, viz. that he had retracted what he had written against *Nestorius*, and relates to him all that had passed in this Accommodation, with the Negotiation of *Paul* of *Emessa*. XXIX. Justification of St. Cyril. Conc. Eph. p. 3. c. 37. Ibid. c. 38.

He gave an Account hereof to his old Friend *Acatius*, Bishop of *Melitene*, in *Armenia*; and having related the Matter of Fact, he adds, The Partizans of *Nestorius* are grown desperate, by seeing themselves abandoned, are like Men ready to sink, and take hold of any thing they are able. They maliciously asperse and vilify the Characters of those who are not of their Opinion. They say, That the *Easterns* have not renounced the Errors of *Nestorius*, and accuse me my self of being of an Opinion different from what I profess in my Writings, and of having received a new Creed, as it were in Contempt of the old: But what if *Nestorius* had himself condemned his Errors, and given under his Hand a *Catholick* Confession of Faith, would it be said, That he had made a new Creed? He afterwards explains how much the Exposition of Faith which he had received from the *Easterns*, differs from the Doctrine of *Nestorius*. c. 35. p. 1115. D.

A.D. 434. THE same *Acatius*, having desired St. *Cyril* to tell him the mystical Meaning of the Scape-Goat, whereof Mention is made in *Leviticus*, St. *Cyril* wrote a long Letter to him, wherein he saith, It is a Type of JESUS CHRIST, as well as the other Goat which was offered at the same Time; and that by the latter his human Nature was represented, in which he suffered for us; and that the former signifies his Divinity, as to which he was free, and exempt from Death. He giveth the same Interpretation of the two Birds which the Leper was to offer for his Purification. He enlarges upon this Occasion on the Mystery of the Incarnation, and explaineth at length the Unity of Person in two Natures. St. *Cyril* wrote also in his Justification to *Succensus*, Bishop of *Diocesarea* in *Isauria*, who had asked his Advice, whether it ought to be said, that there are two Natures in JESUS CHRIST. At first he lays it down in Opposition to *Nestorius*, that JESUS CHRIST is one, both before and after his Incarnation; he afterwards adds, That this Union proceeds from the Concurrence of the two Natures; that after the Union we do not any more divide them, but that we say with the Fathers, one Nature of GOD, the Word incarnate, which he explains presently after, by saying, That there are two Natures united, but that JESUS CHRIST is one: And he mentions by Way of Example the human Nature, where each particular Man is one, though compounded of Soul and Body, so different in their Natures. He afterwards replies to another Question (namely, how the Body of JESUS CHRIST became Divine after his Resurrection) thus, not by changing its Nature, but by being freed from human Infirmities.

Epist. p. 141. *Succensus* having sent to him some Objections against this Explanation, he replied in a second, still larger Letter, in order to prove, that by saying one Nature he doth not admit of any Confusion or Mixture, because the divine Nature is immutable, and the human Nature remains entire in JESUS CHRIST, since it is not simply a Nature, but a Nature incarnate. He takes Notice of three Sorts of Expressions in Scripture, when JESUS CHRIST is spoken of, some of which agree to the Divine alone, others to the human Nature alone, and others to both together. These two Letters, as well as the former, are designed to justify St. *Cyril* as to his Reconciliation with the *Easterns*.

Conc. Eph. 3. p. c. 40. HE wrote a Letter, not very different from this to *Valerian*, Bishop of *Iconium*, to explain the *Catholic* Faith concerning the Incarnation, and concludes; I understand that some impertinent People have published, that the Error of *Nestorius* hath prevailed among the Bishops of the *East*; wherefore I thought it necessary to inform you as to this Point. He afterwards tells him how *John* of *Antioch* and the rest had clearly explained themselves, and adds, If therefore they be accused of holding other Opinions, do not believe this Accusation; and send away those who shall affirm

affirm it, as Deceivers ; and if Letters be shewn in their Names, account them forged. He wrote likewise to *Maximus*, Deacon of *Antioch*, who scrupled to communicate with the Bishop *John*, because he admitted some *Nestorians* to his Communion whom *Maximus* did not believe to be thoroughly converted. *St. Cyril* advises him to be satisfied with their outward Abjuration, and not attempt to search too deeply into their Consciences.

St. Isidore of *Pelusium* blamed *St. Cyril*, as if he had fomented the Division. I am terrified, said he, by the Examples in Scripture, which oblige me to write what is necessary to you. If I am your Father, as you call me, I fear the Example of *Eli* ; if I am your Son, which is more true, since you represent *St. Mark*, I fear the Example of *Jonatban*, who did not hinder his Father from consulting the Woman who had a familiar Spirit. That we may not therefore be both of us condemned, put an End to this Contention, and do not revenge upon the Church a private Injury ; and do not make an eternal Division, under Pretence of Religion. But when he understood what *St. Cyril* had wrote to satisfy the *Easterns*, he feared that he had receded too far, and wrote to him in these Terms : You ought always to continue constant, and not betray out of Fear, the Things which relate to Heaven, or seem to contradict your self ; for if you compare what you have lately written with your former Writings, you will see that you are liable to the Imputation of Flattery, Inconstancy, or changing your Opinion, and of not following the Example of those famous Champions, who have chosen rather to spend their whole Lives in a rigorous Banishment, than so much as to listen to an erroneous Opinion.

XXX.
Letter of
St. Isidore of
Pelusium.
Lib. i. Epist.
370.

Lib. i. ep.
324.

WE see by the first of these two Letters, that *St. Isidore* was then very old, since *St. Cyril*, the Bishop of so great a See, gave him the Title of Father. There appears in both of them his free manner of Writing, which is likewise very visible in all his other Letters, a great Number whereof are in a Dogmatical Stile, either to explain difficult Passages in the holy Scriptures, or to settle and confirm the Tenets and Precepts of Religion. There are some others on Points of Discipline, for the Instruction of Ecclesiasticks, and even Bishops, and particularly Monks. Lastly, There are some on Subjects of Morality, for the Information of Laymen of all Sorts and Conditions.

BEING consulted concerning the Effect of Baptism of Infants, he replied, That it was entertaining too low an Idea of it, to believe that it serveth only to purify their Souls from the Stain contracted by the Sin of *Adam*. He ascribes many other Advantages to it, namely, a great many supernatural Graces by the Means of Regeneration, Sanctification and Adoption : Man becomes one Body with *JESUS CHRIST*, and is united to his Flesh, by the Participation of the holy Mysteries. Now Baptism was

Lib. iii. ep.
191.

not administered without the Eucharist, even to Children, and both of Lib. ii. ep. 52. them were held necessary to Salvation, as he says in another Letter.

XXXI.
Other Prose-
cutions against
the Schisma-
ticks.
Coll. Lup.
c. 142.
c. 143. c. 144.

c. 145.

c. 155.

c. 146.

THE first Order of the Emperor against the *Schismaticks* in the East proving in a great Measure ineffectual, a second was published against four Bishops particularly; *Helladius* of *Tarsus*, *Maximin* of *Anazarba*, *Alexander* of *Hierapolis* and *Theodoret*; importing that they should communicate with *John* of *Antioch*, or leave their Churches. This Order was addressed by Count *Titus*, Lieutenant of the East, to *Dionysius* Master of the Militia, who gave Notice thereof to each of these four Bishops. *Helladius* likewise received Advice from *Constantinople* by his Correspondents, that *Proclus* was in great Credit, and that he was to send his Synodical Letter to *John* of *Antioch*, with Letters from the Emperor, to the End that they who did not admit him, might be turned out of their Churches. *Helladius* imparted this News to *Meletius* of *Mopsuestia*, asking him what was to be done. *Meletius* replied, That he could not acknowledge either *Proclus*, or *John* of *Antioch* as Bishop, and that should the whole World follow the Vanity and Inconstancy of the present Age, he was resolved to keep his Conscience clear. He saith elsewhere, since the Reconciliation of *John* with *Cyril*, I have heard from him but once, which Letters were brought by a Magistrian, but I threw them in the Messenger's Face; so that he had not so much as the Confidence to require an Answer. Accordingly this *Meletius* was one of those who persisted in the Schism to the last.

COUNT *Titus* wrote to *Theodoret*, and at the same Time to the Monks, and particularly to three of the most famous among them, *St. James* the younger, of *Nisibis*, *St. Simeon* the Stylite, and *St. Baradat*. The Letter to *Theodoret* was to this Purpose; That if he did not consent to an Accommodation, he should be expelled, and another chosen in his Place. He only laughed at these Menaces, but was very much moved at the earnest Sollicitations and Reproaches of the holy Monks, to persuade him to a Peace. At first he was provoked to such a Degree, that he was even ready to forsake the City and Province, with Design to retire to some Desert, and return to the Monastick Way of Life; but these holy Monks promised to accompany him, that they might all confer together with *John* of *Antioch*, at a Place called *Gindara*, being half-way between *Cyrus* and *Antioch*; for *Theodoret* was not willing to go to *Antioch*, that he might not communicate too openly with *John*. He imparted all this to *Alexander* of *Hierapolis*, who replied, I hear that the Heresy of those who make God passible, prevails at *Antioch* and *Constantinople*, where it is openly preached; for thus does he call the *Catholic* Doctrine. I am sore grieved, continueth he, at the Earnestness of the holy Monks against us, but should all who have died from the Beginning of the World rise again, I would desire them not to trouble themselves, and to pray for us; if they condemn us, God forgive them. Their Authority is not greater than that of the Apostles,

Apostles, or the Angels in Heaven, whom JESUS CHRIST anathematizes by the Mouth of St. Paul, if they preach any thing more than what is contained in his Gospel. If you send any one to them, assure them, Gal. i. 2, that should John give me the whole Kingdom of Heaven, I would not communicate with him, till what hath been the Occasion of this universal Shipwreck of the Faith, shall have been corrected. GOD be praised, they have on their Side the Councils, Sees, Kingdoms and Judges; and we have GOD and the Purity of his Faith.

THEODORET replied, I desire you not to think only of the Faith, c. 148. but also on the Peace of the Churches, which are indeed too much shaken, c. 151. and we become a By-word among the People. And elsewhere, by what I can see, our Obstinacy will not produce any good Effect; the Churches will be troubled, and our Flocks exposed to the Wolves. It is to be feared that GOD may punish us for being so excessively rigid, and for having a greater Regard to our own Interest than that of the People. Sum c. 152. up the Loss and Gain, and choose the lesser Evil. Alexander answered, It is to no Purpose to repeat the same Things so often; read my Letters over again, and trouble me no more. I declare for GOD, comparing the Advantages on each Side, I do prefer the Desire of GOD and the Kingdom of Heaven, to worldly Honour and Glory; and comparing the Loss on either Side, likewise I choose rather to suffer here Banishment, Death, and the Mockery of Men, than everlasting Torment. Do not be surprized if we do not agree in what we write. You believe Cyril to be Catholick, and I think him a Heretick; when in our Days the blessed Bishops Meletius, Eusebius, Barse, and the rest were driven away, GOD took Care Sup. lib. xvi. of their Churches, and did not require an Account of them at their n. 26. 33. xvii. Hands. Do what you shall judge best for your own Church. He saith c. 1. likewise, in a Letter to Meletius of Mopsuestia, GOD saved but one Man c. 156. alive in the Deluge, and three at Babylon in the Furnace.

THEODORET having conferred with John of Antioch, agreed that no XXXII. Mention should be made of the Deposition of Nestorius, but only of the Reconciliation of Theodore and of the Faith, as to which they were already agreed; and thus returned to his Communion. Maximin of Anazarba, and the other Bishops of the second Cilicians. Cilicia accepted these Conditions, and wrote jointly to John of Antioch, c. 160, 162, to be re-admitted to his Communion; except Meletius of Mopsuestia, who c. 157, 159. continued in this Schism, saying, What signifies it, whether I have a c. 158, c. 160. great Number, or a few to bear me Company? Theodore likewise prevailed c. 161, c. 166. upon Helladius of Tarsus, and the other Bishops of the first Cilicia, to c. 162, 171. come into this Reconciliation, which was also accepted by the Isaurians, c. 173, 174, Meletius being the only Person in all Cilicia who persisted in his Obsti- c. 176, 177. nacy. Whereupon John of Antioch deposed him, ordaining Chomasius, c. 179. or Thomas, to succeed him in the See of Mopsuestia, and obtained an Order

A. D. 435. Order from the Emperor to send *Meletius* into Banishment, to *Militine* in *Armenia*.

THEODORET, at this Time, made his last Attempt to gain *Alexander* of *Hierapolis*. He wrote to him in the most submissive Terms, telling him, that he throws himself at his Feet, and embraces his Knees. He wrote to *Mocimus*, Steward of his Church. He wrote likewise to *Nestorius* (if that Letter be really from him) to entreat him to move *Alexander* to accept of Peace. *Alexander* replied to *Theodoret*; I believe you have not omitted any thing to save my poor Soul: Nay, you have done more than the good Shepherd in the Gospel, who sought the lost Sheep no more than once. Be at Peace therefore, and cease henceforth to trouble your self, and us also. I care not what the *Cilicians* and *Isaurians* have done, but should all who have been in the World, since its first Creation, rise from the Dead, and should call the Abomination of *Egypt* Piety, I should not think that they are more to be credited than the Knowledge which *GOD* hath given me. And afterwards, I am still in Possession of my Senses, I do not yet doat; spare my old Age, I beseech you, for I am ready to die a thousand Deaths, rather than embrace such a Communion. After this, *Alexander* would not any more speak, or write to any of his Friends concerning this Reconciliation, nor so much as see or think of them.

THEODORET applied himself to *John* of *Antioch*, to entreat him to have Patience, and not to suffer this old Man to be importuned any more. You are acquainted with his Virtue, saith he, he only desires to be quiet; in Time he may be appeased, and suppose he should persist, there is nothing to be apprehended from him. It is neither in his Will nor Power to raise any Disturbance, but if he is expelled, it will occasion great Evils; the Church will be divided at *Constantinople*, and in many other Cities, where some through Ignorance believe he stands up for the most incorrupt Faith, and you will draw upon your self great Blame.

XXXIII. *Alexander driven from Hierapolis.* **ALEXANDER** still continuing inflexible, Count *Dionysius* and his Lieutenant *Titus* wrote to him, advising him as Friends, to obey the Emperor's Order, to submit to the Council of *Ephesus*, and to communicate with *John* of *Antioch*; that otherwise they must be obliged to put it in Execution, to force him to quit his Church, and send him into Banishment. *Alexander* replied, That he was ready to suffer Persecution, desiring only that he might be sent away without Noise. *Titus* wrote to *Lybian*, Governor of *Euphratesia*, to drive away *Alexander* if he persisted, and to substitute in his Place, him whom the Council of the Bishops should ordain; empowering him to make Use, for this Purpose, of the Soldiers who were in the City. If you stand in Need, adds he, of a stronger Force, and if our Presence be necessary there, you need only inform us.

III. *Lybian* received this Order, together with the Letter from the Emperor annexed, on the Fifteenth of *April*, in the Year 435. A. D. 435.
c. 124.

ALEXANDER obeyed forthwith, and withdrew, expressing but little Concern at the Loss of the Bishoprick, but all the City of *Hierapolis* was in a strange Consternation. The People wept and cried aloud in the Streets; they said that they had lost their Father and their Pastor, by whom they had been instructed from their Childhood. They extolled his Doctrine, and the Sanctity of his Life. They broke out against the Authors of his Banishment, and against the Emperor himself; they shut up the Churches, and seemed ripe for a Sedition. In fine, they threatened to lay violent Hands on themselves, if their Bishop were not restored to them. The Governor *Lybian*, put a Stop to the Sedition, and caused the Churches to be opened, and Divine Service to be performed as usual; but he sent the Count of the *East*, and *John* of *Antioch* an Account of what had passed, and the Petition of the People of *Hierapolis*; which they signified by their Acclamations in the Church. *John* of *Antioch* wrote to them, that he had used all possible Means to reclaim *Alexander*, but his Arrogance and Obstinacy, adds he, have made him inexorable. But still, if he corrects his Faults, even now, we shall be ready to receive him, and send him back to you with Joy; and if he will himself be the Author of his own Ruin, we have done our Duty towards God and Man. c. 125.
c. 126.
c. 128.

NESTORIUS had till this Time continued at his Monastery near *Antioch*. At length the Emperor *Theodosius* published a Law against him, whereby it was decreed, that his Followers should be called *Simonians*, as being Imitators of *Simon* the Magician, and that his Book should be suppressed and burnt publicly; his Followers being prohibited to hold any Assemblies, on Pain of Confiscation of their whole Estate. This Law was published both in *Greek* and *Latin*, to the End that none might be ignorant of it; and it is dated on the third of the *Nones* of *August*, in the fifteenth Year of *Theodosius*, that is, on the third of *August*, 435. In the Year following, namely, 436, there was a Rescript directed to *Isidore*, Præfect of the *Prætorium* and Consul; where by it was ordered, That he should send *Nestorius* into Banishment to *Petra*, and that all his Goods should be forfeited to the Church of *Constantinople*. XXXIV.
End of Nestorius.
Conc. Eph. p. 3. c. 45.
ult. 6.
Th. de har.
Conc. Eph. p. 3. c. 15.

NESTORIUS was therefore obliged to leave his Monastery, where he had lived peaceably full four Years, namely, from the Time he had been deposed. Although the Rescript for his Banishment mentioneth *Petra*, which is in *Arabia*, it is certain, that he was sent to the Desert of *Oasis*, on the Borders of *Egypt*. Whether this Alteration was made Evagr. 1. hist. c. 7.

A. D. 436. made in the Order, before it was put in Execution, or whether he was afterwards conveyed from one Place to the other, the City of *Oasis*, or *Ibis*, (for it is called by both these Names) was pillaged some Time after by the *Blemmyæ*, a barbarous Nation bordering thereupon, who carried away many Captives, and among the rest *Nestorius*; but they afterwards set them at Liberty, and they returned to *Panopolis*, whence *Nestorius* wrote to the Governor of *Thebais*, lest he should be accused of flying away. The Governor caused him to be carried from *Panopolis* to *Elephantina*, a Frontier Town; afterwards he commanded him to be carried back to *Panopolis*, and from thence again conveyed to another Place in the same Territory; and there was an Order to have banished him to a fourth Place. At length he died, worn out with Age and Infirmities, and it is said, That his Tongue was eaten with Worms.

Coll. Lup.
c. 190.

FIFTEEN Bishops are reckoned, by the *Schismaticks*, to have lost their Sees, because they would not be reconciled to St. Cyril and John of *Antioch*; namely, *Alexander* of *Hierapolis*, Metropolitan of *Eufratesia*, who was sent into *Egypt*, to the Mines of *Famothis*. *Abid* of *Dolicbium*, in the same Province, was banished, as was also *Acilinus* of *Barbalissa*, who was afterwards restored upon his communicating with John of *Antioch*, yet without approving the Deposition of *Nestorius*. *Entherius* of *Tyana*, Metropolitan of the second *Cappadocia*, was sent to *Scythopolis*; from whence he was also driven, and died at *Tyre*. *Zenobius* of *Zephyrium* in the first *Cilicia*, who quitted his Church of his own Accord, was afterwards sent to *Tiberias*, which he was also obliged to leave: *Meletius* of *Mopsuestia* in the second *Cilicia*, was sent to *Melitine* in *Armenia*, where he died. They pretend, that *Acatius*, the Catholick Bishop of *Melitine*, had used him very hardly. *Anastasius* of *Tenedos*, and *Pausan* of *Hypata*, voluntarily quitted their Churches. *Theosebius* of *Cbios*, or rather *Ceos* in *Bitbynia*, died in his Church, not being expelled from it; though he had neither consented to the Deposition of *Nestorius*, nor communicated with St. Cyril; but probably he was deposed, and these were all the *Asiaticks* who lost their Sees. In *Europe*, *Dorotheus* of *Marcianopolis*, Metropolitan of *Mæsia* was expelled and banished to *Cæsarea* in *Cappadocia*, *Valcanas* and *Eudocius*, of the same Province, retired of their own Accord. *Basil* of *Larissa*, Metropolitan of *Thessaly*, suffered a great deal, as was said, but would never consent to condemn *Nestorius*. *Maximin*, or *Maximus* of *Demetrias*, in the same Province, quitted his Church immediately after the Deposition of *Nestorius*. *Julian* of *Sardica*, Metropolitan of *Illyricum*, refused likewise to condemn him. There were but six in all who were expelled.

THE Edict against *Nestorius* was carried into the *East* by the Tri-^{A.D. 436.}
 bune *Aristolaus*, to cause it to be received by all the Bishops. We ^{XXXV.}
 have the Synodical Letter of those of the first *Cilicia*, that is, *Hella-* ^{Second Jour-}
nius of Tarsus, with four others. It is addressed to the Emperor, and ^{ney of Ari-}
 imports, that *Aristolaus* being come to them by his Order, they have ^{Coll. Lug.}
 willingly obeyed. We embrace, said they, the Communion of the holy ^{c. 194.}
 Council of *Ephesus*; we account *Nestorius*, late Bishop of *Constantinople* ^{c. 192.}
 deposed, and we anathematize him, because of the Impieties he hath
 taught both by the Word of Mouth, and in Writing. We conform with
 the holy Bishops, *Sixtus* of *Rome*, *Proclus* of *Constantinople*, *Cyril* of
Alexandria, *John* of *Antioch*, and all the rest; and join with them in
 anathematizing *Nestorius*, and those who maintain the like Impieties. It
 is observable, that they give the second Place to the Bishop of *Con-*
stantinople.

St. *Cyril* understanding that some Bishops in the *East*, pretended that
 they were obliged to nothing more than what was expressly contained in
 the Emperor's Letter; and to condemn *Nestorius* only in Words, wrote to ^{c. 194.}
Aristolaus, that if a Peace was designed to be secured, they ought to be ^{209.}
 obliged not only to anathematize *Nestorius* and his Doctrine, but to declare
 likewise, that there is only one JESUS CHRIST, SON of GOD, the
 same begotten of GOD, before all Time, and conceived by a Woman in
 the latter Times, according to the Flesh; so that this is but one single Per-
 son, as he further explaineth in his Letter. He sent the same Form to *John* ^{c. 193.}
 of *Antioch*, as necessary to remove all Cavils. For I have learnt, saith he,
 That there are some Bishops in your Parts, who anathematizing *Nestorius*
 and his Tenets, do nevertheless pretend to support them in other Re-
 spects; and affirm, that he was only condemned on Account of that
 one Expression, Mother of GOD, which he refused to admit. He par-
 ticularly complains of *Theodoret*. I did believe, says he to *John* of *An-* ^{c. 210.}
tiocb, that he having written to, and received Letters from me, had sincerely
 accepted the Peace; however, I understand by Priest *Daniel*, that he hath
 not anathematized the Blasphemies of *Nestorius*, nor subscribed to his
 Sentence. *John* of *Antioch* wrote to *Proclus*, concerning the second Jour-
 ney of *Aristolaus*, by whom he probably sent his Letter. All the Bishops ^{c. 117.}
 of the *East*, says he, as well as all the rest of the World, have acknow-
 ledged and condemned the Errors of *Nestorius*, and approved his De-
 position: We are all of Opinion, neither to add to, nor take away any thing
 from the *Nicene Creed*. We understand it in the same Manner as the holy
 Bishops our Predecessors: In the *West*, *Damasus*, *Innocent*, and *Ambrose*;
 in *Greece* and *Illyricum*, *Methodius*; in *Africa*, *Cyprian*; at *Alexandria*,
Alexander, *Atbanasius* and *Theophilus*; at *Constantinople*, *Nestarius*, *John*
 and *Atticus*; in *Pontus*, *Basil* and *Gregory*; in *Asia*, *Amphilochus* and *Opti-*
mus; in the *East*, *Eustathius*, *Meletius* and *Flavian*. Then he inserts the
Nicene Creed, after which he adds: We send you this to satisfy those
 who

A. D. 437. who are not yet satisfied ; for as for us, we have said and done all that was necessary four Years since the blessed *Paul* returned ; that is, *Paul* of *Emessa* ; and it appears from hence, that this Letter was written in the Year 437. But I know not whence it comes that these Vexations return upon us, and all our Churches : All the Bishops of the Sea-Coasts have consented and subscribed ; they of the second *Phœnicia*, and the *Cilicians* the last Year, the *Arabians* by *Antiochus* their Metropolitan ; *Mesopotamia*, *Osroene*, *Eufratesia*, and the second *Syria*, have approved all we have done. You have long ago received the Answer of the *Isaurians*, and all in the first *Syria* have subscribed with us. You may understand from the Tribune *Aristolaus*, in what Manner our Clergy have received this, and how they have applauded your Care. Cause therefore henceforth all this Tumult to cease ; that at length taking Breath, after the Evils we have suffered on account of the cursed *Nestorius*, we may be able to resist the Pagans of *Phœnicia*, *Palestine* and *Arabia* ; the Jews, particularly those of *Laodicea*, and the *Nestorians* who have revolted in *Cilicia*.

XXXVI. AND indeed it was in *Cilicia* that the Heresy of *Nestorius* had taken the deepest Root. We have before seen that *Meletius* of *Mopsuestia* was the only Bishop in either *Cilicia*, who had chosen to be deposed and banished, rather than consent to the Union. His Predecessor, *Theodore* of *Mopsuestia*, was looked upon as the Master of *Nestorius* ; and *Theodore* himself was a Disciple of *Diodorus*, Bishop of *Tarsus*, and Metropolitan of the first *Cilicia* : And the *Nestorians* seeing *Nestorius* rejected by all the rest of the World, and his Works condemned by the Council of *Ephefus*, and lately by the Emperor's Edict, resolved to spread Abroad the Writings of these two Bishops, *Theodore* and *Diodorus*, who died in the Communion of the Church, and were after their Deaths in great Reputation all over the *East*. They were both of *Antioch*, where *Diodorus* had maintained the *Catholic* Faith, during the two *Arian* Persecutions under *Constantius* and *Valens* ; and *Theodore* had been an intimate Friend of *St. Chrysostome's*. *Diodorus* had written Commentaries on almost every Part of the Scriptures keeping to the literal Meaning ; a Book on the Trinity, another against the *Apollinarians*, one against Destiny, and the Astrologers, and some other Works ; and many of his Letters had likewise been preserved, but his Writings are now lost, as are also those of *Theodore*. He had composed Commentaries on most of the Books of the Scripture ; fifteen Books on the Incarnation, five and twenty against *Eunomius*, four against *Apollinarius*.

Liber. brev.
c. 10.
Sup. lib.
xii. n. 46.
lib. xvi.
n. 26.
Sup. lib.
xix. n. 7.
Phot. C.
223. Suid.
Diod. p. 739.
Socr. vi. c. 3.
Sozom. viii.
c. 2.
Hier. Scrip.
Phot. Cod.
4. 23. 31.
177.
Gennad.
c. 12.

Apollinaris, and several others; whereof there is nothing remaining, except some Passages quoted by Authors, who either accused or defended him.

THE *Nestorians* fought for, and greatly extolled the Writings of these two Bishops, and the rest who had written against *Eunomius* and *Apollinaris*, in order to maintain two Natures in JESUS CHRIST, pretending to prove that *Nestorius* had advanced nothing but what had been said before, and had only followed the Doctrine of the Antients. For the better dispersing these Books, they translated them into the *Syrian*, *Armenian*, and *Persian* Languages. *Theodore* of *Ancyra*, *Acatius* of *Melitine*, and *Rabbula* of *Edeffa*, who were *Catholic* Bishops, and very zealous, stood up against the Books of *Theodore* of *Mopsuestia*, and *Rabbula* did publickly anathematize him in the Church.

Coll. Lup.
c. 199.
Ibid. c. 43.

c. 206.

ST. *Cyril* was speedily informed of this new Proceeding. The *Catholics* at *Antioch* wrote, and the Abbot *Maximus* repaired to him at *Alexandria*, where he told him, that they of the *East* did still hold the Opinions of *Nestorius*, and that while they pretended to condemn *Nestorius*, they under the Name of *Theodore* maintained his Doctrine. On the other Side some of the *Eastern* Bishops wrote to St. *Cyril*, that the Writings of *Theodore* ought not to be blamed, since he had only taught the same Doctrine as *Athanasius*, *Basil* and *Gregory*; and that in the Churches the People cried out; May the Faith of *Theodore* encrease, we believe as he did. But as these *Easterns* did always boast that they adhered to the *Nicene Creed*, which they wrested to their own Meaning, by the wrong Interpretations which they put upon it, St. *Cyril* composed an Exposition of the said Creed, where he chiefly enlarges on the Mystery of the Incarnation; which he addressed to *Maximus* and many other Abbots of the *East*, who had requested it of him: He likewise sent it to *Acatius* of *Melitine*, and the Priest *Lampo* at *Constantinople*, that it might be presented to the Princesses, and to the Emperor, to whom he also wrote, to caution him against the Writings of *Diodorus* and *Theodore*. He likewise composed a short Treatise upon the Incarnation, divided into three Chapters, proving in the first, that the holy Virgin is Mother of GOD: In the second, that JESUS CHRIST is one, and not two: In the third, that the Word remaining impassible, suffered for us in his Flesh.

c. 205.

Conc. Eph.
In-P 3. c. 43.

Coll. Lup.
c. 205, 206.
c. 198.

c. 202.

Conc. V.
coll. 5.1. 50
p. 459.

Matth. xvi.
16.
Theod. lect.
Lib. ii. p. 565.

RABBULA, Bishop of *Edeffa*, wrote on his Part to *St. Cyril*, that the Errors of *Nestorius* were deeply rooted in the *East*; that the Doctrine which *Theodore* of *Mopsuestia* had taught in his Writings, was different from that which he preached to the People; and that in some of his Books, he conjured the Reader with an Anathema, not to communicate them. He said that the holy Virgin is not truly Mother of *GOD*, that Man was not united to the Word according to his Substance, or Subsistence, but by his Will: That *JESUS CHRIST* is to be adored only in Relation to *GOD*, as an Image: That the Flesh of *JESUS CHRIST* profiteth nothing: That *St. Peter* did not acknowledge that *JESUS CHRIST* was *GOD*, and that the Church was founded on Faith in a Man. Thus was *Theodore's* Doctrine related by *Rabbula*; who was blind, and of a very great Age, and died soon after.

XXXVII.
The Armenians send Deputies to Proclus, Lib. ii. c. 10.

HE and *Acatius* of *Melitine* wrote also to the Bishops of *Armenia*, not to receive the Books of *Theodore* of *Mopsuestia*, by Reason he was a Heretick, and the first who taught the Tenets of *Nestorius*. The Bishops of *Cilicia* complained of the Proceedings of *Rabbula* and *Acatius*, pretending that what they did, proceeded only from Envy and Prejudice: But the Bishops of *Armenia* being met together, sent two Priests, *Leontius* and *Aberius*, to *Proclus* of *Constantinople*, according to Custom, with their Accusations, and one of the Volumes of *Theodore* of *Mopsuestia*; that they might know whether *Proclus* approved the Doctrine of *Theodore*, or that of *Rabbula* and *Acatius*. The Accusation of the *Armenians* was to this Purpose; there was a mischievous Man, or rather a fierce Beast, having the Diabolical Figure of a Man, and who falsely bare the Name of *Theodore*, (for *Theodore* signifies in *Greek* the Gift of *GOD*) who had the Title and Habit of a Bishop, living obscurely in a Corner of the World, and in a Place of no Note, viz. at *Mopsuestia*; a Contemptible City in the second *Cilicia*, who was a Follower chiefly of *Paul* of *Samasata*, although he has also made Use of the Words of *Photinus*, and the other *Heresiarchs*, in his Book on the Incarnation. He was so bold and subtle, that he would willingly have caused all Men to perish by the Sting and Venom of his Serpent-like Tongue. They afterwards quoted many Passages out of the Writings of *Theodore*, and accused him of being the first who taught the Heresy of *Nestorius*; and concluded with entreating *Proclus*, that as *Nestorius* had been by Name condemned at the Council of *Ephesus*, so it would please him likewise to condemn *Theodore* by Name, and those who followed his Doctrine in
Syria

Syria and Cilicia. The Title of this Memorial imports, that it was presented by the Priests and Deacons, who were sent by the Bishops, Priests, Monks, and others of the greater *Armenia*, *Persia*, and other Nations, to *Proclus* Bishop of *Constantinople*.

PROCLUS having received these Papers, and carefully examined them, wrote a long Letter, which was called the Tome to the *Armenians*; To. 3. conc. p. 1217. ibid. p. 1232. E. and which in some *Latin* Editions, is dated in the fifteenth Consulship of *Theodosius*, and the fourth of *Valentinian*, that is, in the Year 435. It is directed to the Bishops, the Priests, and the *Archimandrites* of all *Armenia*. *Proclus* therein doth clearly explain the Article of Faith relating to the Incarnation, that is, the Unity of Person, still preserving the Distinction between the two Natures; and faith, That one of the Trinity was Incarnate; an Expression which was afterwards much taken Notice of: P. 1225. D. But he doth not make any Mention therein of *Theodore* of *Mopsuestia*; and only refuteth the Errors, not naming the Persons upon whom they were charged. *Proclus* sent this Tome to *John* of *Antioch*, by *Theodore* his Deacon, and by *Maximus*; charging them to comply in all Respects Liber c. 10. with *John*, and not disturb the Peace of the Churches. To his Tome he subjoined certain Articles proposed as Heretical, the Author not being named; entreating *John* to subscribe to his Tome, for the Preservation of Facund. viii. c. 2. the Faith, and to reject these Articles; but the Deputies added the Name of *Theodore* of *Mopsuestia*, and some others of the Antients, that c. 1. they might be anathematized. *John* of *Antioch*, and the *Eastern* Bishops who were assembled with him, read the Tome of *Proclus*, approved and subscribed it; but they refused to condemn the Articles subjoined together with the Authors; and believing that *Proclus* had given Orders to his Deputies to this Purpose, they complained in a Synodical Letter, that he desired to condemn *Theodore*, who died in the Peace of the Church.

PROCLUS found Fault with those who had added the Names of Ex. Epist. Cyr. to. 5. Council. p. 466. the Authors to the Propositions, and ordered *Maximus* to obey *John* of *Antioch* in all Things. *John* on his Side wrote to *St. Cyril*, that the Troubles were renewed, and that it was feared that some would relapse into the Errors of *Nestorius*, after they had forsaken them; and that People had gone to *Constantinople*, to sollicite the Emperor for an Order, that the Writings of *Theodore* of *Mopsuestia* and his Person should be anathematized; that his Name was great throughout the

the *East*, and his Writings much esteemed ; so that the *Easterns* would sooner be burnt alive than condemn them. St. *Cyril* wrote to *Proclus* as follows ; We have with much Difficulty, says he, caused all the Churches to reject the Errors of *Nestorius* ; some of the *Easterns* are very much grieved hereat, for distempered Minds are not easily cured : However, there is a general Peace ; Why then should the Fire be re-kindled which is extinguished ? I know that there are several Errors in the Writings of *Theodore*, but I fear lest on this Pretence, they should again begin to defend *Nestorius*. You must know that an Exposition of Faith was presented to the Council of *Ephesus*, whereof he was said to be the Author, and that it was of no Importance ; the Council condemned it, but without making any Mention of him, or anathematizing him by Name ; which was done out of Discretion, lest some being moved by his Reputation, should separate themselves from the Church. Let us now act in the same Manner, by condemning the Errors of *Nestorius* ; Errors of the like Nature have been sufficiently condemned.

But afterwards a Deacon called *Basil*, took the Tome of *Proclus*, the Memorials of the *Armenians*, and some others, which he joined to them, came to *Alexandria* and presented them to St. *Cyril* ; who seeing that his Discretion and Forbearance was abused, and that the Errors of *Theodore* of *Mopsuestia* were supported and maintained ; thought himself obliged to write against him, and to treat him openly as an *Heretick*. The Deacon *Basil* being returned to *Constantinople*, drew up certain Memorials, which he presented to *Proclus*, together with what he had before presented to St. *Cyril* ; and seeing that *Proclus* had already sent his Tome to the *Armenians*, he wrote a short Treatise, wherein he said that the Books of *Theodore* ought to be rejected, in like Manner as those of *Arius* and *Eunomius*. Some *Armenian* Monks came to *Constantinople* upon this Occasion, bringing with them some Articles which they said they had extracted out of the Books of *Theodore* of *Mopsuestia*, and other Fathers, who had written about the same Time against *Apollinarius*. They spoke hereof to several Persons, and gave Disturbance at *Constantinople*, endeavouring to obtain an Order from the Emperor, to cause them to be anathematized. They afterwards visited the Towns and Monasteries of the *East* ; saying, That these Articles ought to be condemned as well as the Authors of them, the Sense being the same as what had been advanced

Facund. lib.
iii. c. 3. to. 5.
Conc. 487. E.

Facund. lib.
iii. p. 136. A.

advanced by *Nestorins*. Being protected by some Persons in Power, they intimidated by their Threats the Clergy and People, and disturbed the Peace of the Monks.

THEREUPON the Council of all the Provinces of the *East* assembled at *Antioch* with *John*, wrote three Synodical Letters, viz. to the Emperor, to *Proclus*, and to *St. Cyril*. In the Letter to *St. Cyril*, they tell him, that they approved the Tome of *Proclus* to the *Armenians*: But, add they, there was no Need of it, since all, Thanks be to God, are of the same Opinion; and sometimes what seems necessary, is the Occasion of Trouble when it is not done at a convenient Season. Another Tome hath also been presented to us, containing Extracts out of the Works of *Theodore*, late Bishop of *Mopsuestia*, who, they are desirous should be anathematized. We confess that there are doubtful Passages in these Extracts, which may be understood in a different Sense from the literal Meaning; but there are many others which are clear. As for those which seem to be obscure, we find others not very different from them in the Antients, whom, should we condemn these, we might seem to impeach: And should we not make Way for strange Confusion, if what the deceased Fathers have said, should be suffered to be opposed? There is Difference between not approving some of their Opinions, and anathematizing them, though the Anathema should not extend to their Persons. What Advantages do we not give the *Nestorians*, if at the same Time that we condemn them, we do also condemn Bishops of so great a Character? Are we ignorant of what moved *Theodore* to speak in this Manner, in order to oppose the *Hereticks*, against whom he contended, as the common Defender of all the *East*?

THE Letter to *Proclus* begins with the Approbation and Commendation of his Tome to the *Armenians*: Afterwards the *Eastern* Bishops complain of those who disturb the Church, who leave their Country and go to *Constantinople*, to calumniate their own Bishops. They proceed; they are not satisfied with accusing us falsely who are living, but do likewise attack the blessed *Theodore*, now after his Death. He who taught with so great Honour for the Space of forty and five Years, who hath opposed all Heresies, who never in his whole Life was in any Respect reproached by the *Catholicks*, and who hath been approved by the Bishops, the Emperors, and the People, and afterwards:

XXXVIII.
Council of
Antioch in
behalf of
Theodore.
Coll. Balan.
P. 943.
Facund. 1.
viii. c. 4.

wards: We have met in the antient Doctors of the Church with a thousand Things like to what hath been maliciously extracted out of *Theodore's* Writings, to present to you. They quote *St. Ignatius* the Martyr, *St. Eustatbius* of *Antioch*, *St. Athanasius*, *St. Basil*, the two *St. Gregories*, of *Nazianzum* and of *Nyssa*, *Flavian*, *Diodorus*, *St. John Chrysostome*, *St. Ambrose*, *St. Amphilocheus*, and *Atticus*; concluding, we are not therefore to judge those who have died with Honour; this only belongeth to the Judge of the Quick and the Dead. The Letter to the Emperor is much to the same Purpose, that is, it commends *Theodore* of *Mopsuestia*, who was esteemed not only by the Bishops, but likewise, say they, by the Emperor *Theodosius* your Grandfather, who desired to see him, to hear him preach and discourse, and was greatly delighted with him. He was, say they, the Disciple of *Flavian*, Bishop of *Antioch*, and Companion of *John* of *Constantinople*, whose Memory you have revived, to the great Honour of your Reign. This is what had been done by *Nestorius* in the Beginning of his Pontificate.

Fac. lib. ii.
c. 2.

Sup. lib. xxiv.
n. 34.

S. Cyril replied to *John*, and the Council of *Antioch*, commending the Tome of *Proclus* to the *Armenians*. But, saith he, as to the Opinion of *Diodorus*, *Theodore*, and some others, which are there transcribed, who have boldly attacked the Glory of *JESUS CHRIST*, let no Body, I beseech you, ascribe them to the holy Fathers, *Athanasius*, *Basil*, *Gregory*, *Theophilus* and others, for Fear of giving Occasion for Scandal. We wish that every one would apply themselves to their own private Affairs, without renewing those Troubles in the Churches, which have been lately appeased by the Grace of *JESUS CHRIST*, and the Vigilance of all the Bishops. They who have renounced the Errors of *Nestorius*, should be received, and not reproached with what is passed, lest others who might be willing to become Converts should be thereby deterred. Admonish your Clerks to utter nothing in the Churches which is not agreeable to the Faith, and not to discourse on these Subjects, unless they are obliged to it. And if any Clerks or Monks be accused of having relapsed into the Errors of *Nestorius*, after having entered into the Communion with the Church, judge them in the Church, rather than suffer them to be accused before the secular Tribunals.

p. 1210.

PROCLUS replied to *John* and the Council of *Antioch*, That he had not made any Mention of anathematizing *Theodore*, or any other Person after their Death; and had not given any such Orders to his Deacon *Theodore*. The Emperor likewise sent an Answer to *John*, and his Council, exhorting them to maintain Peace and Unity, not regarding such as attempted to disturb it, and to lay this down as a Rule with the whole Church, that nothing should be attempted against the Memory of those who had died in the Communion of the Church.

Facund. viii.
c. 2, &c. 5.
p. 345.

IN the mean time Pope *Sixtus* maintain'd his Jurisdiction in *Illyricum*; as appears by three Letters from him, two to Councils holden in *Illyricum*, and one to *Proclus*. The first is dated on the 8th of the Ides of *July*, in the fifteenth Consulship of *Theodosius*, and the fourth of *Valentinian*; that is, on the 8th of *July* in 435. It is directed to the Council which was to meet at *Thessalonica*, and exhorteth the Bishops, rather to adhere to the Ecclesiastical Laws, than to those decreed by the Princes. He means without doubt the Law of *Theodosius*, dated on the 14th of *July* in 421, which was repeal'd at the Solicitation of Pope *Boniface*. He gives *Anastatius* Bishop of *Thessalonica*; the same Authority which his Predecessors had enjoin'd under the former Popes: That is, he decrees, that every Metropolitan shall ordain in his own Province, but with the Consent of the Bishop of *Thessalonica*, that none shall be ordain'd without his Participation; and that he shall examine such as shall be call'd to the Episcopal Office: That the more important Causes shall be referred to him; that he shall appoint such of the Bishops as shall determine them with him, or whom he shall depute to determine them without him. The Bishop of *Corinth* is particularly admonish'd, not to pretend that he is exempt from any Dependence. As to what remains, the Pope refers them to those who were sent by him to assist at this Council.

A. D. 437.
XXXIX.
Jurisdiction
of the Pope
in *Illyricum*,
Tom. 4. Com.
p. 1711.
Com. Rom. 411.
n. 15.
Sup. lib. 24.
c. 31.

THE second Letter address'd likewise to a Council of *Illyricum*, and sent by the Priest *Artemius*, is dated on the 15th of the Calends of *January*, in the Consulship of *Ætius* and *Sigisvultus*, that is on the 18th of *December* 437. The Substance of it is, That all that shall be done by each particular Bishop in *Illyricum*, is to be reported to the Bishop of *Thessalonica*: That he shall assemble the Council when he shall think it necessary; and that what shall have been done, shall upon his Report be confirmed by the Apostolical See. Do not think yourselves, added he, oblig'd by what the Council of the *East* would ordain against our Inclination, after what it had ordained on the Assurance of our Consent. He means the third Canon of the Council of *Constantinople*, convened in 381, which giveth the second Rank to the Bishop of *Constantinople*. He declareth *Anastatius* Vicar of the Apostolical See, as *Rufus* his Predecessor had been, and exhorts them to Unity and Concord. The third Letter is dated on the same day, viz. on the 18th of *December* 437; it is directed to *Proclus*, exhorting him to maintain the Bishop of *Thessalonica* in his Privileges, and not to receive any of the Bishops in his Jurisdiction without Letters in Form from him; the same Rule being observed by the Pope himself. This Letter is full of Testimonies of Esteem of, and Confidence in *Proclus*. The Pope takes notice to him, that he had not long before confirmed his Sentence concerning *Idduas*. This *Idduas* is suppos'd to be the same Bishop of *Smyrna*, who had assisted at the Council of *Ephesus*, and who being try'd by *Proclus*, had appealed to the Pope. For the *Asiatick* Bishops were not very willing to acknowledge the Jurisdiction of the Bishop of *Constantinople*.

Sup. lib. xviii.
n. 7.

N. 16.

V. Not. Hol.
stein.

ABOUT the beginning of the following Year, *Proclus* caus'd the Relicks of *St. John Chrysostome* to be brought to *Constantinople*, whose Memory had been already restored nine Years before, that is, in 428. As *Proclus* was making his Elogium, enlarging on his Praise as was usual on the Day of his Festival, which was the 26th of *September*; the People interrupted him by their Acclamations, requiring that the Bishop *John* might be restored

XL.
Translation
of the Relicks
of *St. Chrysostome*.

A. D. 438. to them. *Proclus* did likewise believe, that this would be the Means of re-uniting those to the Church who had broken off from its Communion on account of *St. Chrysostome*, and who still held separate Assemblies. He mentioned it therefore to the Emperor, and persuaded him, to cause the Body of the Holy Bishop to be brought from *Comana* in *Pontus*, where it had been interred. Which was accordingly executed; and the People went to meet it; the *Bosphorus* being covered with Barks, and illuminated with Torches, in the same manner as when he was recall'd from his first Banishment. The Emperor touch'd the Shrine with his Face and Eyes, intreating Pardon for his Father and Mother, who had offended the Saint, not knowing what they did. The Relicks were publicly translated to *Constantinople* with great Honour, and deposited in the Church of the Apostles; which wholly re-united all those who had separated upon account of *St. Chrysostome*. This Translation was performed thirty five Years after his first Deposition, on the 27th of *January*, in the sixteenth Consulship of *Theodosius*, that is, in the Year 438, and the same day on which *St. Chrysostome* is honoured by the *Latin Church*. In this same Year, viz. 438, on the 15th of *February*, was published the *Theodosian Code*; which is a Collection of the Decrees and Constitutions of the Christian Emperors, compiled by order of *Theodosius* the Younger, the last Book consisting only of such Laws as relate to Religion.

XLI. It was under the Pontificate of *Proclus* likewise, that the Relicks of the forty Martyrs were found at *Constantinople*, who had suffered under *Licinius* at *Sebastia* in *Armenia*. They were revealed to *St. Pulcheria* by the Martyr *St. Thyrsis*, who appeared three several Times to her, and ordered her to translate these Relicks which were concealed under Ground, and deposit them near his: The forty Martyrs did likewise themselves appear, clothed in white Mantles. Their Relicks were accordingly found under the Desk or Pulpit of the Church of *St. Thyrsis*; the Coffin was covered with a Table of Marble, and there was a small Hole over-against the Place where the Relicks were, in two silver Urns, encompassed with a great Quantity of Perfumes. Thro' this Hole they let down Linnen Cloaths to touch the Relicks. The Empress *Pulcheria* caused the Relicks of the forty Martyrs to be inclosed in a very rich Shrine, and placed near those of *St. Thyrsis*, and this Translation was celebrated with great Solemnity, as a publick Festival; as is reported by the Historian *Sozomenus* who was present. The Emperor *Theodosius* desiring to return Thanks to God for the many Blessings he had received, performed some Vows which he had made; and sent the Empress *Eudocia* his Wife to *Jerusalem*, according to a Vow she had herself made, if she should live to see her Daughter married. Now her Daughter *Eudocia* married the Emperor *Valentinian*, who came for this Purpose to *Constantinople* on the 21st of *October* in 437, under the Consulship of *Ætius* and *Sigisvultus*. *Eudocia* performed this Journey in the Year following, viz. 438, and offered large Presents to the Churches at *Jerusalem*, and in all the Cities of the *East*; both as she went, and returned. She built Monasteries and Religious Houses in *Palestine*, and rebuilt the Walls of *Jerusalem*; whence she returned in the seventeenth Consulship of *Theodosius*, *Festus* being his Collegue, that is, in the Year 439, bringing back to

Constantinople some Relicks of St. Stephen, which were placed in the Church A. D. 439. of St. Lawrence, together with Relicks of the said Saint, and of St. Agnes.

IN the same Year 439, on the 31st of January, Theodosius published a Law against the Jews and the Samaritans, prohibiting them to execute any publick Office, even that of Jailor: To build any new Synagogue, or pervert any Christian. The same Laws forbids the Pagans on pain of Death, to offer any Sacrifice; and renews all the Penalties decreed against the Manichees, and the other antient Hereticks.

THERE were still some Pagans, who were Generals in the Roman Army. XLII.
Littorius, who commanded the auxiliary Forces of the Huns in Gaul, relying upon the Promises of the *Auruspices*, and the Oracles of the evil Spirits, was vanquished by the Goths, who trusted in God, their King before the Battel having prayed lying prostrate upon a Hair-cloth. This Overthrow happened in this same Year 439. Cyrus, who was also a Pagan, was Master of the Militia in Africa, having gained the Favour of the Empress Eudocia for his Talent in Poetry; he was made Consul in the Year 441, Prefect of the *Prætorium*, Prefect of Constantinople, and a Patrician: But while Eudocia was at Jerusalem, he was thro' the Artifices of his Enemies disgraced, he took this Occasion to turn Christian, nay, and was ordained Bishop. While he commanded in Africa, Carthage was taken by the Vandals. The Romans had concluded a Peace with them in the fifteenth Consulship of Theodosius, and the fourth of Valentinian, that is, in the Year 435, giving up to them a Part of Africa. But two Years after, in 437, their King Genseric endeavouring to settle Arianism in that Part of the Country under his Obedience, and to extirpate the Catholick Religion, persecuted several Bishops, the most remarkable of whom were Possidius, Novatus, and Severian. He took the Churches from them, and did even expel them the Cities because they resisted, notwithstanding his Threats, with an invincible Constancy. He would also have seduced four Spaniards who were in great Credit with him, and whom he greatly loved for their Fidelity and Capacity: Their Names were Arcadius, Probus, Paschasius, and Eutychian. These four he ordered to turn Arians, but they refused with great Constancy: Whereat Genseric being enraged, proscribed, and banished them, and afterwards cruelly tortured them, and at length put them to different kinds of Death: And thus they gained the Crown of Martyrdom. Eutychian and Paschasius had a young Brother called Paulillus, with whose Beauty and Wit the King was much delighted: But not being able by any kind of Threats to make him renounce the Catholick Religion, he caused him to be bastinado'd a great while together, and condemned him to the meanest kind of Slavery; not being willing, as it is thought, to put him to Death, lest he should seem to be vanquished by the Constancy of a Child.

MANY Treatises were written to support the Catholicks under this Persecution. We have a Letter extant from Antoninus Honoratus Bishop of Constantina to Arcadius one of these four Martyrs, to encourage and support him in his Exile. He exhorts him not to set any Value upon his Riches, not to be tempted by the Friendship of the King, nor softened by his Affection for his Wife. Victor Bishop of Carthage in Mauritania

Carthage taken by the Vandals. Prosp. Chr. Salv. lib. 7. p. 164, 165. Eoag. l. c. 19. Suid. Cyr. Neph. lib. xiv 46.

Prosp. Chr. ib

Idem.

Prosp. ibid.

Gennad. de script. Ap. Bar. an. 437. Ap. Ruin. hist. pers. p. 433.

A. D. 439. composed a large Book against the *Arians*, which he caused to be presented to *Genferic* himself. A short Abstract of the Faith, in opposition to the *Arians*, is likewise found to have been written about this Time by an Author whose Name is not known; an Exposition of the Passages relating to the Trinity, in opposition to *Varimadius* an *Arian* Deacon, the Author whereof was at *Naples*. *Cerealis* Bishop of *Castellum* in *Mauritania*, *Vocorius* Bishop of *Castellana* in the same Province, and another *African* Bishop called *Asclepius*, wrote likewise against the *Arians*.

GENSERIC seeing the *Romans* employed in other Parts, especially *Ætius* their chief General, who was taken up with the Affairs of *Gaul*, surprized *Carthage* in the midst of Peace, there being then no reason to suspect him, which he entered on the 14th of the Calends of *November*, in the seventeenth Consulship of *Theodosius*, that is, on the 19th of *October* 439. He plundered all their Wealth, causing the Citizens to be grievously tortured to compel them to discover it. He stripped the Churches of all their Ornaments, and after having turned out the Priests, and seized on the sacred Vessels, he lodged his Men in them. He used all the People with Cruelty; but chiefly declared his Hatred against the Nobility and Clergy; and being resolved to spread *Arianism* throughout all *Africa*, he forced several Bishops to quit their Churches, and many Persons to suffer Martyrdom.

SALVIAN, a Priest of *Marseilles*, and an Author who wrote at that Time, relateth this taking of *Carthage*, as a remarkable Instance of the Divine Vengeance. For this great City was sunk into all manner of Vice. The Inhabitants seemed to have lost their Senses; they drank all Day crowned with Flowers, and perfumed: Every Street was full of Brothels and Snares against Chastity; nothing was more common than Adulteries, and the most abominable Impurities, which were publicly practised with the utmost Impudence. Men were seen to walk the Streets painted and habited like Women. The Orphan and the Widow were oppressed, and the Poor by their hard Usage reduced to such despair, as to beseech God to give the City into the Hands of the *Barbarians*. Blasphemies and Impieties were common there; many who were outwardly *Christians* were *Pagans* in their Hearts, adored the Goddess *Cælestis*, devoted themselves to her, and after they had assisted at the *Pagan* Sacrifices, went to Church and approach'd the Holy Altar. It was chiefly the great Men and those in Authority who were guilty of these Impieties. But the People in general had an extreme Contempt and Aversion for the Monks, even of the greatest Sanctity. In all the Cities of *Africa*, and especially at *Carthage*, when they saw a Man of a pale Complexion, having his Hair cut close, habited in such a Cloak as the Monks were wont to wear, they could not forbear affronting, and cursing him. If a Monk from *Egypt* or *Jerusalem* came to *Carthage* upon a religious Account; whenever he appeared abroad, he was laughed at and hissed, and loaded with Reproaches. The *Vandals* put a Stop to these Disorders, and caused all the Prostitutes to marry; for Lewdness and Lasciviousness, so frequent among the *Romans*, they abhorred; as did also the *Goths*.

THE Book wherein *Salvian* speaks on this manner, is addressed to the Bishop *Salonius* his Disciple, the Son of *St. Eucherius*. The Purport whereof is, to justify the Conduct of Providence, and to shew the little reason

People

People had to be offended, as many were, at the Misery of the Christians, A. D. 439 in this Fall of the *Roman* Empire, and the Prosperity of the *Barbarians*, who were either Pagans or Hereticks; which obliges him to enlarge on the Vices of the *Romans*, and to prove that there were still great Remains of Idolatry amongst them; that the most part of them were only Christians in Name, and worse than the *Barbarians*, whose Vices he thus describes: The *Saxons*, saith he, are fierce, the *Franks* and *Goths* unfaithful, the *Gepidi* inhuman, and the *Huns* and *Alani* lewd and wanton. But he commends the *Franks* for their Hospitality, the *Goths*, *Vandals*, and *Saxons*, for their Chastity. He particularly declaims against Impurity, and the eager Desire of publick Shews, amidst the Horrors of War, and publick Calamities. He insists on the Injustice of the Rich, and those in Authority, and the Oppression of the Poor; whereby the Dominion of the *Barbarians* became preferable to that of the *Romans*. *Salvian* wrote another Treatise, divided into four Books, which he addressed to the Catholick Church, under the Name of *Timotheus*; and herein he attacks the Avarice of the Christians. He complains in the third Book, that Parents left nothing to such of their Children as had consecrated themselves to God, and by this Means deprived them of the Merit of voluntary Poverty. He composed several other Writings, which are not now extant, and was in so great Reputation, that *Gennadius*, a Contemporary Writer, calls him the Master of the Bishops.

Lib. 3. p. 14.

lib. p. 34.

p. 39. lib. 4.

p. 87. lib. 5.

p. 108.

p. 897.

Lib. 7. p. 172.

lib. 7. p. 157.

lib. 6. p. 124.

& lib. 7. p.

153. lib. 4.

p. 70, &c.

p. 275, &c.

In Catal. c. 6.

XLIV.

Council of

Ries.

V. not. post.

hum. Sirm.

Can. 2. c. 1.

Conc. Taur.

c. 3. to. 2.

Conc. p. 1156.

D.

Conc. Reg.

can. 3.

In this Year 439, was held a Council at *Ries* in *Provence*, on the following Occasion: The Bishop of *Embrun* being dead, the See remained vacant for twenty Months; the canonical Election of a Bishop, which the Clergy desired, being forcibly hindered by some Laymen. At length two Bishops being come thither on their own Accord, having no Authority from the Metropolitan, or Letters from the Bishops of the same Province, ordained a young Man Bishop of the Place, called *Armentarius*, who had been brought up in the Fear of God, but yeilded to this Temptation: He afterwards ordained some Clerks, nay, some who had been excommunicated. His Ordination being altogether irregular, the neighbouring Bishops assembled at *Ries* on the third of the Calends of *December*, in the seventeenth Consulship of *Theodosius*; that is, on the nine and twentieth of *November* 439. *St. Hilarius* of *Arles* presided at this Council, being assisted by eleven other Bishops, some of that part of the Province of *Vienna*, nearest to that of *Arles*, others of the second Province of *Narbonne*, and of that of the Maritime *Alpes*, whereof *Embrun* was the Capital; but it was not yet an ecclesiastical Metropolis. Among these Bishops, the Names of *Auspicius* of *Vaison*, of *Valerian* of *Cemele*, and *Maximus* of *Ries*, are known. Besides the twelve Bishops, there was a Priest called *Vincent*, who subscribed in the Name of *Constantine* Bishop of *Gap*, who was absent.

This Council declared the Ordination of *Armentarius* void, and ordered that they should proceed to a canonical Election. And to punish the two Bishops who had been guilty of this Usurpation, they prohibited them according to the Council of *Turin*, to assist at any Ordination, or any ordinary Council, as long as they lived. They shewed some Indulgence to *Armentarius*, and permitted any of the Bishops, whose Charity should move them thereto, to assign him a Church in his Diocese, where he might have

A. D. 439. have the Title of *Chorepiscopus*, or only be admitted to Communion, as a Stranger, which is to be understood, in case that this Church be not given him as a Title. The Council of *Ries* say, that they have in this followed what the *Nicene* Council had decreed in relation to some Schismatics; this is the eighth Canon of *Nice* concerning the *Novatians*. But the Council of *Ries* put several Restrictions upon this Indulgence, as to *Armentarius*. He shall not, say they, be received in the Province of the Maritime *Alpes*, where he had intruded; a Church shall not be allowed him in any City, but only in the Country; he shall never offer the Sacrifice in the Cities, not even in the Absence of the Bishops; he shall not ordain in his own Church the most inferior Clerks; neither shall he perform any other episcopal Office, except that of confirming the *Neophytes*, offering before the Priests, consecrating Virgins, and blessing the People in the Church. He shall have only the Government of one Church, nor shall he leave that to go to another, unless he renounces his Claim to the former; that is, he shall have the Title rather than the Power of *Chorepiscopus*, and shall be superior to a Priest, and inferior to a Bishop. As to the Clerks ordained by him, they who were before excommunicated, shall be deposed; and as for those who are of unblameable Characters, the Bishop of *Embrun* may keep them in his Church if he pleases, or send them to *Armentarius*.

*Sup. lib. xi.
n. 22.*

2. 9.

2. 4.

2. 5.

*V. Sirm.
hic. c. 6.*

2. 8.

Nic. can. 8.

THE Council adds some general Rules upon this Occasion. Every Priest may give the Benediction in Families, in the Country, and in private Houses, but not in the Church; in the *East* they gave the Benediction even in publick. When a Bishop dieth, no body shall come to the vacant Church, but the neighbouring Bishop, all the time of the Funeral. He shall perform the Office of Visitor there; and during this Time, that is, till the seventh Day after his Death, he shall take an Inventory of the Goods and Estate of the Church, and then he shall return to his own Home, staying there as well as the other Bishops, till he receives the Mandate from the Metropolitan; without which, none shall come to the vacant Church, lest he should pretend that he was forced by the People. There shall be two Councils held every Year, according to the antient Constitution, in time of Peace; which is added by the Council, because of the Wars and publick Calamities, which frequently hindered the meeting of Councils.

XLV.
Death of St.
Sixtus, St. *Leo*
Pope.
Prosp. Chr.
an. 439.

*Sup. n. 15.
Lib. Pontific.*

JULIAN of *Æculanum*, the famous *Pelagian*, earnestly desiring to recover his See, endeavoured to be re-admitted to the Communion of the Church, pretending that he was become a Convert, and used several Artifices to convince Pope St. *Sixtus*, that he really was so; which the Pope did very prudently guard against, by the good Advice of his Archdeacon *Leo*, which much rejoiced all the Catholics. The Pope St. *Sixtus* died soon after, on the fifth of the Calends of *April*, in the fifth Consulship of *Valentinian*, *Anatolius* being his Collegue, that is, on the twenty-eighth of *March* 440, having sat in the See near eight Years. He ordained at *Rome*, in *December*, at several times, eight and twenty Priests, twelve Deacons, and fifty-two Bishops for divers Places.

He repaired the Basilica of St. *Mary*, formerly that of *Liberius*, and there offered a Silver Altar of 300 Pound-weight, I mean the sacred Table, and gave

gave several other Silver Vessels to it, amounting to 1165 Pound-weight, A. D. 440. a Vessel of Gold of fifty Pound-weight, and twenty-four Copper Candlesticks of fifteen Pound-weight each. He gave also in Lands and Houses to the yearly Revenue of 729 Sols of Gold. He gave to the Baptistry of St. Mary all the necessary Vessels in Silver, among others a Stag, out of which the Water issued, of thirty Pound-weight. He beautified the Confessional of St. Peter with an Ornament of Silver, weighing 400 Pounds. He likewise adorned the Confessional of St. Lawrence with Pillars of Porphyry and Silver: He also gave to it an Altar of fifty Pound-weight, a Balustrade of three hundred Pound-weight, and above it the Absis or Arch with the Statue of St. Lawrence of two hundred Pound-weight. He built the whole Basilica, called by the Name of this Saint; and moreover offered there a great Quantity of Silver Plate, and a Vessel of Gold enriched with Pearl, of ten Pound-weight. All the Silver which Pope St. Sixtus gave to these two Churches, the Weight whereof is set down, amounts to 2611 Roman Pounds, which makes above three thousand Marks.

MOREOVER the Emperor *Valentinian*, at his Request, offered a Figure wrought in Gold, having twelve Gates, with the twelve Apostles and our Saviour; the whole adorned with precious Stones, which he placed over the Confessional of St. Peter. The Emperor gave a Fronton of Silver to the Basilica of the *Lateran*, in the room of that which the *Barbarians* had taken away, weighing five hundred and eleven Pounds. He beautified the Confessional of St. Paul, with two hundred Pound-weight of very fine Gold. The Pope St. Sixtus also beautified the Baptistry of the *Lateran* with Porphyry Pillar, which he caused to be erected there, with an Architrave of Marble, whereon he ordered some Verses to be engraved, denoting the Efficacy of Baptism, and the Belief of Original Sin, in Opposition to the *Pelagians*. He was buried in the Road to *Tyber*, near the Body of St. Lawrence. Ap. Bar. an. 440.

St. LEO, Archdeacon of the *Roman Church*, was chosen to succeed him. He was then absent, having been sent into *Gaul*, to make up the difference between *Aetius* and *Albinus*, the Generals of the *Roman Army*. A publick Deputation was sent to him, and till his Arrival, which was not till above forty Days after, the *Roman Church* continued without a Pastor, with extraordinary Patience and Unanimity. He was of a *Tuscan Family*, his Father's Name being *Quintian*; but it is probable that he was born at *Rome*, which he always calls his Country. It is believed, that it was he, who, being then an *Acolyte*, was sent into *Africa* in 418, and carried a Letter to the Bishop *Aurelius* from St. Sixtus, at that time Priest, and afterwards Pope; to whom he was always very much attached. Whilst he was Deacon, his Service was very useful to Pope St. *Celestin*; and he persuaded *Cassian* to write against *Nestorius*. Lib. Pontif. Sup. lib. xxiii. n. 50.

IN the same Year, viz. 440, died John Bishop of *Antioch*, having filled this See eighteen Years. He was succeeded by his Nephew *Domnus* his Sister's Son. He had led a monastick Life under the Conduct of St. *Euthymius*, and was ordained Deacon by *Juvenal* Bishop of *Jerusalem*, in the Year 428, at the Dedication of the *Laura*. Understanding that after the Council of *Ephesus*, his Uncle John sided with *Nestorius*, he was much grieved XLVI. Death of John Domnus, Bishop of Antioch. Chronol. Niceph. Sup. lib. xxiv. n. 54.

A. D. 440. *grieved thereat, and intreated St. Euthymius to permit him to go to Anti-
och, that he might reclaim him. St. Euthymius said to him, Son, go not
thither, it will not be for your Advantage; for altho' the Wicked have se-
duced him for a short time, God who knoweth his Uprightness, will not
suffer him to be lost. As for you, if you continue at the Place to which
you have been called, and do not give way to those Thoughts which
would draw you from the Desert, you shall advance, and be honoured ac-
cording to the Will of God: If you do not give ear to me, you shall
succeed to the See of your Uncle; but you shall be deprived thereof by
ungodly Men, who shall first seduce you against your Inclinations. These
were the Words of St. Euthymius, but Domnus did not believe him; and
departed for Antioch without receiving his Blessing, where every thing hap-
pened to him according to the Prediction of the Saint.*

Soc. c. ult.

*Sozom. Pra-
fat.*

IN the Year before, Firmus, the Bishop of *Cesarea* in *Cappadocia*, dying, the Inhabitants came to *Constantinople*, requesting *Proclus* to appoint them a Bishop. As he was considering whom he might chuse for them, all the Senators came one *Saturday* to the Church to see him. And among them *Tbalassius*, who had been Prefect of the *Prætorium* in *Illyricum*; and it was said, that he was shortly to have had the same Post in the East. *Proclus* layed hold of him, and declared him Bishop of *Cesarea*. Here *Socrates* concludes his Ecclesiastical History, which is divided into seven Books, including, as he saith, the Space of one hundred and forty Years, beginning with the Reign of *Constantine*, and ending with the seventeenth Consulship of *Theodosius* the younger; that is, from the Year 306, to the Year 439, which, however, make but 133 Years. *Sozomenus* had likewise carried down his History to the same Year 439, beginning with the third Consulship of *Crispinus*, and *Constantine* the younger; that is, from the Year 314; but the latter part of it is lost. These two Historians are to be suspected as to what concerns the *Novatians*, whom they seem to favour.

XLVII.
Customs of
the Churches
*Socr. V. c. 22.
Sozom. vii.
c. 19.*

WE are also to be cautious in believing what either of them affirms concerning the different Customs of the Churches. They say that the Fast of *Lent* was kept in the six Weeks before *Easter*, in *Illyricum*, in *Greece*, at *Alexandria*, throughout *Egypt*, *Africa*, and *Palestine*. At *Constantinople*, and all the Provinces round about as far as *Phœnicia*, they begun to keep *Lent* seven Weeks before *Easter*: But there were some, who fasted but three of these six or seven Weeks, and these not one after another successively, and but five Days only in every Week. Some fasted three Weeks successively, at *Rome* for instance, *Saturday* and *Sunday* excepted: In which it is likely that *Socrates* is mistaken, since at *Rome* they fasted the Year round on *Saturday*. The Time of this Fasting was alike called by all, *Quadragesima*, or forty Days. There was a Difference likewise as to their manner of Fasting, some abstained from all sorts of Animals, others eat Fish, and others added Fowl; others abstained from Fruits and Eggs; some eat only dry Bread, and others abstained even from Bread; others fasted only till the None, and afterwards eat of every thing without Distinction.

THE Manner and Times of holding Ecclesiastical Assemblies, were different: The holy Mysteries were every where celebrated on *Saturday* as well as *Sunday*, except at *Rome* and *Alexandria*. In some Places in *Egypt*, the Mysteries were offered on *Saturday*, but in the Evening; and they received

ceived the Communion after they had eat, contrary to the general Cu- A. D. 440.
stome. At *Alexandria* they assembled on *Wednesdays* and *Fridays*, but only
to read, explain the Scriptures, and pray, and not to celebrate the Mysteries.
They there made the Catechumens Readers and Chanters, whereas every
where else, they ordained only the Faithful. At *Cæsarea* in *Cappadocia*, and
in the Island of *Cyprus*, on *Saturday* and *Sunday* in the Evening, after the
Lamps were lighted, that is to say, at the Office of Vespers, the Priests
did not preach, but the Bishop only; which Custom had been introduced
since the time of *Arius*; neither did the Bishop stand while the Gospel
was read, as was the Custom every where else. The Archdeacon here on-
ly read the Gospel, and in other Parts the Deacons; in many Places the
Priests and the Bishop on solemn Days, as at *Constantinople* on *Easter-Day*.
At *Rome*, neither the Bishop, or any other Person, taught in the Church.
This is affirmed by *Sozomenus*; but it is by no means likely; and it is much
more credible that *Sozomenus* who resided at *Constantinople*, was misinformed
of what passed at *Rome*. At *Antioch* the Altar was turned towards the
West, and not towards the *East*, as in other Churches. At *Rome*, there
were but seven Deacons, but in other Places the Number was not limi-
ted. In *Scythia*, altho' there were many Cities, there was but one Bishop:
In other Nations they consecrated Bishops even for Villages, as in *Arabia*
and *Cyprus*. In short, there was as great a Variety of Ceremonies and U-
sages, as of Places; every Church religiously adhering to its antient Cu-
stoms.

*Quæst. in
S. Leon. diff.
1. c. 440.*

GENSERIC having taken *Carthage*, divided the Provinces of *Africk* in this
manner; he reserved to himself *Byzacena*, *Abaritania*, *Getulia*, and part of
Numidia, and distributed *Zeugitania*, and the Proconsular Province amongst
his Army. The Emperor *Valentinian* still defended the other Provinces,
tho' all of them greatly wasted and harrassed. *Genseric* ordered the *Vandals*
to turn the Bishops out of their Churches, first taking away from them
all they had; and in case they made any Resistance, to make them Slaves
for Life; which was executed upon several Bishops, and many Laymen, re-
markable for their Birth and Dignity. *Quodvultdeus*, Bishop of *Carthage*,
and a great Number of Clerks, were driven away in this manner, and im-
barked on crazy Vessels, but nevertheless they happily arrived at *Naples*.
Gaudiosus, Bishop of *Abitina*, who was one of the Number, founded a
Monastery there, where he died, as did also *Quodvultdeus*. Their Relicks
are still preserved at *Naples*, in the said Monastery, which is now a Con-
vent of Nuns. The Church honoureth St. *Quodvultdeus* on the sixteenth
of *October*, and St. *Gaudiosus* on the twenty-eighth. Eleven others are reck-
oned, either Bishops or Clerks, the most famous of whom are *Castrensis*
and *Priscus*, who after having suffered divers Torments in *Africa*, were put
on board an old Bark either at this time, or some other, and landed in
Campania, where they governed divers Churches; they are commemorated
on the first of *September*.

XLVIII.

Persecution
in Africa.
*Vittor. Vitar.
lib. 1. c. 4.*

c. 5

*Martyr. R. &
ib. Baron.*

GENSERIC having driven away the Bishop of *Carthage* and his Clergy,
gave those of his own Persuasion, that is, the *Arians*, the Church called
Resitutæ, where the Bishops always resided, and took away from the Ca-
tholicks all the Churches within the Walls, and all their Wealth. He
likewise

*Martyr. R.
& ib. Baron.
V. Raim. ad
Vittor. c. 9.
Vitt. 1. c. 5.*

A.D. 440. likewise seized on all those that he had a mind to without the City, especially the two great and magnificent Churches of *St. Cyprian*; one built on the Place where his Blood was spilt, and the other where his Body was interred, which was called *Mappalia*. He commanded the Catholics to bury their dead silently, without singing of Psalms, as was the Custom, and sent the remaining part of the Clerks into Banishment.

THE Bishops, and other Persons of Distinction, who had stayed in the Provinces which were divided among the *Vandals*, presented themselves before *Genferic*, as he was walking by the Sea-side, near *Maxula*, in the Proconsular Province, and begged him, that after they had lost their Churches, and their Wealth, they might be at least permitted to continue for the Comfort and Support of the People of GOD, in the Provinces which were already in the Power of the *Vandals*. He ordered them to be told as follows: I have resolved not to leave any of your Name or Nation, and have you the Confidence to make me such a Request as this? And he was hardly withheld by the earnest Entreaties of those about him, from ordering them forthwith to be thrown into the Sea. Whereupon these poor Catholics withdrew, struck to the Heart with Grief; and having now no Church left them, began to celebrate the holy Mysteries by such Means as they could.

COUNT *Sebastian*, Son-in-law to Count *Boniface*, who had been ill treated, as well as himself, by the *Romans*, had at length fled for Refuge into *Africa*. *Genferic* could not be without his Advice, but he nevertheless dreaded him; so that desiring to put him to death, he sought to do it upon some religious Pretence. He said therefore to him one Day, in the Presence of his Bishops and Domesticks, I know that you have taken an Oath always to adhere faithfully to me; and what you have done hath demonstrated the Sincerity of your Oath: But to the End that our Friendship may never cease, I desire you to profess my Religion. *Sebastian* finding out an Invention which he thought would confound him, desired a White Loaf might be brought him; which, taking in his Hands, he said, In order to make this Bread fit for the King's Table, they have first separated the Bran from the Meal, and afterwards it hath been kneaded and baked: So, in the Catholick Church, I have been ground and sifted; I have been sprinkled with the Water of Baptism, and perfected by the Fire of the Holy Ghost. Let this Bread be broken, let it be steeped in Water, let it be kneaded a second time, and let it be baked over again; and if it is the better for it, I will do what you desire. He intended by this Parable to set forth the Insignificancy of second Baptism. *Genferic* knew very well what he meant, and could not tell what to answer. Wherefore he sought out some other Pretence to put Count *Sebastian* to death; and in some Martyrologies he is set down as a Martyr.

Boll. 27 Mart.

XLIX.

Letters of
St. Leo to the
Bishops of
Mauritania.
V. na. *Quæst.*
Ep. 1. al.
87.

TWO Letters of *St. Leo*, which have no Date, are supposed to have been written when *Africa* was thus ravaged; the first to the Bishops of *Mauritania Casariensis*, the second to *Rusticus* Bishop of *Narbonne*. *St. Leo* having been frequently advertized by those who came from *Mauritania*, that they made irregular Ordinations, gave Commission to the Bishop *Potentius*, who was going from *Rome* to that Province, to take Information

tion of it; and gave him a Letter to the Bishops of the Province, which is not now extant. *Potentius* sent the Pope a full Relation of the State of these Churches, which caused him to write the Letter which we have. *St. Leo* therein at first takes notice, that the Troubles of the Times have occasioned these Disorders, the Particulars whereof he sets down. Several Bishops had been elected by Caballing and Intrigue, or in a popular Tumult. *Bigamists* had also been elected, and Laymen and Hereticks who had been converted, altho' it is necessary first to make Tryal of those in the inferior Orders, who are to be Bishops, to the End that not only their Capacity may be known, but their Humility. He determines that the *Bigamists* ought to be deposed, and excluded not only from the Bishoprick, but be deprived likewise of Priests and Deacons Orders; and he reckons those *Bigamists* who had married Widows. With much more Reason, adds he, ought he to be deposed, who hath two Wives at a time, for such we are told there are; or who when his Wife hath left him, hath married another. As to those who have been ordained, being only Laymen, the Pope allows them to continue in their Bishopricks; but would not have this Dispensation serve as a Precedent, or affect the Decrees of the Holy See, his own particularly. Whereby it appears, that this was not the first Decretal of *St. Leo*, but the rest may have been lost. He keeps *Donatus* of *Salicina* in his See, who had been converted, with his Flock, from the Heresy of the *Novatians*; as he does also *Maximus* a converted *Donatist*, altho' he had been ordained being a Laymen; but on condition that each of them should give his Confession of Faith in Writing. As to *Aggar* and *Tiberian*, who had been ordained by Sedition and Violence, being mere Laymen, he leaves their Case to be tryed by the Bishops of the Country, reserving however to himself the Power of determining upon their Report. There were Nuns who had been violated by the *Barbarians*: *St. Leo* accounts them innocent, but notwithstanding exhorts them to be humble, and not to think themselves equal to other Virgins.

RUSTICUS Bishop of *Narbonne* was the Son of another Bishop called *Bonofus*; his Mother being Sister to another Bishop named *Arator*, and a very virtuous Widow, took great care of his Education; and after he had studied in *Gaul*, where there were excellent Schools, she sent him to *Rome* there to finish his Studies in Eloquence, not sparing any Expence for this Purpose. Returning home to her, he took to a monastick Life, and about the same time received Instructions relating to his Conduct and Behaviour therein, by a famous Letter from *St. Jerome*, who refers him to *St. Proclus* Bishop of *Marseilles*, to be instructed by him by Word of Mouth. *Rusticus* having continued some time in the Monastery, he was ordained Priest of the Church of *Marseilles*, which seems to have been the Place of his Birth; and at length Bishop of *Narbonne* in the Year 427.

St. Leo being preferred to the Pontifical Chair, *Rusticus* sent his Archdeacon *Hermes*, to consult him on divers Points of Discipline; expressing in his Letter a great Desire to leave his See, to live a retired and quiet Life. *St. Leo* advises him to the contrary, and shews him, that Patience is no less necessary in the ordinary Temptations of Life, than in Times of Persecutions for the Faith; that they who have the Government of the Church committed to them, ought courageously to maintain their Posts, relying on

L
Letter to *St. Rusticus* of *Narbonne*.
Inscript. in not. Q. p. 784.
Hier. ep. 4.
c. 2.
c. 10.
V. not. Q.
p. 785.
Leon. ep. 2.
al. 92.

A. D. 440. the Assistance of him, who hath promised not to forsake them. To the Questions proposed by *St. Rusticus*, *St. Leo* returns this Answer, The Priest or Deacons who hath falsely assumed the Title of Bishop, ought not to be esteemed such, since he cannot be accounted a Bishop, who hath not been chosen by the Clergy, demanded by the People, nor consecrated by the Bishops of the Province, with the Consent of the Metropolitan. The Ordinations made by these pretended Bishops are null, unless they have been made by the Consent of those who governed the Churches, to which these

Inquis. 1. *V. not. Quæst.* Clerks belonged. This Limitation is hard to be understood, unless it be supposed that these pretended Bishops had really the Episcopal Character; but that they had been unlawfully ordained, as was the Case of *Armentarius* of *Embrun*, deposed by the Council of *Ries*. If a Priest or Deacon desires to be enjoined Penance, he must perform it in private, it being contrary to the Custom of the Church, to inflict publick Penance on them.

Inquis. 2. *Inquis. 3.* THE Ministers of the Altar are as much obliged to Chastity as the Priests and Bishops; perhaps they might when they were Laymen or Readers have married, and had Children; they are not, therefore, when they are preferred to a higher Degree, to leave their Wives, but to live with them as if they had none. Among the Ministers of the Altar obliged to Chastity, *St. Leo* includes even the Sub-deacons, as appears by his Letter to *Anastatius* of *Thessalonica*. A Distinction is to be made between a Concubine and a lawful Wife; so that he who leaveth his Concubine to marry, doth well; and she who marieth him who had a Concubine, doth not ill, because he was no married Man. *St. Leo* speaketh here only of those Concubines who were Slaves, and not of those who were indeed lawful Wives, but were not called so in Law.

Epist. 12. al. 34. c. 4.
Inquis. 4, 5, 6.
Sup. lib. xx. n. 48.
Conc. Tol. 1. c. 17.

Inquis. 7. THEY who receive Penance in time of Sickness, and will not finish it when they are restored to Health, are not entirely to be given up, but should be frequently admonished: Nor is the Salvation of any one, whilst he yet lives, to be despaired of. The same Patience and Forbearance is to be shewn towards those, who in the Extremity of Pain desire to be admitted to Penance; but when the Priest is come, refuse to accept it, if their Pain be somewhat abated: If they after this again desire Penance, they are not to be refused. They who receive Penance in their last Moments, and die before they have received the Communion, that is, before they are reconciled, ought to be left to the Judgment of God, who might have deferred their Death. But they are not prayed for, as not having died in the Communion of the Church. In other Churches they did, notwithstanding, pray for them. The Penitents ought to abstain even from many lawful Things. They ought not to go to Law, if possible; but if they do, they should apply themselves rather to the Ecclesiastical than the Secular Judge; they ought rather to lose than engage in Traffick, which is always dangerous: They are not permitted to go to War, or to marry, unless the Penitent be young, and in danger of running into Debauchery; and then too it is only to be granted him as an Indulgence.

Inquis. 9.
Inquis. 8.
V. Quæst.
Inquis. 10.
11, 12.
Inq. 10.

Inquis. 14. THE Monk who marieth after he hath taken the Vow, or serveth in the Army, ought to be enjoined publick Penance. Maids who have married after they have taken upon them the Habit of Virgins, altho' they have not been consecrated, are however guilty. Now there were two sorts

of Virgins, those who had engaged themselves by Vow, either solemn, by A. D. 441. entering into a Monastery; or simple, by taking the Habit, and continuing with their Relations; and those, secondly, who had received Consecration, which they could not do, till they were forty Years old, (as is ordained by St. *Leo* himself) and from the Bishop only, on some solemn Festival.

THEY who have been forsaken when young by their Parents, who were Christians, so that no Proof of their Baptism can be found, ought to be baptized, without fear of repeating the Sacrament. They who have been taken so young by the Enemy, that they cannot tell whether they have been baptized or not, altho' they remember that their Parents have carried them to Church, are to be asked, Whether they have received what was given to their Parents, that is, the Eucharist; but if they cannot remember that they have, there ought not to be any Scruple made of baptizing them. Some People had come from *Africk* and *Mauritania* into *Gaul*, who could very well remember that they had been baptized, but could not tell into what Sect. To which St. *Leo* answers, that they are not to be baptized, since they have received the Form of Baptism, in what manner soever it hath been; they are only to be reconciled to the Catholic Church, by the laying on of Hands, and the Invocation of the Holy Ghost, that is, by Confirmation. Others having been baptized in their Infancy, and taken by the *Pagans*, had lived in the same manner as they, and had come, while they were yet young, into the *Roman* Dominions. St. *Rufinus* asked what was to be done, if they desired to receive the Communion. If they have, said St. *Leo*, only eat of Meat offered to Idols, they may be purified by Fasting, and the laying on of Hands; but if they have adored Idols, or been guilty of Homicide or Fornication, they ought to be enjoined publick Penance. We see here that they did lay on Hands at another time besides that of Confirmation and publick Penance. Now these last Articles direct us to place the Date of this Decretal, at the time when the *Vandals* made their Incurfions.

ABOUT the same time, the Bishops of *Gaul* held a Council in the Church of *Justiniana*, in the Territory of *Orange*, on the sixth of the Ides of *November*, in the Consulship of *Cyrus*; that is, on the eighth of *November* 441. St. *Hilarius* of *Arles* presided therein; and there are likewise the Subscriptions of sixteen other Bishops; the most noted of whom are, *Constantine* of *Gap*, *Auspicius* of *Vaison*, *Maximus* of *Ries*, and St. *Eucherius* of *Lyons*, who declareth that he will wait for the Consent of the Bishops of his Province. St. *Eucherius* had been a Monk in the Isle of *Lero*, a Friend of St. *Honoratus*, as likewise of *Cassian*, who addressed one of his Comparisons to them. He had been married, and his two Sons *Veranus* and *Salonius*, were both Bishops. We have some Discourses of his on Subjects of Piety. In this Council of *Orange*, thirty Canons were made concerning Points of Discipline. The first decrees, that Hereticks, who being in Danger of Death, desire to become Converts, may receive of the Priest, if the Bishop be absent, the Unction of Chrism, and the Benediction, which some suppose to be Confirmation. The second Canon is the most remarkable, the Words whereof are these; None of the Ministers who may baptize, ought to go any where without the Chrism, it having been resolved

V. Quæst.

Inquis. 16.

17.

18.

Inquis. 19.

LI.
First Council
of Orange.
To. 3. conc.
p. 1446.

Præf. Coll. xi.
Gonn. illustr.
c. 62. Mærc.
Chr. an. 456.

Sirmond. not:
possib.

A. D. 441. solved amongst us, never to anoint with it but once. If any one when he was baptized, did not receive it, through some Case of Necessity, the Bishop shall be informed thereof when he is confirmed. For there is but one Benediction only of the Chrism: Not that the Repetition of the Unction is prejudicial; but to the end that it may not be believed to be necessary; other Copies have it, to the end that it may be thought necessary, and leave out the Negative. It is hard to know the Sense of these Words; and still more difficult that Confirmation hath sometimes been given without the Unction; as seemeth to be expressed by this Canon, when the Negative is inserted. This cannot be proved from any other Authority; the general Practice of the Church is contrary to it, and the common Doctrine of the Divines is, that the Unction is an Essential Part of Confirmation.

THE Council of *Orange* says further, the Gospel shall for the future be read to the Catechumens; they ought never to be admitted into the Baptistry; they are to be separated as much as possible from the Benediction of the Faithful, even in the Family-Prayers, and they ought to come and receive the Benediction apart from the rest. The Catechumens who are possessed, or the *Energumeni*, ought to be baptized in case of necessity, or when it shall be judged convenient. The *Energumeni*, who are baptized, and who do what lies in their Power to be dispossest'd, ought to receive the Communion, that they may be strengthened, or even delivered by the Efficacy of the Sacrament. They who have been once publicly acted and influenced by the Devil, ought not to be admitted to Holy Orders; or if they have already receiv'd them, they shall not officiate, in any manner. Idiots are to receive what in Charity they ought. He who loses his Speech on a sudden may receive Baptism or Penance, if he declareth by Signs that he desireth to do so, or if others declare that he hath desired it. They who die during their Course of Penance, ought to receive the Communion, without the Imposition of Hands appointed for Absolution. Which is sufficient for the Consolation of the dying Man, according to the Decrees of the Fathers: Who have called this Communion *Viaticum*. If they survive, they shall continue in the Rank of Penitents, to receive, after they have accomplished their Penance, the Imposition of Hands, and the Legitimate Communion. This Canon must be explained by the thirteenth of the Council of *Nice*; which allows Persons at the Point of Death to receive even the Eucharist, on condition that they finish their Penance when they recover their Health. Clerks ought not to be refused the Penance if they require it, which may be understood of secret Penance, which is mentioned in the Letter of *St. Leo* to *Rusticus*.

A BISHOP who communicates with one who was excommunicated by another Bishop, is culpable, and the Justice of this Excommunication shall be enquired into by the next Council. If a Bishop desires to build a Church in the Diocese of another, he is to obtain his Permission; to leave the Consecration of it to him; to cause him to ordain such Clerks as he shall desire to have there, and to leave the whole Government of this new Church entirely to him. If a Secular, having built a Church, causeth it to be dedicated by a Stranger Bishop, this Bishop and all the rest who have assisted at this Dedication, shall be excluded from the Congregation. We see here the first Beginnings of the Right of Patronage; where the Bishop

Bishop who was the Founder, might present to the Diocesan, such Clerks A. D. 441. as he desired for his Church. If a Bishop through Infirmary loseth the Use of his Speech, he shall send for another Bishop to perform the Episcopal Functions; and shall not have them performed by Priests. c. 30.

If a Bishop desires to ordain a Clerk who lives in another Place, he ought first to resolve to oblige him to live with him; but he must first consult the Bishop with whom he lived before, who perhaps had his Reasons for not ordaining him. No Deaconesses shall be ordained. If two Bishops have forcibly ordained a third, he shall have the Church of one of the two, and a Bishop shall be ordained in the room of the other; if he was voluntarily ordained, they shall be all three condemned. No Deacon who is married shall be ordained for the future, unless he promises to lead a Life of Chastity, on pain of being deposed; and if he be already ordained, he shall not be preferred to a higher Degree, as is provided by the Council of *Turin*. Bigamists may be admitted to be Subdeacons, and to the inferior Orders. Widows shall profess before the Bishop, in the secret Hall, and receive the Habit from him. Penance shall be inflicted on Persons of either Sex, who have not observed their Vow of Chastity. They who fly for refuge to the Church, are not to be delivered up, but defended out of Reverence to the Place. He who shall seize on the Vassals belonging to the Church, in lieu of his own who may have taken Refuge therein, shall be very severely condemned by all the Churches. The Ecclesiastical Censure shall be likewise inflicted on those who shall attempt to make Slaves of them who have been freed by the Church, or recommended by Will to the Church. After these Canons it is ordained, that no Council shall break up before they have fixed the Meeting of the next. Accordingly the Council for the following Year 442 is appointed to meet at *Luciana*, in the said Diocese of *Orange*. c. 8. c. 26. c. 21. c. 22. c. 23. c. 24. Conc. *Taur.* c. 8. Tom. 2. conc. p. 1157. c. 27. c. 28. c. 5. c. 6. c. 7. c. 29.

WE have the Acts of a Council held at *Vaison* under the Bishop *Auspicius*, on the Ides, that is, on the 13th of *November* in this same Year 442, in the Consulship of *Dioscorus*. Nine or ten Canons were composed by them, importing, That the Bishops of *Gaul* when they pass out of one Province into another, need not any Testimonial, unless they are excommunicated; the Places being so near, that they may be sufficiently known; that is to say, the Letters in form were only to be required from Strangers. The Priests shall every Year receive the Holy Chrism from their own Bishops, not long before *Easter*. They shall fetch it in Person, or at least send a Subdeacon for it. They shall pray for those who die suddenly while they are in a Course of Penance, provided they have faithfully performed it. They who withhold the Offerings of the Deceased, or defer giving them to the Church, shall be excommunicated, as being guilty of Sacrilege, and as Murderers of the Poor. The Company of those is not only to be avoided, who have been expressly excommunicated by the Bishop, but of those also, with whom he declares that he is not well satisfied. The Bishops are not to accuse, or excommunicate upon slight Grounds. For small Faults, they ought to yield without Difficulty, to the Intercession of others; but in criminal Matters, they ought themselves to accuse the Party in form. If any one hath committed a Crime, known to none but the Bishop, he may oblige him not to appear before him in the Congregation; but

LII.
Council of
Vaison, tom. 3.
conc. p. 1456.
Can. 1.

V. *Sirm.*
c. 3.

c. 2.

c. 4.

c. 6.

c. 7.

c. 8.

A. D. 442. but still he continues in Communion with all the rest, so long as no Proof appears against him.

Con. Const. vi.
Can. 132.

L. 1. C. 76. de
expof. lib. v.

L. 2. cod.

c. 9.
c. 16.

LIII.
Letter from
St. Leo.

Chr. Idac.

An. 16. Valent.
Prosp. an 440.
Cassiod. an. cod.

Ap. Quisa.
p. 2.

Sup. lib. xxiii.
n. 35.

Epist. 3. al. 1.

IN order to put a Stop to the evil Custom among the *Pagans*, of exposing their Children; *Constantine* had made a Decree in 331, that they should belong to those, who had brought them up and educated them, as their Children or Slaves, which they liked best; and that their Fathers or Masters should have no right to demand them again. To which *Honorius* in 412 added; That they who should take up the Children so exposed, should for their better Security, take a Certificate from Witnesses, which should be signed by the Bishop: But nevertheless they who had taken up exposed Children, were still molested, which was the Reason that no body cared to be troubled with them. Wherefore the Council of *Vaison* decrees, that these Laws shall be observed; and that moreover on *Sunday*, the Deacon shall give notice at the Altar, that an exposed Child hath been taken up, to the end that if any one will claim it, he may do it within ten Days; otherwise he who shall afterwards claim such Child, shall have the Ecclesiastical Censure for Homicide denounced against him.

SOON after the taking of *Carthage*, viz. *Anno* 443, in the Consulship of the Emperor *Valentinian*, *Anatolius* being his Colleague; *Genferic* passed over into *Sicily*, and having wasted it, laid Siege to *Palermo*, which held out a long time. *Maximin*, Chief of the *Arian* Sect in *Sicily*, who had been condemned by the Catholick Bishops, incited him to this Persecution, in order to oblige them to embrace his Doctrine; and some of them suffered Martyrdom. During these Troubles in *Sicily*, *St. Leo* sent relief to *Paschasius*, Bishop of *Lilybeum*, by *Silanus* Deacon of the Church of *Palermo*, together with consolatory Letters; and at the same time consulted him about the fixing of *Easter*, for the following Year 444, having before consulted *St. Cyril* of *Alexandria*. *Paschasius* reply'd to the Pope, that after having thoroughly examined the State of the Question, and made an exact Computation, he as well as *St. Cyril* had found that *Easter-Day* would next Year fall on *Sunday* the 9th of the Calends of *May*, that is, on the 23d of *April*, and afterwards sets down the Reasons. *St. Paschasius* doth also in this Letter mention the Miracle of the *Baptistry* of *Sicily*, which happen'd in 417, under the Pontificate of *Zosimus*.

IN the same Year 443, *St. Leo* wrote a Decretal to the Bishops of *Campania*, of *Picenum*, *Tuscany*, and all the *Suburbicary* Provinces. *Picenum* included what is now a great Part of the *Marches* of *Ancona*. Three Bishops, *Innocent*, *Legitimus*, and *Segecius*, were ordered to carry this Decretal into the Provinces, which consisted probably of the Resolutions of some Council. Therein divers Abuses are reprehended; as the raising of People who were Slaves to the highest Rank in the Priesthood, or such as were engaged in such a Course of Life, as was incompatible with the Service of the Church, and sometimes even against the Consent of their Masters; the ordaining of Bigamists; and Clerks lending Money upon Usury, either in their own, or in a borrow'd Name, altho' even Laymen were forbidden to practise Usury. The Pope orders all these Abuses to be corrected, declaring such Bishops as should oppose this Decree, suspended, and deprived of his Communion; and admonishes them to observe the Decrees of *St. Innocent*, and the rest of his Predecessors. It is dated on the 6th of the Ides

the 10th of October, under the Consulship of *Maximus* and *Paternus*, which answers to the 10th of October 443. A. D. 443.

AMONGST those whom the Desolation of *Africa*, and the Fear of the *Vandals* drove into *Italy*, there were a great Number of *Manichees*, who fled for Refuge to *Rome*, and there lay concealed some time. But *St. Leo* discovered them, and warned his People of them in several of his Sermons, admonishing them to give Information of them, where-ever they were found, to their Priests, that is to those who served the Churches in the several Parts of the Town. He gives them these two Marks by which they might distinguish them; their fasting on *Sunday* in honour of the *Sun*, and in contempt of the Resurrection of *JESUS CHRIST*; and on *Monday* in honour of the *Moon*; and the taking only the Body of our *LORD*, and not the Blood, when they receive the Communion with the Faithful, and this out of their Aversion to Wine. He likewise blames a Superstition which seems to have proceeded from them; which was this, many of the Faithful, when they enter'd into the *Basilica* of *St. Peter*, having ascended the Steps, turn'd about to salute the *Rising Sun*. LIV. *Admonit. c. 1.*

St. Leo having therefore by his diligent Search discovered a great Number of *Manichees*, some of them abjured their Heresy openly in the Church, and under their Hands, and were admitted to Penance. Others who continued obstinate, were condemned by the Secular Magistrates, to perpetual Banishment, pursuant to the Laws of the Emperors. But that their Errors, and infamous Actions, might appear more plainly to the People; *St. Leo* proceeded against them in a Judiciary Way. He convened a great Number of Bishops and Priests, with a multitude of Citizens, several Persons of Distinction, and part of the Senate. Before this Assembly he brought their Elect of both Sexes, who were obliged to discover many Things relating to their *Dogmas*, and the Ceremonies used at their Festivals; and the Infamy of their Mysteries was evidently set forth, that neither the most incredulous, nor any Calumniators might have room to doubt. All the Persons who had practised these Abominations were present. A Girl of ten Years of Age; two Women who had bred her up, and prepared her for the Crime: A young Man who had corrupted her, and the *Manichean* Bishop who had presided at the Ceremony. All their Confessions exactly agreed, which were so abominable that they who were present could hardly endure to hear them. And authentick Acts were taken of them. Serm. IV. *De coll. c. 3.*

IMMEDIATELY after, *St. Leo* gave an Account to his People of this Proceeding, in a Sermon preach'd on the Fast of the tenth Month, that is, in *Ember Week*, in *December* 443, exhorting the Women particularly to avoid these Hereticks, and not even speak to them, lest they should by Curiosity be surprized in giving Ear to their Fables. He exhorts all Persons to inform against them, and discover where they lodge or teach, and those who frequent their Assemblies, to the end that yet further Discoveries might be made of them. He made another Discourse on the same Subject, on the 6th of *January*, being the *Epiphany*, in 444, admonishing the People not to be imposed upon by their outward Appearance, their superstitious Abstinence, by the Meanness of their Habit, and their pale Complexion. By the Confessions of those who were apprehended at Serm. V. *De jejun. dec. c. 4.* *Epist. 17. ad Tarh. c. 16.*

A. D. 444. *Rome*, it was known who were their Doctors, their Priests, and their Bishops, and in what Provinces and what Cities they resided.

MANY fled from *Rome*, especially the most guilty, which caused the Pope to write to all the Bishops of *Italy*, lest they should ignorantly receive any of them, who might infect their Churches. He informs them therefore of what had passed at *Rome*, and sends them the Acts of their Conviction; exhorting them to enquire carefully after them, and keep themselves upon their guard. It is a Circular Letter, dated on the 3d of the Calends of *February*, in the eighteenth Consulship of *Theodosius*, *Albinus* being his Collegue, that is, on the 30th of *January* 444. Many Bishops of the *East* did imitate the Vigilance of *St. Leo* in this respect.

LV.
Pelagians
sought after.

Ant. de Pro-
vif. c. 6.

Plot. lib. c. d.

St.
Leo. epif. 6.
al. 86.

D. epif. 6.

He prosecuted also the *Pelagians* at the same time, and especially *Julian* of *Eclanum*, who was then their Head. For tho' several had abjured their Heresy, they began again to propagate it. *Septimius* Bishop of *Altinum* in *Venetia* wrote thereof to *St. Leo*, and informed him that in that Province they had received Priests, Deacons, and other Clerks of divers Orders, to the Catholick Communion, who had been engaged in the Heresy of *Pelagius*, without obliging them to condemn their Errors; and that they were even suffered to go to divers Places, to exercise their Functions; notwithstanding the Canons, which enjoin the Clerks to continue in the Churches in which they were ordained. *St. Leo*, upon this Notice, wrote to the Bishop of *Aquileia*, Metropolitan of the Province; ordering him to convene his Council, and therein oblige all these Clerks, who were suspected of holding the Errors of *Pelagius*, to condemn openly and under their Hands this Heresy, and to approve all the Decrees of the Councils which were confirmed by the Holy See, in such clear and exprefs Terms, that they might not have any Pretence left for evading them. The Pope likewise recommends to him, to support and maintain the Canons, which ordain the Continuance of the Clerks in their Churches, deposing and excommunicating such, as should not comply; the Reasons for going from one Church to another, being generally nothing else but Ambition and desire of Gain.

LVI.
Vicars of
Thessalonica,
Epif. 4.

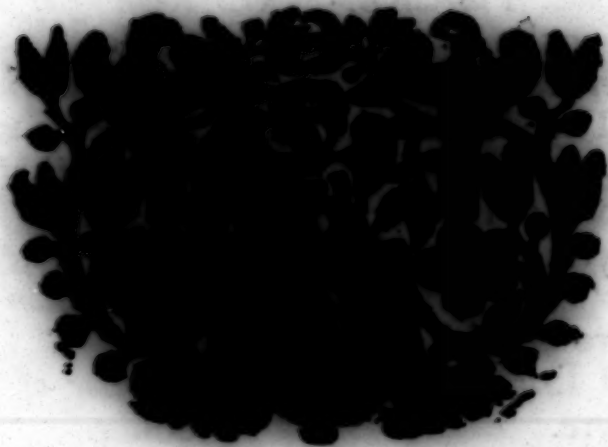
ANASTATIUS Bishop of *Thessalonica*, sent to desire *St. Leo* that he might have the Authority of his Vicar in *Illyricum*, as it had been enjoy'd by his Predecessors; which *St. Leo* willingly granted him by his Letters, dated on the Day before the Ides of *January*, in the eighteenth Consulship of *Theodosius*, *Albinus* being his Collegue, that is, on the 12th of *January* in the Year 444. *St. Leo* saith, That he only followeth the Example of *St. Siritius*, who gave the same Power to *Anysius*; but that this Power is only to be used for the Support and Preservation of the Canons. He chiefly admonishes him concerning the Ordination of Bishops; in which regard is only to be had to the Merit of the Person, and the Service he hath done the Church, without any Views of Favour or Interest. No body, saith he, ought to be ordained Bishop of any of these Churches, without consulting you; for they will be chosen with more mature Deliberation, when your Examination is feared; and we shall not account them Bishops, who shall have been ordained by the Metropolitan, without your Participation. The Metropolitans having the Privilege to ordain the Bishops of

BOOK XXVI. *Ecclesiastical History.*

405

of their respective Provinces; we require you to ordain the Metropolitans, A. D. 444. and to be the more careful in chusing them, as they are to have the Government of others. Let no body absent himself from the Council when he shall be summoned to it. Nothing is of greater Use than the frequent meeting of the Bishops, in order to correct Faults, and preserve Charity. You shall refer to our Cognizance, as prescribed by antient Tradition, the more important Causes which cannot be try'd upon the Place; as also the Appeals. He complains that notwithstanding the Canons, the Ordinations of Priests and Deacons were every Day performed without Distinction; and requires that they should only be performed on *Sundays*, as were those of Bishops, which we are to understand of *Saturday Night*. St. Leo wrote to the Metropolitans of *Illyricum*, a Letter dated on the same Day; to inform them of the Power which he had given to *Anastatius* of *Thessalonica*, exhorting them to yield Obedience thereto, and observe the Canons. *Epist. 5.*

In this Year 444, *Easter-Day* falling on the 23d of *April*, *Good Friday* *Prosp. Chr. is* happened on the 21st, which was the Day whereon *Rome* was founded, *sup. an. 444.* and on which they used to perform Games in the *Circus*; but they were now omitted out of regard to our LORD's Passion commemorated upon that Day.



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Ecclesiastical History.

BOOK XXVII.



ST. CYRIL died the same Year 444, on the ninth of June, after having governed the Church of *Alexandria* thirty-two Years, from the Year 412. He left a great number of Writings; among others, Homilies, which the *Greek* Bishops got by heart, in order to pronounce them. The most useful for History, are the paschal Homilies, in which the first Day of *Lent*, the first of the Holy Week, viz. *Monday*; the *Saturday* before, and *Easter-Day*, are distinguished by the Days of the *Egyptian* Months, which it is easy to reduce to the *Roman*: So that they are certain Characters of Years. We have twenty-nine of them, for so many Years successively; the first of which was 414, when *Easter* was the twenty-sixth of *Phamenoth*, viz. the twenty-second of *March*; and the last is 442, when *Easter* was the seventeenth of *Pharmouthi*, viz. the twelfth of *April*.

THE other Writings of St. *Cyril* which we have, are the seventeen Books of Adoration in Spirit and in Truth; Writings in the Form of Dialogues, between him and a Person named *Palladius*, to shew the Usefulness of the old Law, even after the Publication of the Gospel, for the spiritual Sense which it contains. The Design of them is almost the same with that of the twelve Books of the *Glaphyres*, which are a Commentary upon

A. D. 444.

I.

The Death

of St. Cyril.

His Writings.

Gr. Menol.

9 Jun. Cons.

Chalc. act. 30.

p. 405. D.

Sup. xxii.

n. 46. Gennad.

Script. n. 56.

A. D. 444. upon the Pentateuch; *γλαφυρὸν* signifies profound or elegant; both one and the other agree to this Work, which unfolds the Mysteries of the Law. We have also five Books of Commentaries upon *Isaiab*, one Commentary upon the twelve minor Prophets, ten Books of Commentaries upon St. *John*, which remain of twelve; for there are only the Fragments of the seventh and eighth; one Treatise of the Trinity, named *The Treasure*; nine Dialogues upon the Trinity and the Incarnation; many other Treatises upon the Incarnation against *Nestorius*, which has been spoken of in its Place: Ten Books against the Emperor *Julian*, in Defence of the Christian Religion, addressed to the Emperor *Theodosius*. The last of the Works of St. *Cyril*, is a Book against the *Antropomorphites*; the Subject of which he takes notice of in a Letter which is at the beginning, addressed to *Calosyrius* in these Words:

Sup. lib. xv.
p. 45.

SOME Persons being come from Mount *Calamon*, I asked them in what manner the Monks of that Place lived. They told me that many distinguished themselves by Exercises of Piety; but that others went backward and forward, disturbing the Quiet of the rest by their Ignorance, and saying, That since the Scripture saith, that Man is made in the Image of GOD, it is necessary to believe that GOD has an human Form. St. *Cyril* shews the Absurdity of this Conceit, which makes GOD corporeal and circumscribed. Then he adds, I understand they say, that the mystical Eulogy, that is, the Eucharist, is of no use towards Sanctification, when it is kept till the next Day; but this is an extravagant Fancy. JESUS CHRIST is not altered, nor his holy Body changed; the Efficacy of the Benediction, and the enlivening Grace always remains in it. Others say, that it is necessary to apply ourselves continually to Prayer only, without labouring. But let them tell us, if they were better than the Apostles, who allow'd themselves time to labour, tho' they were employed for the Word of GOD? The Church does not approve of this Conduct. If all shou'd follow this Course, who cou'd take care for their Sustenance; it is only a Pretence of Laziness and Gluttony. In the End, he gives *Calosyrius* caution not to suffer the Catholicks to have any Intercourse with the schismatical *Melicians* who remained still in *Egypt*. The Treatise which follows this Letter, contains Answers to many subtle Questions of these Monks upon the Creation of Man. *Calosyrius* was Bishop of *Arfinoe*, and assisted at the false Council of *Ephesus* in the Year 449, and afterwards at the Council of *Chalcedon*.

To. 3. com.
p. 119. A.
p. 322. A.

Tom. 5. p. 2.
p. 378. B.

Lib. iv. c. 2.
p. 365.
Lib. x. c. 2.
p. 363.

IN the Homily of the Mystical Supper, St. *Cyril* speaks in this manner against the *Nestorians*: Let them tell us, what Body is the Food of the Flocks of the Church, and what Drink refreshes them? If it is the Body of a GOD, JESUS CHRIST is then true GOD, and not a meer Man. If it is the Blood of a GOD, the Son of GOD is then not only GOD, but the Word incarnate. And if it is the Flesh of JESUS CHRIST which is Meat, and his Blood Drink; that is to say, according to them, meer Man, how can it be taught that it serves to Eternal Life? How is it distributed here and every where, without being diminished? A simple Body is not the Source of Life to those who receive it. And in the Commentary upon St. *John*, he saith, that by receiving the Eucharist, our Flesh is united to that of JESUS CHRIST, as two Pieces of Wax melted together,

ther, that this Union might unite us to the Divine Person which took A. D. 444. Flesh; and that the Person of the Word might unite us to the Father, with whom he is consubstantial: So that by these three Mysteries, of the Trinity, of the Incarnation, and of the Eucharist, we are raised to a close Union with God. *Lib. xi. c. 12. p. 1001, 1002.*

WE have two Letters of St. Cyril to *Domnus* Bishop of *Antioch*, which must have been written at the latter End of his Life, since he lived but four Years after the Election of *Domnus*. The one is in favour of *Athanasius* Bishop of *Perrha*, which was read afterwards at the Council of *Chalcedon*; the other in behalf of a Bishop named *Peter*, advanced in Age, who complain'd of having been condemned without being heard, and driven from his See, under Pretence of a forced Renunciation, and deprived of his Substance. The Ground of the Accusation was, that he had misapplied the Revenues of his Church; upon which St. Cyril said, that *Peter* is not obliged to give an account of them; and that all the Bishops in the World are troubled by such a Pretence; because tho' they are to preserve the valuable Moveables and Immoveables of the Church, they have the free Administration of the Revenues. In short, no Regard ought to be had to Acts of Renunciation made out of Fear, against the Laws of the Church. If a Bishop is worthy of the Ministry, let him continue in it; if he is unworthy of it, let him be deposed in a legal manner. *Ibid. p. 209.*

UPON the Complaint of the Abbots of *Thebais* concerning some irregular Ordinations, St. Cyril wrote to the Bishops of *Lybia* and *Pentapolis*, to enjoin them to inform themselves carefully of the Lives of the Persons to be ordained; if they were married, or not, and how long; if they had been turned out by any Bishop, or out of any Monastery; to the end that none might be ordained but Freemen, and such as were of an unblemished Character. *Ibid. p. 211.*

The Successor of St. Cyril in the See of *Alexandria*, was *Dioscorus* his Arch-deacon, who was in great Reputation for Virtue, particularly for Modesty and Humility. He had not been married, and gained immediately the Affection of the People of *Alexandria*, by lending Money to the Bakers and Vintners without Interest, that they might furnish the People with White Bread, and good Wine, at a cheap Rate. But it was pretended, that to provide a Fund for this Expence, he had exacted great Sums from the Heirs of St. Cyril, charging them with Calumnies. He sent the Priest *Possidonius* to *Rome*, to acquaint the Pope St. Leo with his Ordination, who answered him by a Letter the twenty-first of June 445. He there gives some Instructions to *Dioscorus* for the Uniformity of Discipline, not doubting but St. Mark had taught the same Rules to his Church as St. Peter, whose Disciple he was. St. Leo enjoins the same Rules to be observed at *Alexandria*, as at *Rome*; to make no Ordinations of Priests and Deacons, but on Sundays; that they who gave, and they who receive the Order, may be fasting. He enjoins also, that upon the great Feasts, when the People come to Church in such great Numbers, that it cannot contain them, they shou'd make no Scruple of repeating the Sacrifice as often as the Church in which it is administered shall be filled; declaring that this is the Custom of the Church of *Rome*. It is plain by this, that at *Rome* and *Alexandria*, they then celebrated the holy Sacrifice only in one Church, *even*

II.
Canonical
Letters.

Ibid. p. 209.

Ibid. p. 211.

III.
The Letter
of St. Leo to
Dioscorus.
Theod. Epist.
60.

Liberat. c. 10.

Epist. 11.
al. 81.

Sup. lib. xxvi.
n. 59. Epist.
4. ad Anast.
c. 6.

Sup. lib. xxv.
n. 12.

A. D. 442.

III.
Complaints
against St.
Hilary of
Arles.
Leo Epist. 10.
at 89. Vita S.
Hilary. Arles.
c. 16, 17.

even upon the most solemn Occasions. St. Leo says, that the Priest *Possidonus* was perfectly instructed in all the Customs of *Rome*, by the frequent Journeys he had made thither; which makes it probable that he is the same who had been sent by St. Cyril to Pope St. Celestin.

IN the mean time *Celidonius*, a Bishop of *Gaul*, came to *Rome* to complain of St. Hilary of *Arles*, by whom he had been deposed in a Council. St. Hilary making his Visitation with St. Germain of *Auxerre*, arrived at the City of which *Celidonius* was Bishop, probably in the Province of *Vienna*. The Nobles and People immediately came to them, and accus'd *Celidonius* of having married a Widow, and of having condemned Persons to Death, whilst he was Magistrate. St. Hilary and St. Germain ordered them to prepare the Witnesses. Many other Bishops of great Worth were assembled with them. They examined the Affair with all possible Exactness; the Accusation was read, and they passed Sentence according to the Rules of Scripture, that *Celidonius* shou'd, of himself, renounce the Episcopacy. It was of this Sentence that he came to complain to Pope St. Leo, towards the End of the Year 444. St. Hilary being informed of it, passed the *Alps*, notwithstanding the Rigour of the Winter, and came to *Rome* on foot; for he always travelled in this manner, out of the love of Poverty. After having visited the Churches of the Apostles and Martyrs, he came to present himself to St. Leo with all manner of Respect, beseeching him to continue to maintain the Discipline of the Churches, as he was wont; and complaining that Bishops condemned in *Gaul* by the Sentence of the Magistrates, were admitted at *Rome* to the holy Altars. He earnestly intreated him, if he approved of his Remonstrance, to correct this Abuse privately. I am come, added he, only to pay my Respects to you, and not to plead my Cause; and I inform you of what has passed, not by way of Accusation, but only as a Report of the Matter; if you are of another Opinion, I will trouble you no farther.

ST. LEO assembled a Council to judge of this Affair, and St. Hilary took his Seat in it, as the other Bishops. The Council was not satisfied with his Answers, and St. Leo found too much Haughtiness in them. It appeared by the Depositions of Witnesses, that *Celidonius* was innocent of the Irregularity for which he had been condemned, viz. of having married a Widow. He was then acquitted and re-established in his See. St. Hilary continued firm in his Opinion, and whatever Threats they made, altho' he believed his Life was in danger, he would never communicate with him whom he had condemned. Finding he cou'd not persuade the Pope and his Council, he withdrew; and notwithstanding the Guard they had set upon him, and the Winter which still continued, he returned to his Church.

Epist. 10. c. 4.

ST. LEO afterwards, with his Council, examined the Complaints of the Bishop *Projectus*, and a great Number of his Citizens, who are thought to have been of the *Provincia Narbonensis prima*. *Projectus* complained that St. Hilary had, during his Sickness, ordained another Bishop in his Place, as if it had been vacant, tho' this was in a Province out of his Jurisdiction, and where none of his Predecessors before *Patroclus*, had ever claim'd any Authority. That this Ordination was made without waiting for the Choice of the Clergy, or the Suffrages of the People, with such Precipitation, that Hilary was come and gone without any Person's knowing of it. It

It did not appear that there was any other Proof of these Things, than A. D. 445. the Letters of *Projectus* and his Citizens. But *St. Hilary* had made himself odious to the *Roman* Council, by the Boldness with which he had defended his Cause in the Affair of *Celidonius*, and still more, by going away. Accordingly the Ordination he had made was made void, and *Projectus* re-established in his See. Moreover, they accused *St. Hilary* of assuming the Authority of regulating all the Churches of *Gaul*, viz. as it is thought, of that which had formerly made up the Province of *Narbonne*. They accused him of going thro' these Provinces, follow'd by a Troop of armed Men, to fill up the vacant Churches with Bishops, to appoint Councils, and to disturb the Rights of the Metropolitans. Perhaps he was obliged to take a Guard in the Countries inhabited by *Barbarians*, and imbroiled in a War.

THE Council of *Rome* forbid him to incroach upon the Rights of others; it depriv'd him even of the Authority which he had over the Province of *Vernus*; it forbid him to be present at any Ordination; declared him cut off from the Communion of the Holy See, and pretended it was an Act of Grace to leave him his Church, and not depose him.

ALL these Particulars we learn from a Letter of *St. Leo* to the Bishops of the Province of *Vienna*; in which he first extolls the Primacy of *St. Peter*, and the Authority of the *Roman* Church; and relates the Complaints against *Hilary*, whom he treats as the Disturber of the Union of the Churches, as presumptuous and incroaching. He then gives these Rules concerning Ordinations; that they should be reserv'd only for Metropolitans; that they should be peaceable and quiet; that they should have the Subscription of the Clerks, the Testimony of the Magistrates, the Consent of the Senate and People, and be perform'd on *Sundays*. He adds, that each Province should be content with its own Council, and that no Person shou'd be excommunicated for small Offences. He declares to the Bishops of *Gaul*, that he does not mean to take upon himself the Government of their Provinces, but to preserve the Rights and Privileges of each, and to keep them in Union. At length he proposes to appoint for their Primate, if they approve of him, the Bishop *Leontius*, recommended by his Merit and great Age, without Prejudice to the Rights of the Metropolitans. 'Tis thought that this *Leontius* was Bishop of *Frejus*, and that *St. Leo* had a mind to introduce the *African* Discipline into *Gaul*, by giving the Primacy to the most ancient Bishop, and not to any particular See. But the *Gauls* did not accept of this Proposal.

St. Leo was willing to maintain his Sentence by the Authority of the Emperor *Valentinian*, who was then at *Rome*, and obtained a Rescript directed to the Patrician *Aetius*, who commanded the Troops of the *Gauls*. It contained the same Complaints in general against *St. Hilary*, whom it treats as an encroaching and seditious Person, who had offended against the Majesty of the Empire, and the Respect due to the Holy See. For this Reason, adds the Emperor, we forbid, for the future, *Hilary*, or any other Person, to make use of Arms in Ecclesiastical Affairs; and the Bishops of *Gaul*, and of the other Provinces, to undertake any thing against the ancient Custom, without Authority from the Pope; to hold for a Law what he shall ordain; and that every Bishop, who being cited to his Court, shall

V.
The Letter
of *St. Leo*
against *St.*
Hilary.

Ep. 10.

c. 5.

c. 7.

c. 8.

c. 9.

V. not. *Quest.*

Int. Nov.
Theod. tit. 14.

A. D. 445. neglect to appear there, be compell'd to it by the Governor of the Province. This Rescript is dated on the eighth of the Ides of *June*, under the sixth Consulate of *Valentinian*, viz. the sixth of *June* 445.

Nov. Valent.
lib. 2. tit. 2. On the nineteenth of the same Month, or the thirteenth of the Calends of *July*, the Emperor *Valentinian* published another Edict against the *Manichees*, so fully convicted at *Rome* about eighteen Months before. It is directed to *Albinus* Prefect of the *Prætorium*, and enforces all the ancient Penalties against them, ordering them to be prosecuted wherever they shall be found, and permitted all Persons to accuse them. The Emperor was at *Ravenna* the Year before, when the *Manichees* were converted; and 'tis likely that the Pope took the Opportunity of his Stay at *Rome*, of obtaining this Edict.

Nov. 1st ed.
lib.

Nov. Valent.
tit. 5.

Two Years after, the Emperor *Valentinian* being again at *Rome*, made a Law to enforce the ancient Penalties against those who shou'd search into the Sepulchres to dig out Marble, or other more precious Things. Even the Clerks themselves were accused of this Crime, and the Emperor judges them worthy of a severer Punishment than others. He ordains that they shou'd immediately lose the Name of Clerks; that they shou'd be proscribed and banished for ever; and will not suffer that the Bishops themselves shou'd be spared. The Law is directed to *Albinus* Prefect of the *Prætorium*, and a Patrician, and dated the third of the Ides of *March*, under the Consulate of *Calpurnius*, viz. the thirteenth of *March* 447.

VI.
The Virtues
of St. Hilary:
of Arles.
Vit. Hilary.
§ 17.

St. Hilary being return'd to *Arles*, applied himself wholly to appease *St. Leo*, and wrote many Letters upon this Subject. He sent first the Priest *Ravennius*, who was his Successor; then the Bishops *Nestarius* and *Constantinus*. *Auxiliarius* Prefect of *Gaul*, who was at *Rome* at that time, received them with great Respect, and discours'd often with them of the Virtues of *St. Hilary*, of his Constancy, and Contempt of human Things. He spoke also to Pope *St. Leo*, as he testifies in a Letter to *St. Hilary*; and adds, Men can hardly bear to hear us speak with Boldness what a good Conscience dictates; and the Ears of the *Romans* are extremely delicate. If you wou'd conform and yield a little to them, you wou'd gain a great deal, without losing any thing. Comply with me in this, and disperse these little Clouds by a little Concession. After this Answer, *St. Hilary* return'd to his Pastoral Function, and his Exercises of Piety, as if he had but just began them, and gave himself up entirely to them, during the three or four Years which he survived, to the Year 449.

§ 18.

§ 8.
Sup. lib. xxiv.
a. 57.
a. 14.
a. 13.

From the time he was first rais'd to the Bishoprick, he continued to practise the same Poverty and Mortification, as he had done while he was a Monk, wearing but one Coat Winter and Summer, and that of Hair, going always bare-foot, and working with his own Hands. There was plac'd before him a Table with a Book and Thread; a Notary, for his Secretary, sat near him. He read and dictated from time to time, having his Hands always employed in knitting and weaving his Nets. He likewise laboured in digging and tilling the Ground, more than his Strength would admit of, having been educated according to the Dignity of his Family. They always read to him at his Meals, and he introduced this Custom in the Cities. On *Sunday* he rose at Midnight, walked on foot thirty Miles, which are ten Leagues, assisted at the Office where he preached, which

Canon. c. 60.

which lasted to the seventh Hour, viz. an Hour after Mid-day. He lived A. D. 445. in a House in common with his Clerks, having only his Cell as the others. He had such a Love for the Poor, that to redeem the Captives, he caus'd all the Plate in the Churches to be sold, even to the sacred Vessels, and reduc'd them to Patins and Chalices of Glass.

He was very eloquent according to the Times, and we have a Specimen of his Style in the Encomium upon St. *Honoratus* his Predecessor. Upon Fasting-Days he kept the People together by his Discourses for four Hours from Mid-day. If he had only People of the meaner sort for his Audience, he accommodated himself to their Capacity in a plain simple Style; but rais'd, if Men of greater Knowledge and Learning happen'd to come in, so much was he Master of his Language. He had often in private spoken to the Prefect of that Time of the Acts of Injustice he committed in his Judgments, but without Effect. One Day he came into the Church, accompanied by his Officers, while St. *Hilary* was preaching. The holy Bishop broke off his Sermon, saying, that the Prefect was not worthy of receiving the heavenly Nourishment, after having neglected the Advice which he had given him for his Salvation. The Prefect retir'd in great Shame and Confusion, and St. *Hilary* continued his Discourse. Such was this holy Bishop: But he wasted himself so much by his Fastings and Labours, that he died in the forty-eighth Year of his Age. His Life has been written by *Honoratus* Bishop of *Marseilles*, his Disciple; who testifies that he left Homilies upon all the Feasts of the Year, an Exposition of the Creed, and a great Number of Letters.

*Genad. c. 111.
Vita. tom. 1.
S. Leon. Adv.
tyr. R. 3 Mai.
c. 11. Barn.*

He had a close Friendship with St. *Germain* of *Auxerre*, whom he call'd his Father, and respected as an Apostle. For St. *Germain* was obliged to go to *Arles*, to solicit *Auxiliaris* Prefect of *Gaul*, in behalf of this City of *Auxerre*, which he found loaden with extraordinary Impost at his Return from *Great-Britain*. All the way as he passed in this Journey, the People went to meet him in Crouds with the Women and Children, to receive his Benediction. At *Alisa*, *Nestariola*, the Wife of a Priest named *Senator*, kept some of the Straw which she had us'd for the holy Bishop's Bed, and a Person possess'd, being bound upon it, was healed. As he drew near to *Arles*, the Prefect *Auxiliaris*, contrary to Custom, went a great way to meet him. He admir'd his Gracefulness, the Politeness and Authority of his Conversation, and found him to exceed his Reputation. He made him great Presents, requesting him to heal his Wife, who had been long ill of a Quartan-Fever. He obtain'd it, and granted St. *Germain* the Discharge from the Taxes, which he had asked for his People.

VII.
The second
Journey of
St. *Germain*
into *Britain*.
*Vita S. Germai.
per Conf. c. 39.*

St. *GERMAIN* being returned home, was call'd a second time into *Great-Britain*, to assist the Church against the *Pelagian* Heresy, which began again to spread itself there. St. *Germain* took for his Companion in this Journey St. *Severus* Bishop of *Treves*, Disciple of St. *Lapus* of *Troyes*. They set out in the Year 446. In their Journey to *Paris*, St. *Germain* enquir'd after St. *Genevieve*, and understood that her Reputation was vehemently attack'd by divers Reproaches. He, who knew her perfectly, went to her House, and saluted her with so much Humility, that every body was surpriz'd at it. He spoke also to the People in her Justification; and for a Proof of her Virtue, shew'd in the Place where she lay, the Ground wet

*Conf. lib. 11.
c. 1.
c. 2.
Sep. lib. xxv.
a. 16.*

A. D. 446. with her Tears. Having persuaded every body of her Innocence, he continued his Journey, and pass'd over safe into *Britain*.

Cont. 11.
c. 3.

THE evil Spirits publish'd his Arrival thro' all the Island; insomuch, that one nam'd *Elaphius*, the Chief of the Country, only upon this Notice, came to meet the holy Bishops, with his Son, yet in the Flower of his Youth, who had his Ham contracted, and his Leg wither'd. A great Number of People follow'd them; and *St. Germain* knowing that most of them had preserved the Catholick Faith, and that the Heresy was taught by few Persons, he sought them, found them, and condemned them. In the mean time *Elaphius* presented his Son to him. *St. Germain* made him sit down, and touching his Ham and Leg, healed him in the Presence of the Multitude. The Miracle having confirmed the People in the Catholick Faith, *St. Germain* exhorted them to banish Error from among them. All were for expelling the Hereticks from every Church; they brought them to the two Bishops, in order to have them sent into the remotest Parts of *Gaul*: So *Britain* was deliver'd, and preserv'd the Purity of the Faith.

E 4.

E 5.

SCARCE was *St. Germain* set out upon his Return home, but he was call'd by a Deputation to the Coast of *Armorica*, which is now *Britain*. *Aetius*, who commanded at that time in *Gaul*, being willing to punish these rebellious People, had sent thither *Eocharich* King of the *Allemanni*, who was idolatrous and cruel, to subdue them. *St. Germain* went thither immediately, and found this barbarous King already in the Country with a Number of Horse. He continued on his way till he met him, and speaking to him by an Interpreter, humbly besought him to stop. Upon his Refusal, he reproached him, and at length seiz'd upon the Bridle of his Horse, stopp'd him, and with him the whole Army. The *Barbarian* astonish'd at his Boldness, hearken'd to Terms of Peace, returned to his Post, and agreed not to ravage the Province, upon Condition that they obtain'd their Pardon from the Emperor or *Aetius*.

VIII.
The Death
of St. Ger-
main of Aus-
erre. c. 6.

a. 10.

IN order to obtain it, *St. Germain* undertook a Journey to *Italy*, and went to the Emperor at *Ravenna*. In his way, at the House of his Friend the Priest *Senator*, he healed a young Woman who had been dumb twenty Years, and told *Senator* he should never see him again in this World. At *Ausun* he heal'd a Girl who had her Hand contracted, and the Nails grown into the Flesh. He arriv'd at *Milan* on a Day when many Bishops were assembled to celebrate the Feast of some Saints; and enter'd the Church at the time of Mass, without being expected or known by any body. But one possess'd, cried out from among the People, *Germain*, why comest thou to seek us in *Italy*? Let it suffice thee to have driven us out of *Gaul*, and to have vanquish'd the Ocean as well as us by thy Prayers. The People, astonish'd, enquir'd who this *Germain* was. At length, notwithstanding the Meanness of his Habit, they discover'd him by the Majesty of his Countenance. He own'd who he was; the Bishops saluted him with Respect, and desir'd him to deliver the Possessed. He comply'd, took him aside into the Vestry, and brought him back heal'd.

HE did many other Miracles in the rest of his Journey; insomuch, that all People spoke of him at *Ravenna*, where the Court was, and expected him with Impatience. He enter'd the Town by Night for the sake of Privacy;

vay, but the People were aware of it. He was receiv'd with great Joy A. D. 446. by the Bishop St. Peter *Crysologus*, by the young Emperor *Valentinian* and his Mother *Placidia*. She sent to his House a great Vessel of Silver, filled with Dainties, without any Mixture of Flesh. St. *Germain*, on his part, sent to her a Barley-Loaf upon a Wooden Dish. The Empress order'd it to be incas'd with Gold, and kept the Loaf, which perform'd many miraculous Cures. The Saint did many of them at *Ravenna*, where six Bishops continually attended him. The Son of *Valasian* Chancellor, viz. Secretary to the Patrician *Sigisvultus*, was extremely ill of a violent Fever. The Saint went to him at the Desire of his Parents and the Bishops. They came to meet him, and said, his Trouble wou'd be unnecessary, and that the young Man was dead. The Bishops, nevertheless, desir'd him to go to him: They found him dead and cold; and after having pray'd for the Repose of his Soul, they return'd. The People immediately cry'd out, and importun'd the Saint to beg of God the Life of the young Man; he comply'd with difficulty; and having put them all out, he prostrated himself near the Corps, and pray'd with Tears. The dead Man began to stir, he open'd his Eyes, he mov'd his Fingers. St. *Germain* rais'd him, he sat up, and, by degrees, was restored to perfect Health. St. *Germain* had easily obtain'd Pardon for the People of *Armorica*, which was the Occasion of his Journey, if they had not themselves prevented it by a new Revolt.

ONE Day after Matins, as he was talking with the Bishops of religious Matters, he told them, My dear Brethren, I recommend my Passage to you; methought I saw this Night our Saviour, who gave me Provision for a Journey, and told me it was to go into my native Country, and to receive eternal Rest. A few Days after he fell sick. All the City was alarm'd at it: The Empress went to see him, and he desir'd the Favour of her to send back his Corps into his own Country, which she granted unwillingly. He died then at *Ravenna* on the seventh Day of his Sickness, which was the last of July. St. Peter *Crysologus* took his Coat and Hair-Shirt, the six other Bishops parted the rest of his Cloaths amongst them. The Eunuch *Acholius*, Prefect of the Emperor's Chamber, one of whose Servants he had heal'd, had the Corps embalm'd: The Empress cloth'd it with a rich Habit, and gave a Coffin of Cypress; the Emperor furnish'd the Carriages, the Expence of the Journey, and Officers to attend it. The Bishops took care to have the Rites of Religion paid to it at *Ravenna*, and during the whole Journey. Accordingly the Funeral Pomp was magnificent; the Number of Lights was so great, that they shone even at Broad-day. Every where, as it pass'd, the People came to meet it, and paid all manner of Honours to it. Some levell'd the Ways, or repair'd the Bridges, others bore the Corps, or at least sung Psalms. The Priest *Saturnus*, Disciple of the Saint, had by his Order stay'd at *Auxerre*, where he was inform'd of his Death by Revelation, and declar'd it to the People. He set out, with a great Number of People, to go to meet the Corps as far as the *Alpes*. At *Vienna* the Corps was deposited in the Church of St. *Stephen*, which was just built, at the Entrance of the City, by the Care of Priest *Severus*, in the Place where an Heathen Temple stood, in which they worshipp'd an hundred Gods. *Severus* was an *Indian* by Nation, and famous for his Miracles. St. *Germain* had promised him,

c. 19.

c. 20.

c. 21.

c. 22.

Hist. Episc.
Antist. c. 7.

c. 24.

A. D. 446. him, in his Journey, to come to the Dedication of his Church; the Corps indeed arriv'd there the very Day of the Dedication, before the Office was begun. It arriv'd at *Auxerre* fifty Days after his Death; and having been expos'd six Days to the Veneration of the Publick, it was interr'd on the first of *October*, in the Oratory of St. *Maurice*, which he had founded; where stands at present the famous Abby which bears his Name. St. *Germain* held the See of *Auxerre* thirty Years and twenty-five Days; and therefore died in the Year 448. The See was vacant four Years, probably by reason of the Desolation of *Gaul* by the *Barbarians*.

Sep. lib. xxiii.
n. 46.

IX. THERE were still *Priscillianists* in *Spain*. St. *Turibius* Bishop of *Aviza*, *Priscillianist* in *Gallicia*, having discover'd some of them in his City, convicted them judicially with the Bishop *Idacius*; and they sent the Acts to *Antoninus* Bishop of *Merida*. St. *Turibius* gave an Account of them to the same *Idacius*, and to *Ceponius*, who seem to have been the two principal Bishops of *Gallicia*. And see in what manner he speaks in this Letter: I have travelled through many Provinces, and have found the same Faith in all; but being return'd into my own Country, I have perceiv'd, with Grief, the Errors which the Catholick Church has long since condemned, and which I thought extirpated, to grow up again daily, by the Unhappiness of our Age, which has put a Stop to the holding of Councils; so that the Congregation comes to the same Altar, but with a different Belief: For when these Hereticks are press'd, they deny their Errors, and conceal their bad Faith. They have a great many apocryphal Books, which they prefer to the canonical Scriptures; but yet teach Things which are not in those Books which I have read; whether what they teach be their own Interpretation, or that, it is written in more private Books. In the Acts which bear the Name of St. *Thomas*, it is said, that he did not baptize with Water, but only with Oyl, which is the Custom of the *Manichees*, but not of our Hereticks. They have besides some pretended Acts of St. *Andrew*, those of St. *John* composed by *Leucius*, and the Book intitled, *The Memorial of the Apostles*; in which, among other Blasphemies, they make our Saviour speak against the Old Testament. There is no doubt but the Apostles were able to do the Miracles contain'd in these Books; but it is certain, that the Discourses have been inserted by the Hereticks. I have extracted from them several Passages full of Blasphemy, which I have ranged under certain Titles, and answer'd them according to my Capacity. I thought it proper to inform you of them, that no body might keep or read these Books under pretence of not knowing them. It is your part to examine the whole, and, with your Brethren, to condemn whatever you shall find contrary to the Faith. This Letter was sent with a Memorial, which is not now extant.

Sep. lib. viii.
n. 12.

X. ST. TURIBIUS sent a Letter and a Memorial of the same kind to St. *Leo*, by a Deacon of his Church nam'd *Pervincus*; and St. *Leo* answer'd him by a large Letter dated the 12th of the Calends of *August*, under the Consulate of *Calpurnius* and *Ardaburus*, viz. the 21st of *July* 447. He there takes Notice of the Punishments inflicted on the first *Priscillianists*, and adds, Tho' the Church does not admit of bloody Executions, it is nevertheless assisted by the Laws of Christian Princes; and the fear of corporal Punishment sometimes makes them betake themselves to a spiritual Remedy.

The Letter
of St. Leo to
St. Turibius.

Leo Epist. 15.
al. 93.

Sep. lib. xviii.
n. 30.

Remedy. But since the Incursions of Enemies have hinder'd the Execution A. D. 447.
of the Laws, and the Badness of the Roads have made Councils uncom-
mon; the conceal'd Error hath found Freedom amidst the publick Cala-
mities. One may judge of the Number of the People infected by it, since
there are even Bishops who teach it.

ST. LEO afterwards answers sixteen Articles which St. Turibius had sent
him, and which contain'd the same Errors which I mention'd in the Ac- *Sup. lib. xviii.*
count I gave of the Original of this Heresy. St. Leo answers precisely and *n. 56.*
theologically upon each Article, opposing to these Errors the express Au-
thorities of Scripture. Besides the Apocryphal Books, which the *Priscil-* *c. 15.*
ianists made use of, they corrupted even the Canonical Books. It is for
this Reason St. Leo orders, that no Person shall make use of these spurious
Copies, and that the Apocryphal Writings be entirely suppress'd; because
tho' they might bear a shew of Piety, they drew Men into Error, by the
fabulous Miracles which they related. And as some People kept the Ser- *c. 16.*
mons of *Disrynus*, tho' full of these Errors, under pretence that he died
in the Communion of the Church, St. Leo prohibits them as well as the
others. *Disrynus* had been Bishop of *Astorga* before St. Turibius, and had *Sup. xxi. n. 36.*
signed *Priscillianism* at the Council of *Toledo* held in the Year 400.

ST. LEO takes notice in his Letter of the Conformity between the *Pris-*
cilianists and the *Manichees*, and sends to St. Turibius the Acts of his Pro- *Sup. lib. xviii.*
ceedings against them at *Rome*. He concludes with enjoining, that a Coun- *n. 57.*
cil shou'd be held, in which they shou'd examine if there were any Bishops
infected with this Heresy; and that they shou'd separate them from the
Communion, unless they condemn'd it. He desired it might be a general
Council, of the Provinces of *Tarracona*, *Carthagera*, *Lusitania*, and *Gal-*
licia; but if this cou'd not be done, he wills at least that the Bishops of
Gallicia may assemble by the Care of *Idacius*, *Ceporius*, and *Turibius*. These
letters of St. Leo, as well to St. Turibius as to the other Bishops of Spain, *Idac. Chr. ann.*
were carried thither by the Deacon *Pervincus*, and some in *Gallicia* submit- *13. Valen-*
ted to his Decisions, but it was only in appearance.

IT happen'd, as St. Leo had foreseen, that the Bishops of Spain cou'd
not meet in a general Council. The Provinces were too much divided:
Requila King of the *Sueves*, was Master of *Gallicia*; the rest was under
the Dominion of the *Goths*. However, they held two Councils; one in
Gallicia, the other made up of the four Provinces of *Tarracona*, *Carthagera*, *Cine. Braco.*
Lusitania, and *Betica*. St. Leo wrote to the Council of *Gallicia*, by a
Notary of the Roman Church, named also *Turibius*; and the Coun- *II. tom. 5.*
cil of the four Provinces drew up a Confession of Faith against the *Priscil-* *p. 837. A.*
ianists, and sent it to *Balconius* Bishop of *Braga*, at that time the Metro-
polis of *Gallicia*. We have this Confession of Faith, follow'd by eighteen
Articles of Anathemas; and it is very near the same with that which bears *Tom. 2. Conc.*
the Name of St. *Augustin*, in an old Book of the Canons of the Roman *p. 1228.*
Church. The Church honours the Memory of the Holy Bishop *Turibius* *V. Quosq. dif-*
on the 16th of April. *ser. 14. Mar-*
tyr. R. Apr. 16.

THE Bishops of *Sicily* baptiz'd not only at *Easter* and *Pentecost*, but also
at the *Epiphany*, to honour the Day upon which they believ'd JESUS
CHRIST was baptiz'd. St. Leo having understood this, wrote to them
to correct this Abuse; exhorting them to follow the Discipline of the Holy *of Sicily.*
See,

XL

A Letter to
the Bishops

A. D. 447. See, from which they received the Episcopal Consecration. It appears by this, that in the *Subarbicary* Provinces, viz. the Southern Part of *Italy* and in *Sicily*, it was the Pope only who consecrated the Bishops. The whole Life of JESUS CHRIST, saith St. *Leo*, was a Succession of Miracles and Mysteries; but the Church not being able to honour them all at once, has divided the Remembrance of them to different Days. Now, it is chiefly from his Death and his Resurrection that Baptism derives its Efficacy, and it is the Sacrament which more expressly represents both the one and the other. His Death is there expressed by the Abolition of Sin; the three Days of his Burial by the three Immersions; his Resurrection, by the rising out of the Water. They add the Day of *Pentecost*, in regard to those who were not able to be baptiz'd at *Easter*, whether because they were sick, or upon their Journey, or by any other Impediment, because the Descent of the Holy Ghost is the Consequence of the Resurrection of our Saviour. Accordingly we find, that St. *Peter* baptiz'd three thousand Souls on the Day of *Pentecost*. Baptism therefore must not be administer'd except on these two Days, and moreover to those only whom they shall chuse, after having exercis'd, examin'd, sanctified them by Fastings, and prepar'd them by frequent Instructions. These two are the only lawful Days for those who are in Health and at Liberty; but Baptism may be administer'd at all times in case of Necessity, as in Peril of Death, during a Siege, in the Time of Persecution, or in danger of Shipwreck.

AB. xi. 37.

6. 6.

6. 6.

As to the Reason drawn from the Baptism of JESUS CHRIST, St. *Leo* observes first that it is not certain that he received it on the Day of *Epiphany*, in saying only that some were of that Opinion. Besides, JESUS CHRIST was baptiz'd only by St. *John*, and that to fulfil all Righteousness, and to set the Example; as he was circumcis'd, and practis'd the legal Ceremonies. But he instituted the Sacrament of Baptism at his Death by the Water which ran from his Side with Blood. The better to preserve the Uniformity of the Discipline, St. *Leo* enjoins, that three Bishops of *Sicily* repair yearly to *Rome* on the 29th of *September*, to assist at one of the two Councils, which are to be held every Year according to the Canons. This Letter was sent by the Bishops *Bacillus* and *Paschasius*, who were to give an Account to the Pope of the Execution of his Orders. It is dated on the 12th of the Calends of *November*, under the Consulate of *Alipius*, and *Calipius*, and *Ardaburus*, viz. the 21st of *October* 447.

At the beginning of the former Year, he had written to *Senecio*, and to other Metropolitans of *Achaia*, who were six in Number, to keep them in obedience to the Bishop of *Theffalonica*. They had declared themselves very well satisfied with St. *Leo* having made *Anastasius* of *Theffalonica* his Vicar for *Illyricum*. However, one of these Bishops had often made unlawful Ordinations, and besides, had made a Bishop of the City of *Theffpia*, who was entirely unknown there. St. *Leo* exhorts them all to come to the general Council of *Illyricum*, when they shall be summon'd thither, that is, to send thither two or three Bishops of each Province; and he declares that the Metropolitan has not a Power of ordaining a Bishop himself, without the Consent of the Clergy and People. This Letter is dated on

Leo ep. 13.

on the 8th of the Ides of January, under the Consulate of *Ætius* and *Sym-*
macus, viz. the 6th of January 446.

PROCLUS died on the 24th of October 447, after having held the See
of *Constantinople* thirteen Years and three Months; and his Successor was
Flavian, Priest and Treasurer of the same Church. This Ordination was
disagreeable to the Eunuch *Cbrysaphius*, Prefect of the Chamber, he being
prejudiced against *Flavian*. He excited the Emperor to demand from *Fla-*
vian Eulogies for his Ordination. *Flavian* sent him white Bread, as a Token
of Benediction. *Cbrysaphius*, who expected something else, sent him word
that he shou'd send Gold. The Bishop answer'd that he had none, besides
the Sacred Vessels; but that the Goods of the Church belong'd to God,
and were design'd for the Poor. From that time *Cbrysaphius* resolved to
do all he cou'd to have *Flavian* depos'd; but as he was upheld by *Pulche-*
ria, who had all the Authority, he propos'd first to remove her from Af-
fairs. *Cbrysaphius* then persuaded the Emperor by means of his Wife *Eud-*
ocia, to require *Flavian* to ordain *Pulcheria* a Deaconess. The Emperor
sent for him, and propos'd this to him in private. *Flavian* was griev'd at
it, but without discovering his concern to the Emperor, he wrote secretly
to *Pulcheria*, not to appear before him, for fear he shou'd be oblig'd to
do something which might not be agreeable either to her or himself. She
perceiv'd what the Matter might be, and retired to *Hebdomum*. The Em-
peror *Theodosius* and the Empress *Eudocia*, were very much enrag'd against
Flavian, for having discover'd their Secret; and this was the beginning of
his disgrace.

THEODORET having heard of the Ordination of *Flavian*, wrote him
a Letter of Compliment, hoping to find a Protector in him; for two
Years were pass'd since he had receiv'd the Emperor's Orders to retire to
his Diocese of *Cyrus*, with a Command not to go from thence. The Time
appears by the Letter to the Consul *Nomus*, who was Consul in the Year
445. The Occasion of it was a Sermon which he was accus'd of having
preach'd at *Antioch*, after the Death of St. *Cyril*, in Presence of *Domnus*,
in which it was pretended that he said; No body is now obliged to ut-
ter Blasphemies. Where are those who say that it is a God who was
crucified? It is not God who was crucified, it is JESUS CHRIST a
Man. The Dispute is at an end, the *East* and *Egypt* are united; Envy
is dead, and Heresy is buried with it. He was further accus'd of having
ordained the Count *Ireneus* Bishop of *Tyre*, who was guilty of Bigamy,
and who had acted with so much Heat at the Council of *Ephesus* for the
Party of *Nestorius*. In short, *Theodoret* was charg'd with disturbing the
Church by the Councils which he continually call'd at *Antioch*, and this
Reason only the Emperor's Letter mentions. He obey'd and departed from
Antioch without taking leave, because of those who wou'd willingly have
detain'd him there.

BUT he complain'd to several Persons, of being thus mark'd out and
condemn'd without knowing the Reason. He wrote about it to the Pa-
trician *Anatolius*, to *Eutrechius* Prefect, to Consul *Nomus*, to *Eusebius*
Bishop of *Ancyra*. It is not, said he, that I am displeas'd with living at
Cyrus: I speak truly, I like it better than the most celebrated Cities, be-
cause God has made it my Lot; but it seems insupportable to be neces-

A. D. 447

XII.
The Death of
Proclus. *Fla-*
vian Bishop of
Constantinople,
Menol. Gr. Ni-
ceph. Chr. Sep.
lib. xxvi. n. 30.
Niceph. Hist.
xiv. 47 V.
Garn. Diff.
de lib.

Theod. ad ap.
11.

XIII.
Theodoret ba-
nish'd.
Epist. 11.
Epist. 81.

Conc. v. coll. 5.
tom. 5. p. 508.
D.

Epist. 80, 79.

Ep. 79, 80,
81, 82.

Ep. 79.

A.D. 447.
Ep. 81.

Sep. xxv. a. 50.

Ep. 82.

fairly fix'd there; this Proceeding hardens wicked Men, and makes them more untoward. And in another Place; all the Cities are open to *Hereticks, Heathens, and Jews*; and I who fight for the Doctrine of the Gospel, am driven from all the Cities. But I am accus'd of having ill Opinions. Let a Council then be assembled: Let me explain myself in the Presence of the Bishops and Magistrates, and let the Judges say that which agrees with the Doctrine of the Apostles. And afterwards: I never came of my own Accord to *Antioch*, neither under *Theodosius*, nor under *John*, nor under *Domnus*; but I obey'd unwillingly, being summou'd five or six Times, yielding to the Threats of the Canons against those who do not come to the Councils. He takes notice in these two Letters, that he has been Bishop twenty five Years: That in all that time he was accus'd by none, nor has accus'd any, and that none of his Clerks have ever appear'd before the Tribunals. He relates also for his Justification the Temporal and Spiritual Good he had done to his Diocese.

IN the Letter to *Eusebius* of *Ancyra*, he says, They who receive the Heresy of *Marcion* and the other *Docites*, enrag'd that I refute them openly, have endeavour'd to deceive the Emperor, in treating me as an Heretick, and charging me with dividing the Person of our LORD JESUS CHRIST. But they have not succeeded, since the Order which has been given out against me contains no Accusation of Heresy. Afterwards; I am so far from approving this detestable Opinion, that I am sorry to have found some of the Fathers of the Council of *Nice*, who in writing against the *Arians*, have carried the Division of the Humanity and Divinity too far. And that it may not be thought that Fear makes me speak in this manner now, they may read what I wrote before the Council of *Ephesus*, and twelve Years after. For by the Grace of GOD I have explain'd all the Prophets, the *Psalms*, and *St. Paul*. I have written long since against the *Arians, Macedonians, Apollinarians*, and the *Marcionites*. I have compos'd one Book of Mysteries, another of Providence, another upon the Questions of the *Magi*, the Life of the Saints, and many others. I defy my Accusers and Judges to find in them any Opinion but what I took from the Holy Scripture.

XIV.
The Writings of Theodoret.

OF the Works which *Theodoret* here mentions, the first against the Hereticks are lost, unless they be concealed under the Name of some other Author. Neither is the Book of Mysteries, nor the Answers to the *Magi* now extant. But we have the Commentaries upon the Prophets, the *Psalms*, and *St. Paul*. The Life of the Saints is the *Philothéia*, otherwise called *The Religious History*, which contains the Life of thirty Hermits whom *Theodoret* had known, beginning with *St. James* of *Nisibis*, and ending with *St. Domnus*. But besides the Works which he mentions in the Letter to *Eusebius*, he had at that time compos'd a large Treatise of the Diseases of the *Grecians*, viz. of the Errors of the *Pagans*; divided into twelve Books, full of great Learning. He therein quotes above an hundred antient Authors. He had also written a Commentary upon the *Canticles*.

It is thought that it was during this forc'd Retirement that he wrote his *Eranista*, or *Polymorphe*, so call'd, because he asserts that the Error which he there attacks, is a Collection of several antient Heresies. It was the

the Opinion of those, who, out of an excessive Zeal against the *Nestorians*, A. D. 447. allow'd but one Nature in JESUS CHRIST, which carried them into the opposite Heresy. This Work is divided into three Dialogues; the Title of the first, *Immutable*, because the Author there shews that the Word making himself Flesh, has not been chang'd; the second, without Confusion, or Mixture; where he shews, that the Incarnation is effected without confounding the two Natures: The third, *Impassible*. He cites, among the Orthodox Fathers, *Theophilus* of *Alexandria*, and *St. Cyril*; and he cites the *Latin* Fathers as well as the *Greek*. At the End, he adds several Syllogisms, to demonstrate these three Truths, that the Word is immutable, incapable of Mixture, and impassible. Dial. 2. p. 101.
110. Dial. 3.
p. 167.

THOSE whom he attacks in this Work, were, as he says, obscure Persons, who cou'd only render themselves famous by their Crimes; which is true of certain *Eastern* Monks, or, as he elsewhere says, certain Clerks of *Ostroene*, who being come to *Alexandria*, accus'd *Theodoret* of dividing JESUS CHRIST into two Sons, in the Discourses which he made at *Antioch*; and they charg'd the Bishops of *Cilicia* with the same Error. *Dioscorus* of *Alexandria* wrote about it to *Domnus* of *Antioch*, complaining particularly of *Theodoret*. He wrote to him to justify himself, calling to witness Thousands of those who heard him at *Antioch*, whereas his Accusers were but fifteen at most. I taught, says he, six Years under *Theodotus* of happy Memory, thirteen Years under the blessed *John*, who took so much Pleasure in hearing me, that he often rose up and clapped his Hands. This is the seventh Year of the holy Bishop *Domnus*; and hitherto neither any Bishop nor Clerk has found any fault with my Discourses. The seventh Year of *Domnus* was in the Year 447. XV.
Theodoret's
Letter to
Dioscorus.
Epist. 87.
Epist. 83. ad
Diosc.

THEODORET afterwards protests that he will follow the Steps of the Fathers, and preserve the Faith of *Nice*. He explains his Belief of the Incarnation, which is the Catholick Belief. He cites his Books, in which he had made use of the Authority of *Theophilus* and *St. Cyril*, which we are to understand of the *Eranista*. Then he adds, I believe you know very well, that *St. Cyril*, of happy Memory, often wrote to me. And when he sent his Books against *Julian* to *Antioch*, and the Treatise on the Scape-Goat, he desir'd the blessed *John* of *Antioch* to shew them to the most celebrated Doctors of the *East*. *John* sent them to me, I read them with Admiration; I wrote my Opinion of them to *St. Cyril*, he answer'd me, bearing witness to my Accuracy and Affection; I keep these Letters. He concludes with this Profession of Faith; If any Person denies that the holy Virgin is the Mother of GOD; or if he saith, that our Saviour JESUS CHRIST is a meer Man; or if he divides in two the only Son, and first-born of every Creature, let him be depriv'd of the Hope in JESUS CHRIST. Sep. lib. xxvi.
n. 49.

THEODORET wrote at the same time a circular Letter to the Bishops of both *Cilicia's*; in which he informs them, that the Occasion of the Calumny given out against them, arises from what is reported of some few People, who divide into two Persons the Word incarnate. He relates the most express Passages of Scripture for the Unity of Person. These two of *St. Paul*, *There is but one Lord Jesus Christ*; and again, *One Lord, one Faith, one Baptism*: And of the Gospel, *No Man hath ascended up into Heaven, but he who came down from Heaven, the Son of Man who is in Heaven*. Epist. 84. ¶
85.
1 Cor. viii. 6.
Eph. iv. 5.
John. iii. 13.
vi. 63.

A.D. 447. And again; *If ye see the Son of Man ascend up where he was before.* *Theodoret* exhorts the Bishops to restrain those who oppose this Doctrine out of Ignorance or a Spirit of Contention; if it is true, says he, that there are such Persons, and that this is not a Calumny.

XVI.
Letter of
Theodoret to
Flavian.
Ep. 3, 4.

Dioscorus had no regard to the Letter of *Theodoret*: On the contrary, he permitted his Accusers to pronounce an *Anathema* publicly against him in the Church of *Alexandria*; and he himself rose up from his Seat, and cried out with them *Anathema*. He proceeded further, and sent Bishops to *Constantinople* to accuse *Theodoret* and the *Oriental*s. *Theodoret* complain'd of it to *Flavian* of *Constantinople*. I sent, says he, one of our Priests to *Dioscorus*, with Synodal Letters, to inform him that we do not depart from the Reconciliation made under *Cyril* of happy Memory; that we approve of his Letter, and receive, with Respect, that of *St. Athanasius* to *Epictetus*, and the Faith of *Nice*. And the Clerks whom he had sent, have satisfied themselves by Experience, that none of the *Eastern* Bishops have any Opinion contrary to the apostolical Doctrine. He shews afterwards the Injustice of the *Anathema* pronounced against him; because the Council of *Constantinople*, agreeable to that of *Nice*, has divided the Jurisdiction of Provinces, so that the Bishop of *Alexandria* hath no Right to govern but in *Egypt*. He continually extols, says he, the Chair of *St. Mark*; but he knows very well, that in *Antioch* is the Chair of *St. Peter*, who was the Master of *St. Mark*, the first and chief of the Apostles. And afterward, Know, my Lord, that his Displeasure against us arises from our having consented to the Synodal Letter, which you drew up under *Proclus* of happy Memory, conformably to the Canons. He twice complains of it, as if we had abandon'd the Rights of the Churches of *Antioch* and *Alexandria*. It is thought that this Synodal Letter of *Proclus*, is that which was since produc'd at the Council of *Chalcedon*, relating to *Athanasius* Bishop of *Perrha* in *Syria*. *Dioscorus* pretended that the *Eastern* Churches, in receiving this Letter, had acknowledg'd the Jurisdiction of the Bishop of *Constantinople* over that of *Antioch*; who, till that time, had been the third Bishop in the World, there being only those of *Rome* and *Alexandria* before him.

V. Garn. ad
Epist. Theod.
89. Inf. lib.
xxviii. n. 28.

XVII.
Deputation
of *Syria* to
Constantinople.
Ep. 94, 101,
107, 108, 109,
106, 100, 101.
Ep. 88, 89,
87.
104, 102.
Ep. 109.

IN order to defend *Theodoret*, and all the Bishops of the *East*, against the Calumnies of the Clerks of *Osroene* and others, to whose Reports *Dioscorus* had given ear, *Domnus* Bishop of *Antioch* sent, on his part, Bishops to *Constantinople*, as *Dioscorus* had on his. The Bishops of *Syria* set out in the Depth of Winter, that is, at the end of the Year 447; and *Theodoret* gave them several Letters. Two and twenty of them are still extant; namely, to thirteen chief Officers, the greatest part of which had been Consuls; to some of the Clergy of *Constantinople*, and to three Bishops; *Flavian* of *Constantinople*, to whom *Theodoret* wrote a second Letter by the deputed Bishops; *Basil* of *Seleucia*, who was then at *Constantinople*; and *Eusebius* of *Ancyra*, whom they were to visit in their way. In the Letter to *Flavian*, *Theodoret* explains his own Opinion of the Doctrine, and sets down the different Heresies relating to the Incarnation. *Simon*, *Basilides*, *Valentinus*, *Bardeanes*, *Marcion* and *Manes*, acknowledge *JESUS CHRIST* only as *GOD*, allowing him to have Humanity only in appearance. The *Arians* say that the Word assum'd a Body only, to which the Divinity supplies the Place of a Soul. *Appollinarius* says, that he assumed an animated Body, but

but not animated by a reasonable Soul. On the contrary, *Photinus*, *Marcellus* of *Ancyra*, and *Paul* of *Samosata*, say that he is a mere Man. To the last then the Passages are to be objected, which prove the Divinity of *JESUS CHRIST*, and to the first those which prove his Humanity.

IN the mean time, *Theodoret* heard from *Constantinople* that there was an Order of the Emperor to depose *Ireneus*, whom he had ordained Bishop of *Tyre*. He wrote of it to *Domnus*, and gave his Reasons for supporting that Ordination. I have done it, says he, in Execution of a Decree of all the Bishops of *Phœnicia*, knowing the Zeal of *Ireneus*, his Magnanimity, his Charity towards the Poor, and his other Virtues. Moreover, I never knew that he had refused to call the Holy Virgin Mother of *GOD*, nor that he had maintain'd any Opinion different from the Faith. As to his Bigamy, I have followed the Examples of our Predecessors. *Alexander* of *Antioch*, with *Acatius* of *Berrhea*, ordain'd *Diogenes*, who had two Wives; *Proklus* of *Jerusalem*, ordain'd *Domnus* of *Cæsarea*, who had two Wives; *Proclus* of *Constantinople* has likewise approv'd the Ordination of *Ireneus*, as well as the chief Bishops of *Pontus*, and all those of *Palestine*.

XVIII.
Ireneus of
Tyre deposed.
Epist. 110.

UPON the first Notice of this Order, *Ireneus* had Thoughts of departing, and consulted *Theodoret*, who advis'd him to wait till he was obliged to it by Force, and not voluntarily abandon his Flock. The Advice was cover'd with this Parable: An impious Judge gave two Martyrs the Choice, either to sacrifice to Idols, or be thrown into the Sea. The first precipitated himself, the second did neither, staying till he was thrown in by Force. *Theodoret* approves the Conduct of the latter.

Epist. 3.

THE Order against *Ireneus* was put in Execution; he was deposed, and *Photinus* ordain'd Bishop of *Tyre* in his Place. *Ireneus* is comprehended in a Law of *Theodosius*, which declares, first, that all the Writings of *Porphyry* against the Christian Religion shall be burnt. In the second Place, that the *Nestorians*, if they are Bishops or Clerks, shall be expell'd the Churches; if Laymen, excommunicated; with Permission to all Catholics to accuse them. If any Books maintain a Doctrine not conformable to that of the Council of *Nice*, of the Council of *Ephesus*, and *St. Cyril*, they shall be burnt; prohibiting any Person whatsoever to read or keep them, upon pain of capital Punishment. This Article seems to regard the Writings of *Dioscorus* of *Tarsus*, and *Theodorus* of *Mopsuestia*. Finally, the Law decrees that *Ireneus*, who after he had incurr'd the high Displeasure of the Emperor, as being a *Nestorian*, had been ordain'd contrary to the Canons, shall be expelled the Church of *Tyre*, and shall not go out of his own Country, but shall remain there in Quiet, without the Name or Habit of a Bishop. This Law was published in the Church of the Monks of *Egypt*, on the three and twentieth of *Pharmouthi*, in the first Indiction, the Year 164 from *Dioclesian*; that is, the eighteenth of *April* 448; but *Photinus* was Bishop of *Tyre* in the Month of *February*.

Conc. Eph.
part 3. c. 47.

THIS is seen by an Assembly which was held there, relating to *Ibas* or *Ibiba* Bishop of *Edessa*. He had succeeded *Rabbula*, but he maintained contrary Opinions; for *Rabbula* had always join'd with *St. Cyril* and the Council of *Ephesus*, whereas *Ibas* was of the Party of *Nestorius*, and the Bishops of the East, till such time as the Re-union was effected by *Paul* of *Emesa*. The Clergy of *Edessa* was divided, and many had oppos'd *Ibas*. Among

XIX.
Proceedings
against *Ibas*.

Sup. lib. xxvi.
n. 19.

A. D. 448. Among others, four Priests, who were encourag'd by *Uranus* Bishop of *Himeria* in *Osroene*, holding Correspondence with *Eutyches* Abbot of *Constantinople*, a very zealous Man against *Nestorians*. These four Priests were *Samuel*, *Cyrus*, *Eulogius*, and *Maras*, who preferr'd Bills against *Ibas* to *Domnus* Bishop of *Antioch*, who summon'd him to make his Appearance: But as it was *Lent*, very likely in the Year 446, *Domnus* put off the Meeting till after the Holy-Days, and in the mean time sent to *Ibas* to take off the Excommunication, which he had pronounc'd against these Priests. *Ibas* appealed to the Judgment of *Domnus*, who upon Account of the Feast discharg'd them from the Excommunication, provided they did not go out of *Antioch*, upon Pain of Deposition, till such time as the Affair was regulated. However, *Samuel* and *Cyrus* departed before *Ibas* came to *Antioch*, and went to *Constantinople*, and *Maras* and *Eulogius* were the only Persons who stay'd.

Conc. Chalc.
act 9. p. 625.
E.

Act 10. p. 640.
E.

p. 645. C.

p. 641. E.

Conc. Chalc.
act 9. p. 628.
C.
p. 637.

XX.
The Arbitration of
Tyre.

DOMNUS assembled a numerous Council at *Antioch*, where *Uranus* of *Himeria* was present. They caus'd the Bills against *Ibas* to be read; and as the Names of four Accusers were mentioned, and there appear'd but two, the Council ask'd where the rest were. They answer'd, that they were departed; and added, we have heard that they are gone to *Constantinople*. The Council declared that they were guilty of Default, and as such, they had incurr'd the Pain of Deposition. The Bishop *Uranus*, with the Priests *Eulogius* and *Maras*, went with the other Accusers of *Ibas* to *Constantinople*, to join *Samuel* and *Cyrus*; and presented a Petition to the Emperor, to have other Judges granted than *Domnus*, who was suspected by them. They at last obtain'd Letters, by which *Uranus* himself was commission'd with *Photius* Bishop of *Tyre*, and *Eustatius* Bishop of *Berytus*, to take Cognizance of the Accusation enter'd against *Ibas*, by *Samuel*, *Cyrus*, *Maras*, and *Eulogius*. The Messenger of this Order was *Damascius*, Tribune and Notary of the Emperor, whose particular Commission was dated the seventh of the Calends of *November* at *Constantinople*, that is, the twenty-sixth of *October*, and this must be the Year 447. He brought with him the Bishop *Uranus*, a Deacon of *Constantinople* named *Eulogius*, sent by the Bishop *Flavian*, and the Accusers of *Ibas*, namely, the four Priests of *Mesopotamia*, and some Monks.

WHEN they came to *Tyre*, *Photius* and *Eustatius* took upon them the Commission of the Emperor, and the Adversaries of *Ibas* propos'd many Heads of Accusations, but the most heinous was against the Faith: For they maintain'd that *Ibas* was a *Nestorian*, and that he had said publicly in the Church, I do not envy *CHRIST's* becoming *GOD*. *Ibas* deny'd it with an Oath, and protested that he was *Catholick*. The Accusers produc'd against him only three Witnesses, against whom he excepted, as living with his Accusers. As they made a great Noise, and fill'd the City of *Tyre* with Confusion and Scandal, *Photius* caus'd them to go out of it; and finding nothing of Substance in their Accusations, he and *Eustatius* quitted the Persons of Judges, to take up that of Arbitrators, and made the Parties agree to a Treaty; the Act of which was drawn up the fifth of the Calends of *March*, in the Consulship of *Zeno* and *Posthumian*, in the first Indiction, according to the *Macedonians*, the 574th Year from *Alexander*,

Monday, the tenth of the Month *Perithius*, that is, the twenty-fifth of Fe- A. D. 448.
January 448.

THIS Treaty imports, that *Ibas* has given his Confession of Faith in P. 628. writing, to which he has promis'd to conform himself in preaching in his Church, and entirely to anathematize *Nestorius*, and those who make use of his Books and Discourses. He has declared that his Belief is conformable to the Letters of Union between *John* of *Antioch* and St. *Cyril*, of which *Paul* of *Emesa* was the Mediator. That he receives all the Decrees of the Council of *Ephesus*, as of a Council inspired by the Holy Ghost, and esteems it equal in all respects to the Council of *Nice*. In consequence of this he has promis'd to forget all that has pass'd, and to look upon his Accusers as his Children, as they on their Part had promis'd to assemble themselves in the Church with *Ibas*; acknowledging him for their Father, and shewing him all manner of Affection. That if for the future he thinks he has reason to complain of *Samuel*, *Cyrus*, *Maras*, or *Eulogius*; he will not punish them by his own particular Authority, but with the Advice of Archbishop *Domnus*; and because they accus'd *Ibas* of misapplying the Revenues and Offerings of the Church: He agrees to follow the Usage of the Church of *Antioch*, and that the Revenues of his Church should be manag'd by Stewards whom he would chuse out of the Clergy. After this Agreement P. 637. A. *Ibas* and the four Priests took the Communion together in the Cathedral of *Tyre*.

NOTWITHSTANDING this Reconciliation the same Priests renew'd the Prosecution against *Ibas*: And they further accused with him, *Daniel* Bishop of *Carrhe* his Nephew, and *John* Bishop of *Batna*. Five new Accusers join'd with the four Priests, *Albanus*, *John*, *Anatolius*, *Cainmas* and *Abib*, all Clerks. They came to *Constantinople*, and address'd themselves to the Emperor *Theodosius*, and the Bishop *Flavian*; who referr'd the Judgment to the same Bishops, to whom it was referr'd the first time; that is, to *Photius* of *Tyre*, to *Eustatius* of *Berytus*, and to *Uranus* of *Himeria*, as the Letters of *Flavian* shew, which *Eulogius* Deacon of *Constantinople* was charg'd with; the Emperor likewise gave Letters to the same Purpose, and charg'd the Tribune *Damasius* with the Execution, as at the first time.

BUT this second time, the Assembly was held at *Berytus* on the 1st day of September of the same Year 448. The three Judges were there, the Tribune *Damasius*, the three Bishops who were accused, and the nine Accusers. The Judges first desiring to be thoroughly inform'd of the State of the *East*, ask'd *Ibas* what had pass'd at the Council of *Antioch*. Then *Samuel*, one of the Accusers said: We desire that what is spoke may be interpreted in *Syriac* to the Bishop *Uranus*; for he is thoroughly acquainted with what has been wrote by the Archbishop *Domnus* to the Archbishop *Flavian*, relating to our Case; he was at *Constantinople*. They gave him an Interpreter named *Maras*, because they spoke Greek, which was not understood by *Uranus*, being a *Mesopotamian*. *Ibas*, in answer to the Demand of the Judges, related what had pass'd at *Antioch*; and as two of his Accusers were absent, they read the Acts of the Council, which he had in his Hand.

XXI.

The Judgment at *Berytus*.

Conc. Chalc.

A.D. 448. P. 637. E.

A. D. 448. **THEY** afterwards read the Bill of Accusation which was presented the Day before; and the Accusers being ask'd, declared that they stood to it. They read the Heads of the Accusation against *Ibas*, in number eighteen, which they reduced to three principal Articles; that he was a *Nestorian*, did treat *St. Cyril* as a Heretick: That he had ordain'd unworthy Persons, among others, his Nephew *Daniel*, whom he had made Bishop in a City of the Heathens, which had occasion for a Pastor of an exemplary Life, altho' he was a young Man of a restless Disposition, and corrupt Morals: That he was self-interested and covetous, exacting Money from those he ordained, misapplying the Revenues of the Church, and the Offerings which were made to it, to enrich his Nephew and his Relations. Against *Daniel*, they said, that he had a criminal Conversation with a married Woman of the City of *Edeffa* named *Challoa*; that he carried her with him into divers Places, and enrich'd her at the Expence of the Church; so that she, who was before worth nothing, was now able to lend two or three hundred Sols of Gold; and that *Daniel* by his Will had left her and her Children the great Wealth he was possess'd of. That he had likewise given her the Inheritance of the Estate of a rich Deacon, and the Woods belonging to the Church. They also accused *Daniel* of ordaining the Accomplices of his Debauches, and of accepting Gifts for absolving the Crime of Idolatry.

P. 652. D.

THE Judges said, that they must begin with the Accusation against the Faith as the most heinous: And *Maras* said, speaking of *Ibas*, he has said in a Discourse, I do not envy **JESUS CHRIST's** becoming **GOD**; for I am so as well as he. The Bishops ask'd *Ibas* if he said this: He answer'd, Anathema be to him who has said it, and to the Author of this Calumny; for my part I have never said it: **GOD** forbid I should. *Samuel* said, we have here Witnesses, we desire that they may be called, and let them depose with their own Mouths, if they have heard him say this. *Ibas* said, I would rather die a thousand Deaths than speak these Words. **GOD** keep me from the very Thought of them. The Bishops said, Do you pretend that *Ibas* said it in the Church? *Samuel* said, It is the Custom of the Church on *Easter-Day*, or the Eve of that Day, for the Bishop to present with his own Hand some Gifts to the Clerks; before this it is usual to speak; and it was on this Occasion that he spoke these Words in the Presence of all the Clerks. We can prove this by several who are here present, and who heard him say them. The Bishops said, How long is it since you pretend that *Ibas* said this? *Samuel* answer'd, It is more than three Years. He has likewise said other Things which we will prove if you order it.

THE Bishops said, Who are your Witnesses? *Samuel* answer'd, We have here three, but if you order it, we will give you the Names of others whom we will produce. *Ibas* said, Our Clergy consists of two hundred Persons, more or less. They have given you Testimony, whether I am heretical or orthodox; and have sent their Declarations in writing to the Archbishop *Damnus*, and to your Holiness. It is your Part to examine if their Testimony is conformable to that of the three Witnesses who are come with my Accusers from *Constantinople*, and are now with them. *Samuel* said, We are to prove, not the Bishop *Ibas*; a Negative is never proved. The Bishops order'd them to name their Witnesses. *Samuel* said, There is the Deacon *David*,

David, who has been Treasurer; the Deacon *Maras*, who recites the A. D. 448. Writings of St. *Ephrem*, a very Learned Man among the *Syrians*. *Ibas* said: *Maras* was with them at *Antioch*: He has presented Bills with them, and went with them to *Constantinople*. In truth, he is excommunicated, not by me, but by his own Archdeacon, for having insulted a Priest; and finding him exasperated they chose him to be one of my Accusers. The Bishops represented, that the Blasphemy of which *Ibas* was accused, having been spoken as they pretended, in the Hall of the Bishop's House before the whole Clergy, they could not want Witnesses. To which *Maras* reply'd, that the greatest Part dared not depose for fear of *Ibas*: But the Bishops were not satisfy'd with this Answer, and said, We do not receive the Deposition of the three Witnesses which you produce; especially since they are Persons suspected by the Bishop *Ibas*. P. 655.

THEY afterwards ask'd him, if he had in effect said what they charg'd him with. *Ibas* answer'd, I have not said it, and do anathematize whosoever does say it. I do not think a Devil can be guilty of such an Expression. *Maras* said, Have not you call'd the Blessed *Cyril* an Heretick? In truth, said *Ibas*, I do not remember it: If I did call him so, it was when the Council of the *East* had anathematized him as such. I follow'd my Patriarch. *Maras* added, Did not you say, if he had not anathematized his Articles, you would not have received him? *Ibas* reply'd, I did say, If he had not explain'd himself, the Council of the *East* would not have receiv'd him, nor I neither. The Bishops said to his Accusers, Declare if you can prove that he call'd *Cyril* an Heretick, after the Re-union with *John*. *Ibas* said, So far from my anathematizing him since he has explain'd his Articles, that I have receiv'd and answer'd his Letters, and we have been in Communion together. The Bishops said, Shew if since the Death of the Blessed *Cyril* the Bishop *Ibas* has call'd him an Heretick. *Maras* said, We can shew it, and they caus'd a Letter of *Ibas* to a Christian of *Persia* nam'd *Maris*, to be read. P. 657. E. P. 660.

IT contain'd the whole Account of the Division which happen'd between *Nestorius* and St. *Cyril*. *Ibas* therein accused St. *Cyril* of having fallen into the Heresy of *Apollinarius*, and added that his twelve Articles were full of all sort of Impiety. He afterwards related what had pass'd at *Ephesus*, always siding with the Bishops of the *East* against St. *Cyril*. He inveigh'd against *Rabbula* his Predecessor, altho' he did not name him, treating him as a Tyrant, and accusing him of having persecuted, not only the Living, but the Dead; particularly *Theodorus* of *Mopsuestia*, whom he publicly anathematiz'd in the Church. He at last gave an Account of the Reconciliation of *John* of *Antioch* with St. *Cyril*, by the Means of *Paul* of *Emessa*, the Acts of which he sent to *Maris*, adding, the Dispute is ended, and there is no more Schism, the Church is in peace as before. This you will see by the Acts, and every body can inform you of this good News. The Wall of Division is removed; and they who insolently attack'd the Living and the Dead, are confounded, being obliged to defend themselves, and to teach the contrary of what they taught formerly; for no Person dares any more affirm, that there is but one Nature of the Divinity and the Humanity; but they confess that the Temple, and he that inhabits therein, is one only Son JESUS CHRIST. This is the famous Letter of *Ibas* to *Maris*. XXII. Letter of *Ibas* to *Maris*.

A. D. 448.

P. 668.

IBAS on his part desired, that a Letter might be read which was written in his favour in the Name of all the Clergy of *Edeffa*, and address'd to the two Bishops who were Judges, *Photius* and *Eustatius*. It took notice of the Blasphemy of which he was accused, and protested that they had never heard any such Words from him, or any other Person: It concluded thus: We beg you to send back to us our Bishop as soon as possible, especially on account of the Feast of *Easter* drawing near, where his Presence is necessary for catechizing and baptizing. We see by this, that this Letter was writ to the Assembly of *Tyre*. It was subscrib'd by sixty one Clerks; namely, thirteen Priests, six and thirty Deacons, eleven Subdeacons, and a Reader. It was sign'd by several, whose Subscription was in *Syriac*: Which shews that the two Languages, *Greek* and *Syriac*, were in use in that Church. Upon this Declaration join'd to the rest, *Ibas* was acquitted and absolv'd at *Berytus*; but the end of the Acts of this Assembly are not extant.

XXIII.
The Beginning of Eutyches.

Liber lxxv.
C. 11.

Coll. Lap.
C. 203. Sep.
xxvi. n. 20.
Leo Epist. 19.
al. 6.

Facund. viii.
c. 3.

EUTYCHES, who acted in concert with *Uranius* in the Proceedings against *Ibas*, was himself Chief of a Heresy opposite to that of *Nestorius*. He was Priest and Abbot of a Monastery of three hundred Monks near *Constantinople*. He had been one of the most zealous Adversaries of *Nestorius*, and the Friends of *St. Cyril* look upon him as one who might be of Service in the Defence of the Faith. This same Year, the Pope *St. Leo* having receiv'd a Letter from him, in which he inform'd him that *Nestorianism* recover'd new Strength; he wrote him an Answer wherein he approv'd his Zeal, and encourag'd him. The Letter of *St. Leo* is dated on the 1st of *June*, in the Consulship of *Posthumian* and *Zeno*, that is, in the Year 448. But the *Nestorians*, of whom *Eutyches* complain'd, were in effect Catholics, as appears by a Synodical Letter of *Domnus* of *Antioch* to the Emperor *Theodosius*. He therein accuses *Eutyches* of renewing the Heresy of *Apollinarius*; by saying, That the Divinity of the Son of God, and his Humanity, are but one Nature, and attributing his Sufferings to the Divinity; and complains that he anathematiz'd *Diodorus* of *Tarsus*, and *Theodorus* of *Mopsuestia*, who had defended the Faith against *Apollinarius*.

EUSEBIUS, Bishop of *Doryleum* in *Phrygia*, had likewise been one of the most zealous Adversaries of *Nestorius*: It was he, who publish'd a Protestation against him at *Constantinople*, being then but a Layman and Advocate in 429. The Conformity of Opinions had engaged him in a strict Friendship with *Eutyches*; but he afterwards found by his Conversation, that he push'd the Matter too far, and fell into the opposite Heresy. He endeavour'd a long time to reclaim him, but finding him obstinate; he not only renounc'd his Friendship, but became his Accuser. He took the Opportunity of a Council of thirty Bishops, who were assembled at *Constantinople*, to terminate a Difference between *Florentius* Bishop of *Sardis*, Metropolitan of *Lydia*, and two Bishops of the same Province.

XXIV.
The Council of Constantinople first and second Session.

Conc. Chal.
Al. 1. p. 150.

ON the 6th of the Ides of *November*, in the Consulship of *Zeno* and *Posthumian*, that is, the 18th of *November* 448, the Council being assembled in the Council-Chamber of the Cathedral Church of *Constantinople*; and *Flavian* presiding in it, after that the Affair of *Lydia* was determin'd: *Eusebius* of *Doryleum*, one of the Bishops who assisted, rose up and presented a Bill to the Council; conjuring the Fathers that it might be read, and

and inserted in the Acts. *Flavian* caus'd it to be read by *Asterius* Priest and Notary; it set forth, That *Eutyches* continually utter'd Blasphemies against **JESUS CHRIST**, that he spoke with contempt of the Clerks, and accus'd *Eusebius* himself of being a Heretick; for which reason he desir'd the Council to summon *Eutyches*, to come and answer to his Accusation. *Flavian* said, I am surpriz'd at such a Complaint against *Eutyches*; take the Trouble upon you to visit and discourse with him, and if you find in effect that his Opinions are not right, the Council will then summon him to make his defence. *Eusebius* reply'd, I was formerly his Friend, and spoke to him on this Subject, not once or twice, but several times, since he was perverted. I have admonish'd him, I have instructed him; but he has still persevered to say Things contrary to the Faith. I can prove it by several Witnesses who were present, and have heard it: I conjure you therefore to summon him, for many People are corrupted by him. *Flavian* said, However, give yourself the Trouble to go to his Monastery, and speak to him, to prevent any new Disturbance in the Church. *Eusebius* answer'd, After having been so many times without Success, it is not possible for me to go any more to hear his Blasphemies. The Council finding that he persisted, order'd that his Bill should be receiv'd and inserted in the Acts; that *Eutyches* should be summon'd by *John* Priest and Defender, accompany'd by the Deacon *Andrew*, who should read to him the Libel, and summon him before the Council to make his defence.

SIX days after, being the 12th of November, they caus'd to be read the two principal Letters of St. Cyril at the Request of *Eusebius* of Doryleum, upon the Incarnation. The first to *Nestorius*, approv'd by the Council of *Ephesus*: The second to *John* of Antioch, upon the Re-union. After the reading of these, *Eusebius* declar'd, that therein was his Faith, upon which he pretended to convict his Adversaries, desiring the Council to make the same Declaration. *Flavian* said, This is my Faith; that **JESUS CHRIST** is perfect GOD, and perfect Man, composed of a reasonable Soul, and a Body, consubstantial with his Father as touching his Divinity, and with his Mother as to his Humanity; and that the two Natures united in an Hypostasis and one Person, became after the Incarnation one **JESUS CHRIST**. He afterwards invited every one of the Bishops to declare his Opinion; which they all did to the same Effect, tho' in different Terms; namely, *Basil* of *Seleucia* in *Isauria*, *Seleucus* of *Amasia* in *Pontus*, *Saturninus* of *Marcianopolis* in *Mesia*, all three Metropolitans. *Julian* Bishop of *Cos*, deputed by the Pope St. *Leo* for the Affairs of the Roman Church at *Constantinople*, and others to the Number of seventeen in all. *Eusebius* of Doryleum afterwards said, Some of the Bishops of this City are not here, either because they are sick, or because they were not acquainted with the convening the Council; for which reason I desire that they may have Notice; which the Archbishop *Flavian* order'd accordingly.

THE third Session was held in the same Place, on Monday the 15th of November. *Eusebius* of Doryleum desir'd that they who had been sent to *Eutyches* might report his Answer. *Flavian* order'd the Notaries to name those who had been sent, and the Notaries said they were *John* Priest and Defender, and the Deacon *Andrew*, who were present. They caus'd them to draw near; and the Priest *John* said, When we came to the Abbot *Eutyches*

A. D. 448. *Eutyches* in his Monastery, we read the Bill to him, and gave him a Copy of it: We declar'd to him the Accuser, and pronounc'd the Citation to appear before you, and make his Defence; but he refus'd it, saying, That from the beginning he had made an absolute Resolution never to stir out, but remain in his Monastery, as retired, as in his Grave: But he desired us to tell you that the Bishop *Eusebius* has been a long time his Enemy, and enter'd this Accusation, only to do him an Injury; that for his part, he is ready to subscribe to the Exposition of the Faith by the Fathers of the Council of *Nice* and *Ephesus*; but if they are mistaken in any Expression, he would neither reprove nor receive it, and study the Scriptures only, as more infallible than the Fathers. That after the *Incarnation*, he adores one only Nature of GOD incarnate; and having produc'd a Memorial to this Purpose, he read it, adding, They have rais'd a Calumny against me in making me say that the WORD brought his Flesh from Heaven, I am innocent of it; but that our LORD JESUS CHRIST is made of two Natures united according to the Hypostasis; I have not learnt it in the Expositions of the Fathers, nor would I receive it, even if I should read any thing to that effect, because the Holy Scriptures are of more Authority than the Doctrine of the Fathers. However, I confess that he who is born of the Virgin *Mary*, is perfect GOD, and perfect Man; but not that his Flesh is of the same Substance with ours. The Deacon *Andrew* declar'd that he had likewise heard all this; and as the Priest *John* said, that *Basil* of *Seleucia* Deacon was likewise present at this Conversation, *Flavian* examin'd him too, and he depos'd that he had heard the same thing.

P. 195. B.

EUSEBIUS of *Doryleum* desir'd that *Eutyches* might be summon'd again a second time. *Flavian* said, May it please GOD that he may come and acknowledge his Error. For which reason the Priests *Mamas* and *Theophilus* shall go again to summon him, and shall give him our Letter of Citation. It was read, and mention made therein that it was the second time. While they waited for the return of the two Priests, who were sent, the Council caus'd to be read the Expositions of the Fathers concerning the Faith. *Eusebius* then rose up, and said, I know that *Eutyches* has sent a Treatise to the Monasteries to stir up the Monks to Sedition; I desire that the Priest of *Hebdomum* may declare what it is. *Flavian* caus'd him to come forward, and ask'd him, What is your Name? He answer'd *Abraham*; What Rank do you hold? I am Priest of *Hebdomum* under your Holiness. Have you heard what the Bishop *Eusebius* has depos'd? Yes, reply'd *Abraham*: The Priest and Abbot *Manuel* sent me to the Priest *Asterius*, to inform your Holiness, that *Eutyches* had sent him a Treatise relating to the Faith, for him to sign. *Eusebius* of *Doryleum* desir'd they would send to the other Monasteries, to know if he had sent his Treatise thither. *Flavian* agreed to it, and said, The Priest *Peter*, and the Deacon *Patricius* shall go to the Monasteries of the City: The Priest *Retorius* and the Deacon *Eutropius*, to those of *Sycari*. The Priests *Paul* and *John* to those of *Chalcedon*. *Sycari* is the Suburb of *Constantinople*, now call'd *Pera*, having at that time the Name of *Sycari*, because of its Fig-Trees.

P. 199.

Cong. C. P.
c. 22. p. 67.

WHILST *Flavian* was speaking, *Aetius* Deacon and Notary, said that the Priests *Mamas* and *Theophilus* were return'd. *Flavian* order'd them to make their Report; and *Mamas* said, When we came to the Monastery of *Eutyches*,

ches, we found some Monks before the Door, with whom we went in, desiring them to acquaint the *Archimandrite*, that we must speak with him on the Part of the Archbishop and the whole Council. They said; the *Archimandrite* is sick, and cannot see you: What is your Business? Tell it us. We told them that we were sent to him with a Citation in writing, which we had in our Hands. They went in and return'd, bringing with them a Monk named *Elenfinius*, and who telling us that the *Archimandrite* had sent him in his stead to know our Orders: We answer'd, If he will not admit us, tell us so. We saw they were troubled, whispering and complaining that the Citation was in Writing. We ask'd them, Why are you troubled? We will tell you the Contents of the Citation. The Council summons him a second time to appear, and answer to the Accusation of the Bishop *Eusebius*. A. D. 448.

THEY then went in, and carried us with them: We gave to *Eutyches* the Citation; he caus'd it to be read before us, and afterwards said, I have made a Resolution not to stir out of my Monastery till Death obliges me; the Archbishop and the Council see that I am old and infirm; they may do as they please; I only beg that no body may have the Trouble of bringing a third Citation; I look upon it as already brought. He press'd us to take a Paper, but we refus'd it, adding, if you have any thing to offer, come yourself; neither would we stay the reading of it. He then subscribed it, and upon taking our leave, told us, that he would send it to the Council. The Priest *Theophilus* confirm'd this Relation of *Mamas*, and the Council order'd that *Eutyches* should be cited a third time by *Memnon* Priest and Treasurer; and a Citation in Writing was deliver'd to the Deacons *Euphronius* and *Germanus*, for the fourth Day after, that is, the seventeenth of November. p. 202.

ON the next Day after the third Session, that is, the sixteenth of November, was held a fourth. *Asclepiades*, Deacon and Notary, said, Some Monks of *Eutyches*, and the *Archimandrite Abraham*, desire Admittance; *Flavian* said, Let them come in. And as he desired to know the Occasion of their coming, *Abraham* said, that *Eutyches* had sent them, because he was sick; adding, that in truth he had pass'd the whole Night in groaning, without Rest: Nor have I taken any Rest neither, for he sent for me last Night, and gave me a Message to deliver to you. *Flavian* said, we do not press him; it is GOD only that can restore his Health, and our part to wait till he is better; we are not cruel. GOD has placed us here to exercise Humanity. *Abraham* said, he has given me a Message, which, if you require, I will deliver. p. 203.

FLAVIAN said, How is it possible, I pray you, for a Man who is accused, to have another answer for him? We do not press him: If he comes here, he will find Fathers and Brethren; he is not a Stranger to us; we still preserve some Friendship for him. If he came formerly to maintain the Truth against *Nestorius*, how much rather should he come now to make his own Defence? We are Men: Many great Persons have been mistaken. There is no Shame in repenting, but in continuing in the Sin. Let him appear and confess his Error, and assure us for the future to conform to the Expositions of the Fathers, and not broach his own Doctrines, we pardon what is past. He must do it. I have known him longer

XXVI.
The fourth
and fifth Ses-
sion.

p. 206.

A. D. 448. longer than you. And after the Council was risen, *Flavian* added, You know the Zeal of the Accuser; Fire itself, compared to him, is cold. God knows how much I have entreated him to abate of his Warmth, but in vain: What can I do? Do I desire his Ruin? God forbid.

¶ 207.

ON the next Day, the seventeenth of *November*, a fifth Session was held. The Priest *Memnon* deputed for the third Summons, made his Report in this manner: *Eutyches* said, that he had sent the Archimandrite *Abraham* to consent, in his Name, to whatever had been declared by the Fathers of *Nice* and *Ephesus*, and the blessed *Cyril*. *Eusebius* of *Doryleum*, fearing that if the Council was satisfied with this Declaration, he might pass for a Slanderer, interrupted the Priest *Memnon* in his Relation; and said, Does he come now to consent? I don't accuse him of what he may do for the future, but of what's past. If an Exposition is now offer'd to him, and he subscribe to it through Necessity, have I for that Reason lost my Cause? *Flavian* said, You are not permitted to desist from your Accusation, nor he excused from defending what is past. *Eusebius* said, I beg that this Expression may not do me a Prejudice; I have good Witnesses. Besides, if you desire Thieves that are in Prison, not to rob any more for the future, they will all promise it you. *Memnon* continued his Relation, and said, that *Eutyches* had desired he might have the remaining part of the Week granted him, promising to make his Appearance before the Council on the *Monday* following.

THEY afterwards call'd in those who had been sent to the Monasteries, to inform themselves of the Treatise of *Eutyches*; and the Priest *Peter* said, We have been at the Monastery of *Martin* Priest and Archimandrite; and having ask'd him, he told us, On *Friday* last, the twelfth of this Month of *November*, *Eutyches* sent his Treatise by a Deacon named *Constantine*, desiring me to subscribe to it. I refus'd, adding, that it did not become me, but Bishops only to subscribe. He insisted upon it, saying, If you do not now join with me, the Bishop will crush me, and afterwards fall upon you. From thence we went to find out the Priest, and Archimandrite *Faustus*. *Flavian*, interrupting him, ask'd, What did the Abbot *Martin* say was contain'd in the Treatise to which he would not subscribe? *Peter* replied, he told us, that it was the Doctrine of the Council of *Ephesus*, and of *St. Cyril*; that there was a Subscription to it, but it was concealed: The Abbot *Faustus* said the same, that *Constantine* and *Eleusinius* had brought him the Treatise to subscribe to it; and upon his asking what it contain'd, they said, it was the Exposition of *Nice* and *Ephesus*. He said, we have that already, leave it with me to examine if there is not some Addition; which they would not consent to, but went away. *Faustus* added, we are the Sons of the Church, and, after God, have no other Father than the Archbishop. *Job* said, that no Treatise had been sent them: But they told him, that one would come from the Archbishop in a few Days, to be subscribed to; which, said he, they forbid us to do. We have been with *Manuel*, who told us that none had been sent him. *Abraham* too made the same Answer. After this Relation, *Eusebius* of *Doryleum*, desired that *Eutyches* might be judg'd according to the Canons; alledging, that they had already sufficient Proofs against him. *Flavian* agreed to it.

However,

However, for the greater Security, he granted *Eutyches* the time he desired, till the *Monday* following, being the two and twentieth of *November*. A. D. 448.

THE sixth Session was held on *Saturday* the twentieth. *Eusebius* of *Doryleum*, desired that certain Persons who were necessary for the Prosecution of his Accusation, might be summon'd to appear on the *Monday* following; namely, *Narses* Priest, and *Syncellus* of *Eutyches*, and the Archimandrite *Maximus* his Friend, the Deacon *Constantine* his *Apocrisiarius*, and *Eleusinius* another Deacon of his Monastery. *Flavian* order'd that they should be summon'd. *Eusebius* afterwards said, I have been informed that the Priests *Mamas* and *Theophilus*, who were sent to *Eutyches* for the second Citation, have heard something from him which they have not deposed, and which may be of Service towards the Knowledge of his Opinions; I desire that they may declare it before the holy Evangelists. *Mamas* was absent; but *Theophilus* being present, and examin'd, said, *Eutyches* ask'd the Priest *Mamas* and me, in Presence of the Priest *Narses*, the Abbot *Maximus*, and some other Monks, in what part of Scripture do we find two Natures mention'd? And afterwards, Which of the holy Fathers has affirm'd, that the Word has two Natures? We said to him, Shew us likewise in what part of Scripture the *Consubstantiality* is mentioned. *Eutyches* said, It is not in Scripture, but in the Exposition of the Fathers. *Mamas* said, It is the same as to the two Natures. I added, said *Theophilus*, Is the Word perfect God, or no? *Eutyches* said, He is perfect. I said, Being incarnate, is he perfect Man, or no? He answer'd, He is perfect. I proceeded; If then the two Perfects, the perfect God, and perfect Man, make one only Son, what forbids us to affirm that there is two Natures in him. *Eutyches* said, God forbid that I should say that *Jesus Christ* is of two Natures, or to reason of the Nature of my God: Let them proceed against me as they think fit, I will die in the Faith which I have receiv'd. *Flavian* ask'd *Theophilus*, why he did not mention this the first time? *Theophilus* answer'd, We were sent only to cite *Eutyches*, and we did not think it necessary to speak of any thing else but what was pursuant to our Commission.

WHEN *Mamas* came, they read the Deposition to him which *Theophilus* had just made: After which he said, When we were sent to *Eutyches*, we were not desirous of conversing with him; but he began the Dispute himself, speaking of his own Opinion. After a gentle Reproof on our part, he said, that the Word Incarnate was come to raise human Nature, which was fallen. I immediately ask'd him what Nature? He reply'd, the human Nature. I then ask'd him by what Nature is it rais'd? I have not found, says he, in the Scriptures, that there are two Natures. I reply'd, neither is the *Consubstantiality* to be found there; but in the holy Fathers, who well understood, and have faithfully explain'd them. He answer'd, I do not reason upon the Nature of the Divinity, nor do I affirm that there are two Natures, God forbid I should. You see here I am; if I am deposed, the Monastery shall be my Tomb.

ON *Monday*, the Day appointed, being the two and twentieth of *November*, the seventh and last Session was held. The Council being assembled, the Priest and Notary *Asterius*, said, that the Bishop *Eusebius* was at the Door. *Flavian* ordered that he should come in; and afterwards, that

XXVIII.
Seventh Session. The Appearance of *Eutyches*.

A. D. 448. the Deacons *Philadelphius*, and *Beryllus*, should look round the Church, to see if the Abbot *Eutyches* was come according to his Promise. They immediately return'd, and said, that they had search'd all the Church, and could find neither him, nor any that belonged to him. *Flavian* afterwards sent the Deacons *Crispin* and *Jobian* to look for him: They return'd, and said, that they were not able to find him, but were inform'd that he was coming with a great Guard. The Council waited, and *John*, Priest and Defender, came to tell them that *Eutyches* was come with a great Number of Soldiers, Monks, and Officers of the Prefect of the *Prætorium*. They will not suffer him, said he, to come into the Council, if we do not promise to let him return. The *Magnus Silentarius* was likewise at the Door, and desired Admittance, as sent from the Emperor. *Flavian* said, let them enter. When they came in, the *Silentarius* presented, and read an Order from the Emperor, importing, that it was his Will that *Florentius* the Patrician should assist at the Council for the Preservation of the Faith. After the reading of this, the Council made some Acclamations of Thanks, and Wishes for the Emperor's long Life; which shews that these kind of Acclamations were merely ceremonial: For it is plain, that this Order could not be agreeable to them: They, however, consented that *Florentius* should be present, with the Consent of *Eutyches*; and *Flavian* sent the *Silentarius* to find him out.

WHEN *Florentius* was come, they caused the Person accused, and his Accuser, to stand in the middle of the Council, and ordered *Actius*, Deacon and Notary, to read the Acts of what had been done till that Time. When they came to the Place of the Letter of St. *Cyril* to those of the East, where he shews the Distinction of two Natures, *Eusebius* of *Doricum* interrupted the Reading, and said, This Man does not agree with this, but teaches the contrary. *Florentius*, the Patrician, said, If it please your Holiness, let the Pope *Eutyches* be ask'd if he does agree with it. *Eusebius* desired that all the Acts might be read, saying, I have sufficient to convict him: If he should now agree to it, that ought not to do me a Prejudice. I apprehend his Artifices: I am poor, he threatens me with Banishment; he is rich, and designs to have me sent to *Oasis*: If I am found a Slanderer, I shall lose my Dignity. *Flavian* assured him, that whatever *Eutyches* might say, it should do him no Prejudice.

p. 223.

HE afterwards said to *Eutyches*, You have heard what your Accuser says; declare, therefore, if you confess the Union of two Natures. *Eutyches* answer'd, Yes; of two Natures I do. *Eusebius* said, Do you confess two Natures after the Incarnation, Lord Archimandrite, and that JESUS CHRIST is consubstantial with us according to the Flesh, or not? *Eutyches* addressing his Discourse to *Flavian*, answer'd, I am not come here to dispute, but to declare to your Holiness my Thoughts; they are writ in this Paper, order it to be read: *Flavian* said, read it your self. *Eutyches* told him that he could not. Why? said *Flavian*, This Exposition, is it yours, or any other Person's? if it is yours, read it your self. It is mine, reply'd *Eutyches*, and conformable to that of the holy Fathers. *Flavian* ask'd, What Fathers? Declare it yourself; What occasion have you for a Paper? *Eutyches* said, my Belief is this; I adore the Father with the Son, and

and the Son with the Father, and the Holy Ghost with the Father and the Son. I confess his taking upon him the Flesh from the Holy Virgin, and that he was made perfect Man for our Salvation. This I confess too in the Presence of the Father, and of the Son, and of the Holy Ghost, and your Holiness. A. D. 448.

FLAVIAN ask'd him, Do you confess that the same JESUS CHRIST, p. 226. only Son of GOD, is consubstantial with his Father, according to the Divinity, and consubstantial with his Mother, according to the Humanity? *Eutyches* reply'd, I have declared my Opinion, why do you ask me any more? *Flavian* said, Do you now confess that he is of two Natures? *Eutyches* replied, As I acknowledge him for my GOD, and Lord of Heaven and Earth, till this time I have not suffer'd myself to reason of his Nature; but that he is consubstantial with us, till this time I have not said it; I confess it. *Flavian* ask'd him, Do not you say that the same is consubstantial with the Father according to the Divinity, and with us according to the Humanity? *Eutyches* made answer, Till this Day, I have not said that the Body of the Lord our GOD is consubstantial with us; but I confess that the holy Virgin is of the same Substance with us, and that our GOD has taken his Flesh from her.

BASIL Bishop of *Seleucia*, said, If his Mother is consubstantial with us, he is likewise; for he has been call'd the Son of Man. *Eutyches* answer'd, Since you now affirm it, I consent to every thing. *Florentius*, the Patrician, said, The Mother being consubstantial with us, the Son is certainly consubstantial with us too. *Eutyches* said, I have not said so hitherto; for as I maintain, that his Body is the Body of a GOD, do you understand me? I do not say, that the Body of GOD is the Body of a Man, but a human Body, and that the Lord is incarnate of the Virgin. But if I must add, that he is consubstantial with us, I say that likewise; I have not declared it before; but now since your Holiness has said it, I agree to it. *Flavian* replied, It is then by Necessity, and not according to your Opinion, that you confess the Faith. *Eutyches* said, It is my present Opinion; till this Hour, I fear'd to say it; and knowing that the Lord is our GOD, I did not suffer myself to reason upon his Nature; but since your Holiness allows and teaches it me, I consent. *Flavian* said, We innovate nothing, we only follow the Faith of our Fathers. *Florentius*, the Patrician, said, Tell us whether the Lord is of two Natures after the Incarnation, or not? *Eutyches* reply'd, I confess that he was of two Natures before the Union, but after the Union I confess but one.

THE Council said, You must make a clear Confession, and anathematize whatever is contrary to the Doctrine which has been just now read to you. *Eutyches* said, I have told you that I have not said it before now; Since I am taught it by you, I agree to it, and follow my Fathers. But it has not appear'd plainly to me in the Scriptures, and the Fathers have not all said it. If I pronounce this Anathema, woe be to me, for I anathematize my Fathers. All the Council arose, and cry'd aloud, saying, Let him be anathematiz'd. *Flavian* said, Let the Council declare what this Man deserves, who will neither clearly confess the true Faith, nor submit to the Opinion of the Council. *Seleucus*, Bishop of *Amasea*, said, He deserves to be deposed, but you may be indulgent to him. *Flavian* answer'd, p. 227. C.

A. D. 448. If he confesses his Fault, and anathematizes his Error, we may pardon him. *Florentius* ask'd him, Do you say that there are two Natures, and that JESUS CHRIST is consubstantial with us; speak. *Eutyches* reply'd, I have read in St. *Cyril*, and St. *Athanasius*, that he is of two Natures before the Union; but after the Union and Incarnation, they say no more two Natures, but one. *Florentius* said, Do you confess two Natures after the Union? speak. *Eutyches* answer'd, If you please to order St. *Athanasius* to be read, you will find no such thing there. *Basil* of *Seleucia* said, If you do not say two Natures after the Union, you admit a Mixture and Confusion. *Florentius* said, He that says not, of two Natures, and two Natures, does not think right. The whole Council arose, and cry'd aloud, the Faith is not forced: Many Years to the Emperors, many Years. Our Faith is always victorious. He does not submit, why do you exhort him.

p. 230.

XXIX.
The Con-
demnation
of *Eutyches*.

Ap. Conc.
Chalc. sess. 1.
p. 244. C. D.

Epist. 20.
al. 8.

XXX.
St. *Marcellus*
Abbot of the
Acemets.
Vita ap. *Sav*.
29 December.
c. 2, 3.

c. 4, 5.

FLAVIAN pronounc'd Sentence in these Terms: *Eutyches*, formerly Priest and Archimandrite, being fully convicted, as well by his past Actions as his present Declarations, of maintaining the Error of *Valentinus* and *Apollinarius*, and of following obstinately their Blasphemies; and so much the more as he has not regarded our Advice and Instructions, by receiving the holy Doctrine: It is for this Reason, that, with Tears and Groans for his total Loss, we declare, on the part of JESUS CHRIST, whom he has blasphemed, that he is deprived of all sacerdotal Rank, of our Communion, and of the Government of his Monastery; informing all those who shall discourse, or converse with him for the future, that they shall themselves be subject to Excommunication. This Sentence was subscribed by two and thirty Bishops, and three and twenty Abbots, eighteen of which were Priests, one Deacon, and four Laymen. The most eminent are *Andrew*, *Faustus*, who seems to be the Son of St. *Dalmatius*; *Martin*, *Job*, *Manuel*, *Abraham*, *Marcellus* Abbot of the *Acemets*. The most considerable Bishops were *Flavian* of *Constantinople*, *Saturninus* of *Marcianopolis*, *Basil* of *Seleucia*, *Selencus* of *Amasea*, *Ethericus* of *Smyna*, and *Julian* of *Coos*, deputed by St. *Leo*. When the Council was ended, *Eutyches* told *Florentius*, the Patrician, in a low Voice, that he appealed to the Council of *Rome*, of *Egypt*, and *Jerusalem*; and *Florentius* immediately told it *Flavian*, as he went up to his Apartment. These Words, tho' spoken privately, serv'd as a Pretence to *Eutyches*, to boast that he had appeal'd to the Pope, to whom, in effect, he wrote.

St. MARCELLUS Abbot of the *Acemets*, was a Native of *Apamea* in *Syria*, of a considerable Family. When he was in the Flower of his Age, his Parents died, and left him a great Fortune; but he was so far from giving himself up to Pleasure, that he went to *Antioch*, and apply'd to Study and Works of Piety. He afterwards gave all his Wealth to the Poor, and repair'd to *Ephesus*, where there were many Persons at that time eminent for their Virtue. As he wrote very well, he employ'd himself in transcribing Books, by which he got sufficient to subsist and bestow in Charity, passing at that time almost the whole Night in Prayer. The Reputation of St. *Alexander*, Founder of the *Acemets*, drew him to *Constantinople*, and he enter'd himself in that Community. He there made a great Progress towards Perfection; so that foreseeing that he should be chosen Abbot after the Death of St. *Alexander*, he departed, and went to visit the other Monasteries,

nafteries, to profit from the best Examples and Rules in each, and did not A. D. 448. return to his own till after the Election of the Abbot *John*, who, however, committed to his care a part of the Government.

THE Abbot *John* had some Land given him in *Bisbynia*, named *Gomon*, c. 7. half a League from *Constantinople*; to which Place he transferr'd his Society, and there built a House, which was afterwards call'd the great Monastery of the *Acemets*; they likewise call'd it *Irenasion*, which signifies in Greek, peaceable, by reason of the Tranquility and Liberty which they enjoyed there, much greater than at *Constantinople*, where Oppositions and Troubles were occasioned by the Newness of their Institution. The Abbot *John* was ordained Priest, and *Marcellus* Deacon, on the same Day, c. 9, 10. who was esteem'd and respected by the wisest of the Society; but some others accused him of Vain-glory. To convince these, the Abbot *John* committed to him the Care of the Affes; which *Marcellus* accepted in the Presence of the whole Community, and engaged himself to it even by Writing, for the rest of his Life. But when these envious Persons were undeceived, they conjured him to re-assume his first Employment.

A little time after, the Abbot *John* being dead, *Marcellus* was elected in his room; and there came to him so great a Number of Disciples, that it was necessary for him to make a considerable Addition to the Buildings of the Monastery. Providence appeared in the contriving of this. A Man of great Wealth, named *Pharetrius*, came to place himself under his Conduct, with his Children, yet very young, and his whole Estate. *Marcellus* then c. 11. built a larger Church, an Infirmary, and Lodgings for Strangers, and repaired the old Buildings which were falling to Decay. He was, notwithstanding, a Man void of all Self-Interest. His Brother, who had great c. 12. Riches, having appointed him his Heir, he distributed all that was left him to other Monasteries of Men and young Women, whose Necessities he was acquainted with, without reserving any thing for the use of his own Convent. Several Miracles are related of him, and, among others, this: A c. 27. Monk, named *Paul*, being sick, sent to desire *Marcellus* to come and visit him. He was then in his Monastery, engaged with the Bishop of *Chalcedon*, in Discourse upon Points of Faith. As soon as the Conversation was ended, he went to *Paul*, but he was then dead, and they were making Preparations for his Burial. *Marcellus* was sensibly afflicted, and after he had prayed, he touch'd the dead Person, who immediately arose, and began to speak. *Marcellus* desired the Persons then present, not to speak of it, but they could not forbear publishing this Miracle. A great Number of eminent Persons were taken from the Monastery of *Marcellus*; and they who c. 13. built Churches, or founded Monasteries, were desirous of having his Disciples. After having set apart the Night, and a great part of the Day, for Prayer, he spent the rest in Acts of Charity to his Neighbour. He first c. 35. of all heard the Complaints of those who were troubled in Mind, and gave them Advice drawn from Scripture and his own Experience. He afterwards admitted those who complain'd of having received any Injury, and gave them Letters of Recommendation for the Judges and Magistrates, and sometimes for the Emperor himself. In the third Place, he went to visit the Sick, providing for them with all sort of Assistance. He oftentimes accepted of the Office of Arbitrator, in order to terminate Differences, and

reconcile

A. D. 449. reconcile Enemies. Such was St. *Marcellus* Abbot of the *Acemets*, who assisted at the Council of *Constantinople*, and subscribed to the Condemnation of *Eutyches*.

XXXI.
Letter of
Eutyches to
St. *Leo*.
Colloq. Lxx.
C. 222.

HE, *Eutyches*, finding himself condemned, wrote a long Letter to the Pope St. *Leo*, wherein he complains of the Accusation of *Eusebius* of *Dorylaeum*. I have not neglected, says he, to appear before the Council, notwithstanding my Age and Infirmities; and altho' I was not ignorant of the Combination against me. I presented a Petition, which contain'd my Profession of Faith, but the Bishop *Flavian* would neither receive it, nor cause it to be read. I declared in so many Words, that I followed the Faith of the Council of *Nice* confirm'd at *Ephesus*. They would have me confess two Natures, and anathematize those that denied it: For my part, I fear'd the Prohibition of the Council, of adding any thing to the Faith of *Nice*, knowing that our holy Fathers *Julius*, *Felix*, *Athanasius*, and *Gregory*, have rejected the Expression, two Natures; and I dared not reason on the Nature of the Divine Word, nor anathematize those Fathers. It is for this Reason, that I begg'd that a Report hereof might be made to your Holiness, protesting to follow your Judgment in every thing. When the Council was broke up without hearing me, they publish'd a Sentence of Deposition against me, and my Life was even in danger, had not I been rescued with an armed Force. They then compell'd the Superiors of other Monasteries to subscribe my Deposition; which has never been practis'd against declared Hereticks, nor even against *Nestorius*. Nay, they proceeded so far, that when I afterwards propos'd in publick my Confession of Faith, in order to justify myself before the People, they would not suffer me to be heard, and pulled down the Bills fixed up for that Purpose. I have now recourse to you, who are the Defender of Religion, since I innovate nothing. But I anathematize *Apollinarius*, *Valentinus*, *Mannes*, *Nestorius*, and those who say that the Flesh of our Lord came down from Heaven; and all the Heresies even to *Simon Magus*. I beg that you, without having regard to their Proceedings against me by Cabal, would pronounce concerning the Faith what you shall think proper; and not suffer him to be driven out from among the Catholicks, who have lived three-score and ten Years in the Exercise of Piety and Continence. I have join'd to this Letter both the Petitions, that which my Accuser has presented to the Council, and that which I carried thither, and was rejected; and what our Fathers have decided concerning the two Natures. After this Letter, we meet with a pretended one from Pope *Julius* to the Bishop *Dionysius*; where, opposing the Error of *Paul* of *Samosata*, he says, that but one Nature was to be acknowledg'd in JESUS CHRIST, as Man is one Nature only, tho' compos'd of Body and Soul, which are of different Natures: But it is uncertain whether this Letter of *Julius* be authentick. About the same time, the Emperor *Theodosius* wrote likewise to St. *Leo* upon the Disturbance which had happen'd in the Church of *Constantinople*, without explaining the Affair; exhorting him only to be the means of accommodating it. It is not to be doubted but that *Eutyches* obtain'd this Letter by the Credit of the Eunuch *Chrysapheus* his Patron.

§. 224.

St. LEO

St. LEO having receiv'd these Letters, wrote thus to *Flavian*: I am surprized that you have not writ to me an Account of this Scandal, and that you was not the first to inform me of it. By what *Eutyches* sets forth, we do not see with what Justice he has been separated from the Communion of the Church: But as we always wish for Soundness in the Judgments of Bishops, we cannot decide any thing without a Knowledge of the Case. Send us, therefore, by some proper Person, an ample Relation of what has pass'd, and let us know what new Error is sprung up against the Faith, to the end that we may, according to the Emperor's Intention, reconcile this Difference. It will not be difficult, since the Priest *Eutyches* has declared in his Bill, that if any thing faulty is found in him, he is ready to correct it. This Letter is dated on the twelfth of the Calends of March, in the Consulship of *Asterius* and *Protogenes*; that is, the eighteenth of February 449. The Answer to the Emperor is of the first of March.

THE Letter of the Pope to *Flavian*, having been deliver'd to him by the Count *Pansophius*, he returned him an Answer by a Letter, which imports in Substance; *Eutyches* would renew the Heresies of *Apollinarius* and *Valentinus*, maintaining, that before the Incarnation of JESUS CHRIST, there is two Natures, the Divine and the Human; but that after the Union, there is but one Nature; and that his Body taken from *Mary*, is not of our Substance, nor consubstantial with his Mother, altho' he calls it a human Body. We have condemn'd him upon the Accusation of the Bishop *Eusebius*, and upon the Answers which he made in the Council, discovering his Heresy from his own Mouth, as you will learn from the Acts which we send you with these Letters. It is fit that you should be inform'd of it, for *Eutyches*, instead of doing Penance to appease God, and comfort us in the Affliction which we feel for his Loss, is busy in troubling the Church, by publickly fixing up injurious Libels, and presenting insolent Petitions to the Emperor. We find too, by your Letters, that he has sent you Libels full of Falsities; saying, that at the time of Judgment, he presented us Writs of Appeal to your Holiness, which is not true; but he design'd to impose upon you by this Untruth. All this ought to stir you up, holy Father, to employ, in this Case, your usual Vigour: Make the common Cause your own: Authorize, by your Writings, the Condemnation regularly pronounced, and strengthen the Faith of the Emperor. This Affair has occasion only for your Assistance, that is, your Consent, to establish Peace, and hinder the Council; the Rumour of which has already spread itself, and will disturb all the Churches of the Earth. This Council, the Rumour of which was then spread in the East, was a general Council, which was, in effect, convened at *Ephesus*.

THE Petitions of *Eutyches* to the Emperor, which *Flavian* mentions, tended to a Review of the Acts of the Council of *Constantinople*, which he pretended were not faithfully set down; which the Emperor granted. A Council was held for that purpose, by his Order, in the Baptistry of the Church, on the sixth of the Ides of April, in the Consulship of *Protogenes*; that is, the eighth of April 449, composed of about thirty Bishops, ten or twelve of which were of the former Council, and *Thalassius* of *Cæsarea* presided therein. But *Florentius*, the Patrician, regulated the whole Proceeding, and *Macedonius*, Tribune and Notary, drew up the Instructions for the

Let. 9. 20.

Epist. 21. al. 7.

XXXII.

Letter of

Flavian to

St. Leo.

Post. Epist.

21. St. Leo.

Conc. Chalced.

1 p. c. 4.

XXXIII.

A Review

of the Con-

demnation

of *Eutyches*.

Lib. brev. c.

11.

Conc. Chalced.

p. 241.

Ibid p. 236.

D.

A. D. 449. the Cause. The Letters of the Pope St. *Leo*, were received at *Constantinople* some Days before the holding this Assembly. *Eutyches* did not come in Person, but he sent the Monks *Constantin*, *Eleusinius*, and *Constantinus*. *Eusebius* of *Doryleum* opposed their coming in, saying, If *Eutyches* defends himself by Proxy, I have nothing more to do, but to withdraw. *Meliphontus*, Bishop of *Jalio polis*, maintain'd the same thing; and that a general Council being summon'd, all Affairs ought to be referr'd to it; but the Emperor's Order prevail'd, and the Proxies of *Eutyches* were order'd to come in.

p. 229. li. B.

THEY would likewise have the Bishops swear to the Truth of the Acts in question. *Basil* of *Seleucia* said, that it was never known, till that time, that an Oath had ever been tender'd to Bishops; and the Patrician did not insist upon it. *Flavian* produced his Notaries who had taken down the Acts of the Council. The Patrician order'd them to bring them. *Actius*, one of the Notaries, made several Remonstrances to excuse himself from it; especially since the Acts could not be suspected, without the Suspicion falling upon the Notaries. He at last, by an Order of Council, produced the original Acts; and *Constantinus*, on the part of *Eutyches*, produced a Copy of them. They begun to read them, and no Difficulties arose upon the two first Sessions. They afterwards made several trifling Objections upon the Answers of *Eutyches*, related by those who were sent to summon him, and upon those which he had made in Person in the Council. They pretended likewise, that all the Council had not pronounc'd Anathema against him. Upon which *Actius* said, It often happens in Councils, that one Bishop says something which is writ down, and understood, as said by the whole Council. This has been the Usage of all Times. The Subscriptions confirm every thing. And upon another Occasion, he said, Bishops oftentimes say many Things in Councils as in common Discourse, and by way of Advice, which they do not suffer to be writ down.

p. 245. B.

p. 148. B.

p. 269.

p. 233. B.

p. 240. C.

p. 244. B.

CONSTANTINE, one of the Proxies of *Eutyches*, afterwards said, When the Sentence of Deposition was read, he appeal'd to the Councils of the most holy Bishops of *Rome*, of *Alexandria*, of *Jerusalem*, and of *Thessalonica*; and that is not enter'd in the Acts. The Patrician said, As there was a great Noise made when the Council was ended, he told me, in a low Voice, that he appealed to the Council of *Rome*, to that of *Alexandria*, and to that of *Jerusalem*; I did not think it proper that *Flavian* should be ignorant of it, and therefore told it him. *Basil* of *Seleucia* said, I speak the Truth: The Council being yet assembled, as it was proposed to him to acknowledge the two Natures without Mixture or Confusion, he said, If the Fathers order me, he of *Rome*, and he of *Alexandria*, I will say it. He did not speak this by way of Appeal, but alledging that he dared not acknowledge it by reason of the Fathers. *Flavian* said, I did not hear him say it, but the most noble Patrician, as I went up to my Apartment, after the ending of the Council. The Patrician ask'd, if the other Bishops knew that *Eutyches* had appealed; they declared that they had heard nothing of it.

p. 256.

EUTYCHES presented another Petition to the Emperor, praying that *Magnus* the *Silentiarius* might be heard upon some Particulars relating to the Council, which was granted. *Magnus* appear'd on the fifth of the Calends of

of May; that is, the seven and twentieth of April, in the same Year 449, A. D. 449. before *Ariobindus* Master of the Offices, and declared that the Sentence of Condemnation of *Eutyches*, had been shewn him written entire before the meeting of the Council. *Macedonius*, Tribune and Notary, declared likewise that *Asterius*, Priest and Notary, had inform'd him that the other Notaries had falsify'd the Acts. This Proceeding was likewise obtained at the Motion of *Constantine* Proxy of *Eutyches*. p. 243.

THEY afterwards, by an Order of the Emperor, obliged *Flavian* to give his Confession of Faith. He therein declares that he follows the Councils of *Nice*, of *Constantinople*, and *Ephesus*; and that he acknowledges *JESUS CHRIST* two Natures after the Incarnation, in one Hypostasis, and one Person; that he doth not refuse even to say one Nature of the Divine Word, provided there was added incarnate, and made Man. He anathematizes all those who divide *JESUS CHRIST* in two, particularly *Nestorius*. Lib. brev. c. 11. Conc. Chal. p. 1. c. 5.

IN the mean time, the Eunuch *Chrysapbius*, Patron of *Eutyches*, wrote to *Dioscorus* Bishop of *Alexandria*, promising him to be serviceable to him in all his Designs, if he would undertake the Defence of *Eutyches*, and attack *Flavian* and *Eusebius* of *Doryleum*. He likewise stirr'd up the Emperors to engage the same Side, chiefly to give Offence to *Pulcheria*. *Eutyches*, on his part, begg'd *Dioscorus* to take Cognizance of the Affair, and examine what had been done against him. *Dioscorus* wrote to the Emperor, that a universal Council should be assembled; which he easily obtain'd by the Sollicitations of *Eudocia* and *Chrysapbius*. The Letter for convening it, addressed to *Dioscorus*, is still extant, dated at *Constantinople* on the third of the Calends of April, after the Consulship of *Posthumian* and *Zemius*; that is, the thirtieth of March 449. It imports, that some Doubts concerning the Faith being sprung up to the Disturbance of Men's Minds, the Emperor has order'd the Bishops to assemble. You therefore likewise, says he to *Dioscorus*, shall take with you ten Metropolitans under your Jurisdiction, and ten other Bishops to meet at *Ephesus*, the first Day of August next. There shall no more Bishops meet, to prevent Disturbance in the Council; and if any one absents himself, his Conscience shall be charged with it. As to *Theodoret*, Bishop of *Cyrrus*, whom we have before ordered not to act any where but in his Church; we forbid his coming to the Council, till such time as the Council assembled shall think it proper. The Emperor wrote likewise in the same Form to other Bishops; that is, that every Patriarch or Exarch, should bring the same Number of Bishops of his Province. XXXIV. Convening of a Council at Ephesus. Nicph. lib. xiv. c. 47. Lib. brev. c. 12. Conc. Chal. Act. 1. p. 99.

ON the fifteenth of May following, another Letter from the Emperor was deliver'd, address'd to *Dioscorus*, to this Effect: We have been inform'd that many Archimandrites of the East, and Catholick Persons, dispute with Heat against some Bishops who pass for *Nestorians*. We therefore order, that the most pious Priest and Archimandrite *Barsumas*, shall meet at *Ephesus* to supply the Place of all the Archimandrites of the East, to take his Seat with your Holiness, and with all the Fathers. The Emperor likewise wrote to *Barsumas*, wherein he acknowledges his having greatly labour'd for the Faith, and gives him a Seat and Voice in the Council. It was *Eutyches* and *Dioscorus* who procured him this Honour, p. 10. D. p. 106. A.
in

A. D. 449. in order to exclude other Abbots from the Council, who were not in their Interest.

Ibid. D.

p. 107. C.

Ibid. E.

p. 110. C.

*Leo Epist. 28.
al. 13. c. 4.*

*Epist. 13.
al. 9.*

*V. Quest. not.
39. ad Epist.
24.*

*XXXV.
Letter of St.
Leo to Fla-
vian.
Epist. 24.
c. 10.
c. 2.*

THERE were likewise two Laymen appointed to assist at the Council as Commissioners from the Emperor, namely, *Elpidius* Count of the Consistory, that is, Counsellor of State; and *Eulogius* Tribune and Notary. They were charg'd, by their Commission, to prevent any Disorder in the Council; and if any one should raise any, to take him into Custody, and acquaint the Emperor with it. They who have condemn'd *Eutyches*, are to assist at the Council not as Judges, but Parties; and no other Affair is to be transacted before that of the Faith. *Proclus*, Proconsul of *Asia*, had a particular Order to assist the two Commissioners with Force, to prevent any Disturbance in the Council. There was likewise a general Letter of the Emperor to the Council, to signify the Occasion of their Meeting, which is to terminate a Question of Faith arisen between *Flavian* and *Eutyches*, and expel out of the Church, all those who maintain or favour the Error of *Nestorius*. His last Letter, upon this Occasion, was to *Dioscorus*, by which the Emperor appointed him President of the Council; being well assured, adds he, that the holy Archbishops, *Juvenal* of *Jerusalem*, *Theodosius*, and all the zealous Catholics, will agree with your Holiness. He wrote in the same Form to *Juvenal* of *Jerusalem*.

THE Pope *St. Leo* was likewise invited to the Council with the Bishops of the *West*, but he did not receive the Emperor's Letter till the third of the Ides of *May*, that is, the thirteenth. It was but two Months and a half, till the first of *August*, when the Council was to meet; and the greatest part of that Time would be spent in making Preparations for the Bishop's Journey. Since it was necessary to hold a Council at *Rome*, he named Deputies, and gave them their Instructions. *St. Leo*, therefore, satisfied himself with writing several Letters, to prevent, if possible, this Council; or, at least, to take Care that the Faith might be preserved in it. He wrote first of all to the Emperor *Theodosius*, on the five and twentieth of *May*, declaring to him his Attachment to the Faith of *Nice*: But as he therein condemns *Nestorius*, he condemns those no less, who deny that *JESUS CHRIST* has actually taken upon him our Flesh, that is, *Eutyches*. For which Reason he intreats the Emperor to assemble a Council in *Italy*. However, finding that he could not prevent the Council's meeting at *Ephesus*, he appointed to be sent thither, *Julius* Bishop of *Pozzolo*, *Renus* Priest of the Title of *St. Clement*; the Deacon *Hilarius*, and the Notary *Dulcinius*, and gave them several Letters in charge.

THE Letter of the greatest Importance, is that to *Flavian* Bishop of *Constantinople*, wherein *St. Leo* thoroughly explains what we are to believe concerning the Mystery of the Incarnation. He at first takes Notice of the Ignorance of *Eutyches*, who is led into this Error for want of understanding the Scriptures, and considering attentively the Terms of the Creed, which all the Faithful understand: For therein they say, that they believe in *GOD* the Father Almighty, and in *JESUS CHRIST* his only Son our Lord, who is born of the Holy Ghost, and of the Virgin *Mary*. These three Articles, adds *St. Leo*, are sufficient to ruin almost all the Artifices of the Hereticks; for in believing that *GOD* Almighty and Eternal is Father, we shew, that his Son is co-eternal, consubstantial with, and entirely like him.

him. It is the same Son, eternal of the Father eternal, who is born of the HOLY GHOST, and the Virgin *Mary*. This Generation in Time, has neither diminished from, nor added to the eternal Generation, but it has been wholly employed to the restoring of Mankind, to conquer Death and the Devil; for we should not have been able to have overcome the Author of Sin and Death, if he (the Son) had not taken upon him our Nature, and made it his own, who could not be infected with Sin, or remain under the Power of Death. He was then conceived by the HOLY GHOST, in the Womb of the Virgin his Mother, of whom he was born, as if she had conceived him, without Loss of her Virginity. St. *Leo* afterwards passes to the Proofs of Scripture, and shews that the Word has taken upon him a true Flesh, by the Gospel, which calls him Son of *David* and *Abraham*, by St. *Paul*, who says, That he was made of the Blood of *David*, according to the Flesh, by the Promise made to *Abraham*, that in his Son all Nations should be blessed; explained by St. *Paul*, and applied to JESUS CHRIST, by the Prophecies of *Isaiab*, concerning *Emmanuel*, Son of a Virgin, and the Child which is born unto us. From whence he concludes, that JESUS CHRIST has not only had the Form of a Man, but the true Body taken from his Mother. The Operation of the HOLY GHOST has not hindered the Flesh of the Son from being of the same Nature with that of the Mother, it has only imparted Fruitfulness to a Virgin.

EACH Nature then remaining entire, has been united in one Person, to the End that the same Mediator might die, continuing in other Respects immortal and impassible. He has every Thing we have, every Thing whereof he composed us when he created us, and what he undertook to restore; but he has not what the Deceiver has infused; he has taken the Form of a Servant, without the Spot of Sin. One Nature is not altered by the other, the same is true GOD, and true Man, there is no Deceit in this Union; GOD is not changed by the Favour which he shews us, Man is not destroyed by the Dignity which he receives, the Word and the Flesh keep the Operations proper to them: The Scripture equally proves the Truth of the two Natures.

HE is GOD, since it is said, in the Beginning was the Word, and the Word was in GOD; he is Man since it is said, the Word was made Flesh, and dwelt among us. He is GOD, all Things were made by him, and without him nothing was made. He is Man born of a Woman, subject to the Law. The Birth of the Flesh shews the human Nature; the Virgin's Conception, the divine Power. He was a Child in the Cradle, and the most high praised him, but the Wise-men came to adore him. He comes to the Baptism of St. *John*, and at the same Time the Voice of the Father declares him his well-beloved Son. As Man, he is tempted by the Devil; as GOD, he is minister'd unto by Angels. Hunger, Thirst, Weariness, Sleep, evidently belong to Man; but it is certain that GOD only can satisfy five thousand with five Loaves, give the Woman of *Samaria* living Water, walk upon the Sea, and calm the Tempest. It does not belong to the same Nature to bewail the Loss of his Friend that was dead,

A. D. 449. and raise him to Life again ; to be fixed to the Cross, and change Day into Night : To make the Elements shake, and open the Gates of Heaven to a Thief. As GOD, he says, The Father and I are one, as Man, the Father is greater than I; for although in JESUS CHRIST there is but one Person of GOD and Man, yet the Subject of the Suffering common to them both, is different from the Subject of the common Glory.

c. 5. It is this Unity of Person which occasions its being said, That the Son of Man came down from Heaven, and that the Son of GOD took his Flesh of the Virgin; that the Son of GOD has been crucified and buried, as we say in the Creed, although he has been so in the human Nature only. The Apostle said, If they had known the LORD of Glory, they would never have crucified him. JESUS CHRIST asks his Apostles, and you, *Whom say you that I am?* I, who am the Son of Man, and whom you see with the true Flesh : St. Peter replies, You are CHRIST, the Son of the Living GOD, acknowledging him equally to be GOD and Man. After his Resurrection, he shewed his Body sensible and palpable, with the Holes in his Wounds; he spoke, eat, and dwelt with his Disciples, and at the same Time he enters, the Doors being shut, granting unto them the HOLY GHOST and Knowledge of the Scriptures, manifesting in this Manner the two Natures in him distinct and united.

Math. xvi. 16. EUTYCHES denying that our Nature is in the Son of GOD, ought to fear what St. John pronounces ; *Every Spirit that confesses that JESUS CHRIST is come in the Flesh, is of GOD, and every Spirit which divides JESUS CHRIST, is not of GOD; and this is Antichrist.* For what is the dividing of JESUS CHRIST, if it is not separating the human Nature from him? The Error relating to the Nature of the Body of JESUS CHRIST, necessarily makes void his Passion, and the Efficacy of his Blood : And when Eutyches answered you ; I confess that our LORD was of two Natures before the Union, but after the Union, I acknowledge but one: I am surprised that you did not reprehend so great a Blasphemy, since it is equally impious to say, That the Son of GOD was of two Natures before the Incarnation, as to acknowledge but one in him after the Incarnation. Do not fail to oblige him to retract this Error, if GOD grants him the Grace to repent. But in such a Case you may use all Indulgence towards him, for when the Error is condemned, even by its Followers, it is then that the Faith is best defended. This is the famous Letter of St. Leo to *Flavian*, designed to be read in the Council, as a Testimony of the Faith of the Roman Church.

XXXVI. Other Letters of St. Leo, Epist. xxv. al. 11. S T. Leo likewise explains himself, in writing to *Julian* Bishop of *Cos*, his Legate at *Constantinople*, that he might be enabled to maintain the Truth against the *Hereticks*, jointly with *Flavian*. *Cos*, or *Coos*, is a little Island near to *Gnidus*, now called *Lango* or *Stanchio*. In this Letter, he says, That Eutyches accused the *Catholicks* of *Nestorianism*, but that his Heresy denying the Truth of the Incarnation, destroyed all the Consequences of this Mystery, and all the Hope of *Christians*. We are then to believe, that the Word is not changed into Flesh nor Soul, since the Divinity is immutable, and that the Flesh is not changed into the Word ; and

and it ought not to appear impossible, that the Word with the Flesh and the Soul should make one JESUS CHRIST, since in every Man the Flesh and the Soul, which are of Natures so different, make one Person. When *Eutyches* said, That before the Incarnation, there were two Natures, he must have believed that the Soul of the SAVIOUR remained in Heaven, before its being united to the Word in the Womb of the Virgin, which is contrary to the *Catholick* Faith; for he has not taken upon him an Humanity already created, but has created it in taking it upon him: This is to renew the condemned Opinion of *Origen*, that Souls have lived and acted before their being united to human Bodies. The Soul of JESUS CHRIST is not distinguished from ours, by its being of a different Kind; but by the Sublimity of its Virtue. His Flesh did not produce Desires contrary to the Spirit, there was no Strife in him, but only Affections subject to the Divinity.

ST. *Leo* wrote at the same Time to the Emperor *Theodosius*, declaring to him the Legates whom he sent, to supply his Place at the Council, and to carry thither the Spirit of Justice and Compassion, to the End that, says he, Error may be condemned, since it is not to be doubted what the Christian Faith is; and that *Eutyches* may be pardoned, if he repents, as he has promised in the Writing which he sent me. He wrote to St. *Pulcheria*, praising her for her Zeal against all Sorts of *Hereticks* of her Time. He speaks of *Eutyches* with Compassion, as believing his Error had more of Ignorance than Malice in it, and hoping for his Amendment: But, adds he, If he persists in his Error, No-body can revoke the Sentence which the Bishops have pronounced against him. He gives Reasons why he does not go to the Council in Person; first, Because it was without Precedent, then because of the present State of Affairs, which would not suffer him to depart from *Rome* without leaving the People in Despair. They were continually alarmed in that Declension of the Empire, and they were at that Time chiefly apprehensive of the *Huns*, who entered *Italy* three Years after.

ST. *Leo* wrote likewise to *Faustus*, to *Martin*, and the other Abbots of *Constantinople*, who had subscribed to the Condemnation of *Eutyches*, to encourage them in the Defence of the Faith, referring them to his Letter to *Flavian*; wherein, says he, I think I have sufficiently explained our Doctrine, to the End that you may receive it by the Ministry of your Prelate. His last was to the Council of *Ephesus*, being as it were the Commission of his Legates. He therein acknowledges that the Emperor has convened this Council, that the Error might be abolished by a more authentic Judgment; and he gives Power to his Legates, to decree in common with the Council, what shall be agreeable to GOD. That is, first, to condemn the Error, and afterwards to re-establish *Eutyches*, if he retracts, and condemns his Heresy. In all these Letters, he refers to the Letter to *Flavian*, and they are all six of the same Date, of the Ides of *June*, under the Consulship of *Asterius* and *Protogenes*; that is, the thirteenth of *June*, 449. By another Letter to the Emperor *Theodosius*, he excuses his not coming to the Council, as in the Letter to *Pulcheria*, and

A. D. 449. adds ; The Faith is so evident in this Case, that it would have been more reasonable not to have convened a Council, for it is a Question wherein there can be no Doubt.

FLAVIAN wrote a second Letter to St. Leo, wherein he explains a-new the Errors of *Eutyches* and his Condemnation, of which, says he, I have sent you the Acts long since, to the End that you might acquaint all the Bishops under your Jurisdiction of his Impiety ; and that No-body being ignorant of his Errors, may communicate with him by Letters, or otherwise. We see by this, that *Flavian* does not ask a new Judgment of the Pope, but only the putting his own in Execution in the Patriarchate of the West. And it was not without Reason that he apprehended *Eutyches's* applying there for Protection ; he having addressed himself to St. Peter *Chrysologus* Bishop of *Ravenna*, the ordinary Residence of the Emperor *Valentine* ; but the Answer which he received from him was not in his Favour. It begins thus,

XXXVII. I have with Grief read your melancholy Letters ; for as the Peace of the Church gives a heavenly Joy, so the Dissention afflicts us, especially when it occasioned such Matters. Human Laws have reconciled for thirty Years the Differences among Men, and after so many Ages is the Generation of JESUS CHRIST still disputed, which the Law divine proposes to us, as not to be explained ! You are not ignorant how *Origen* erred, in searching into the Principles, and *Nestorius* in discoursing of the Natures. He afterwards quotes some Passages of Scripture, relating to the Mystery of the Incarnation, and adds ; I would have made you an Answer more fully, if our Brother *Flavian* had wrote to me upon this Affair : For since you complain your self of not having been understood, how is it possible for us to make a Judgment of what we have neither seen, nor been informed of by those who were present ? I exhort you, venerable Brother, to submit your self in every Thing to what the blessed Pope of *Rome* hath written : For St. Peter, who lives and presides in his See, grants the true Faith to those that seek it. As to us, the Desire we have for Peace and Faith, does not permit us to judge of the Matters of Faith, without the Consent of the Bishop of *Rome*. Since this Letter, we find no more Mention made of this Saint, whose Elegance of Stile gained him the Surname of *Chrysologus*, that is, golden Speech. One hundred seventy six Sermons are still extant of his, the greatest Part upon Subjects out of the Gospel, and the Church pays Honour to his Memory on the second Day of *December*.

Martyr R.
2. Decem.

XXXVIII.

Opening of
the false
Council of
Ephesus.

Conc. Calch.
act. 1. p. 115.

Evagr. 1.

Hist. c. 10.

Brevi. Hist.

Euty. to 4.

Conc. p. 679

D. Pro. p. Chr.

Ap. & Pro.

Col. p. 531

V. Quesn.

not. 39.

ad Ep. 24.

S. Leon.

& Baluz.

Præf. in Conc.

Calch. 3031.

THE Council of *Ephesus* convened by the Emperor, for the first Day of *August*, assembled the eighth of the same Month, that is, according to the *Romans*, the sixth of the *Ides* of *August*, according to the *Egyptians* the fifteenth of *Mesori*, in the third Indiction, after the Consulship of *Zeno* and *Posbunian*, which is the Year 449. The Session was held in the same Place where the first Council of *Ephesus* was held, viz. in the Church named *Mary*. There were one hundred and thirty Bishops of the Provinces of *Egypt*, the *East*, *Asia*, *Pontus* and *Thrace*, *Dioscorus* of *Alexandria* held the first Place, agreeably to the Emperor's Order ; *Julius* is afterwards named as supplying the Place of the Pope St. Leo : For it is

thus

thus that we are to read it, according to the best Latin Copies and ancient Historians, and not *Julian*; and it is *Julius* of *Pozzolo* whom the Pope had sent. After him are named *Juvenal* of *Jerusalem*, *Domnus* of *Antioch*, *Flavian* of *Constantinople*, who thus held but the fifth Place, as the Bishop of the last erected Patriarchate. After the five Patriarchs, are named the *Exarchs* and *Metropolitans*, or their *Vicars*; to wit, *Stephen* of *Ephesus*, *Thalassius* of *Cæsarea* in *Cappadocia*, *Eusebius* of *Ancyra* in *Galatia*, *John* of *Sebast* in *Armenia*, *Cyrus* of *Aphrodisias* in *Caria*, *Erasistratus* of *Corinth*, *Quintillius* of *Heraclea* in the Place of *Anastasius* of *Thessalonica*, and others which are to be seen in the *Acts*. After all the Bishops, are named the *Priests*, first the *Abbot Barsumas*, afterwards four *Deputies* of the absent Bishops; and last of all the *Deacon Hilarinus*, and the *Notary Dulcitius*, *Legates* of the Pope. The *Priest Renanis* is not mentioned, because he died on the Way in the Island of *Delos*. *Eutyches* was likewise at *Ephesus*: Neither his Vow not to come out of his Monastery, nor his great Age, nor *Infirmities* could hinder him from undertaking that Journey.

JOHN, *Priest* and *Chief* of the *Notaries*, very likely of the Church of *Alexandria*, officiated as *Promoter*, as *Priest Peter* had done in the first Council of *Ephesus*; and after he had declared in general Terms the Occasion of the Councils being assembled, he read by *Dioscorus's* Order the Emperor's Letter for convening the Council. The Bishop *Julius*, Legate of the Pope, afterwards said; Our holy Pope *Leo* has been summoned in the same Form. As he spoke *Latin*, *Florentius*, Bishop of *Lydia* was Interpreter to him: The *Deacon Hilarinus*, by the same Interpreter, added, Our most Christian Emperor has summoned by his Letters our Blessed Bishop *Leo*, to assist at the holy Council, and his Holiness would have done it, had there been any Precedent for it. But you know that the Pope has neither assisted at the Council of *Nice*, nor that of *Ephesus*, nor any other; for which Reason he has sent us hither to represent him, and has given us in Charge Letters for you, which we desire may be read. *Dioscorus* said, Let the Letters written to the holy general Council, by our most holy Brother *Leo*, be received. But instead of reading them, the *Priest John* proposed the reading another Letter of the Emperor to *Dioscorus*, and *Juvenal* of *Jerusalem* ordered it to be read. It was the Letter which ordered, that *Barsumas* should assist at the Council. *Juvenal* said, I have received a Letter to the same Purpose relating to *Barsumas*; for which Reason it is fit that he assist at the Council. Then Count *Elpidius* read the Commission of the Emperor for himself, and the Tribune *Eulogus*, and caused the Emperor's Letter to the Council to be read, which accuses *Flavian* of having raised Disputes against *Eutyches* concerning the Faith.

THALASSIUS Bishop of *Cæsarea*, then said, according to the Intention of the Emperor, signified in this Letter, We are to begin with the Question of the Faith, laying aside all other Business. The Bishop *Julius*, Legate to the Pope, agreed to it. *Dioscorus* said, We are not met here to explain the Faith which our Fathers have already explained, but to examine if the new Opinions agree with the Decisions of the Fathers. We are

Conc. Chalc.
act. 1. p. 119.

G.
Sup. xxv.
n. 37.

p. 122. B.

p. 126. A.

p. 127. A.

A.D. 449. are then to begin with this Examination: Would you alter the Faith of the Fathers? The Council said, If any one does alter it, let him be Anathema. We preserve the Faith of our Fathers; they then made some Acclamations in Praise of *Dioscorus*. The Count *Elpidius* then said, Since you are agreed about the Faith, give Orders that the *Archimandrite Eutyches* may come in, who is the Occasion of this Proceeding; and that he may explain his Opinion. The Council consented to it, and when he came in, *Thalassius* of *Cæsarea* desired him to make his Defence.

XXXIX.
Petition of
Eutyches.
134. a.

p. 135. E.

p. 142. A.

Sup. n. 33.

p. 145.

Sup. n. 33.

EUTYCHES said, I recommend my self to the FATHER, the SON, and the HOLY GHOST, and your Justice. You are Witnesses of my Faith, for which I have contended, together with you in the first Council assembled here. I have here a Writing of my Faith, let it be read, and it was accordingly read, and contained the Creed of *Nice*, with a Protestation of living and dying agreeably to that Faith, and to anathematize *Manes*, *Valentinus*, *Apollinarius*, *Nestorius*, and all *Hereticks*, even to *Simon Magus*, and those who say that the Flesh of *JESUS CHRIST* came from Heaven. He afterwards added, Living agreeably to this Faith, I have been accused by *Eusebius*, Bishop of *Dorylæum*, who has presented Libels against me, wherein he calls me heretical, without specifying any Heresy; so that being surpris'd and troubled in the Examination of my Cause, some Novelty of Expression might escape from me. The Bishop *Flavian* ordered me to appear, (he who was almost always in the Company of my Accuser) imagining because it was my Custom not to stir out of my Monastery, that I would not make my Appearance, and that he might depose me as guilty by Default. In Effect, when I did come out of my Monastery to *Constantinople*, *Silentiarius* the *Magnus*, whom the Emperor had given me for my Safe-guard, told me, That my Presence was then unnecessary, and that I was already condemned before I had been heard. This appears by his Deposition. When I did appear before the Assembly, they would neither receive, nor suffer my Confession of Faith to be read; and when I declared that my Belief was conformable to the Decision of *Nice*, confirmed at *Ephesus*, they would have me add some Words to it; and I, fearing to act contrary to the Decree of the first Council of *Ephesus*, and the Council of *Nice*, desired, that your holy Council might be made acquainted with it, being ready to submit to whatever you should approve. As I declared this, they ordered the Sentence of Deposition to be read, which *Flavian* had drawn up against me a long Time before, in the Manner he would have it; and several Things have been altered in the Acts, as has appeared since by the Emperor's Order, upon my Petition to him: For the Bishop *Flavian* has had no Regard to my Appeal brought before you, nor any Respect for my Grey Hairs, and the Combats which I have maintained against the *Hereticks*; but he has condemned me with absolute Authority. He delivered me up to be pulled in Pieces as heretical, by the Rabble got together for that Purpose in the Cathedral and publick Market-place, if Providence had not preserved me. He has ordered the Sentence pronounced against me, to be read in several Churches, and has made the Monasteries subscribe; which, as you know, has never been practis'd, not even

even against *Hereticks*. He sent it into the *East*, and has procured in divers Places, Bishops and Monks, who were not my Judges, to subscribe to it, although he ought first to have sent it to the Bishops to whom I appealed. This is what has obliged me to have Recourse to you and the Emperor, that you may be Judges of the Sentence pronounced against me.

AFTER the reading of this, *Flavian* of *Constantinople* said, *Eusebius* was his Accuser, let him come in. The Count *Elpidius* said, The Emperor has given Orders that they who have been Judges, should now become Parties. I answer then to the Archbishop *Flavian*, That the Accuser has done his Part, he pretends to have gained his Cause; so that the Judge has allowed in his Person the Quality of Accuser, as it is the Usage in the secular Tribunals. You are now assembled to judge the Judges, not to admit the Accuser a second Time, and begin the Process a-new. Give Order then, if you please, that the remaining Part of the Acts of the Cause may be read. *Dioscorus* readily consented to this Opinion, and the others agreed with him. Thus *Eusebius* of *Dorylæum* did not come into the Council, although *Eutyches* was admitted. After that all the Bishops had given their Consent for the reading of the Acts, *Dioscorus* ask'd also the Opinion of *Julius*, the Pope's Legate, who said, We are willing that the Acts should be read, provided the Pope's Letters are read first. The Deacon *Hilarinus* added, so much the rather, because the most holy Bishop of *Rome* did not write his Letters, till after the Perusal of the Acts, the reading of which you now require. *Eutyches* said, I have a Suspicion of the Envoys of the most holy Bishop of *Rome*, *Leo*; for they lodged in the same House with *Flavian*, they dined with them, and he has done them all manner of Services. I beg therefore, that whatever they may say against me, may not be a Prejudice to me. *Dioscorus* said, It is in the Order that the Acts of the Cause should first be read, and afterwards the Letters of the most pious Bishop of *Rome*. They evaded thus for a second Time the reading of the Pope's Letter, and they read the Acts of the Council held at *Constantinople*, on the eighth of *November* 448, and the Days following, of which both *Flavian* and *Eutyches* had produced a Copy.

UPON reading the Libel of *Eusebius* of *Dorylæum*, against *Eutyches*, as St. *Cyril* is there named, the Council of *Ephesus* cried aloud; The Memory of *Cyril* is eternal. *Dioscorus* and *Cyril* have one Faith: Cursed be he who adds to, cursed be he who diminishes from it. *Julius* the Pope's Legate said, This is the Opinion of the Apostolick See. And after St. *Cyril's* Letter was read to *John* of *Antioch* for the Re-union, wherein he insists upon the Distinction of the two Natures, *Eustatius* Bishop of *Berytus* said, That St. *Cyril* had likewise explained himself in many other Writings, as in the Letters to *Acatius* of *Melitina*, to *Valerian* of *Iconium*, and to *Succensus* of *Diocæsarea*, where among others he uses these Words; We are not then to understand two Natures, but one Nature, only of the Word Incarnate; and he confirms this Expression by the Testimony of St. *Athanasius*.

WHEN they came to the last Session, and the Place where *Eusebius* of *Dorylæum* pressed *Eutyches* to confess two Natures after the Incarnation, and that *JESUS CHRIST* is Consubstantial with us, according to the Flesh,

A. D. 449.

P. 146. D.

P. 150.

Sup. n. 14.

25. C.

XL.

Reading of

the Acts of

Constantino-

ple, C.

P. 151. E.

P. 174. B.

P. 23. A.

A.D. 449. *Flesh*, the Council of *Ephesus* cried out, Take him away, burn *Eusebius*, let him be burnt alive; let him be pulled asunder; as he has divided, let him be divided. *Dioscorus* said, Can you suffer this Discourse, that they should affirm two Natures after the Incarnation? The Council said, Anathema to the Maintainer of it. *Dioscorus* said, I have occasion for your Voice, and your Hands; if any one cannot declare himself, let him hold up his Hand. The Council said, If any one say two Natures, let him be Anathema. And after the Declaration of *Eutyches* had been read, *Dioscorus* ask'd them, which Profession of Faith do you approve? That of *Eutyches*, replied the Council, *Eusebius* is impious, alluding to his Name, which signifies pious. After the Acts of the Council of *Constantinople*, they read those likewise of the Assembly, held on the eighth of *April*, 449, for the Review of those Acts, and the Information of the seven and twentieth of *April*.

Ibid. E.

p. 236. D.

Sup. n. 35.

p. 245. C.

WHEN all these Readings were over, the Bishops gave their Opinions, being called to it by *Dioscorus*. *Juvenal* of *Jerusalem* begun and said; *Eutyches* having always declared that he follows the Exposition of the Faith of *Nice*, and the Decrees of the first Council of *Ephesus*, I have found him very Orthodox, and Decree that he remain in his Monastery, enjoying his Dignity. The Council declared, this Judgment is just: *Domnus* of *Antioch* said, upon what had been wrote to me by the Council of *Constantinople*, relating to *Eutyches*, I have subscribed to his Condemnation; but upon the Writing he has just now presented to the Council, wherein he confesses the Faith of *Nice*, and of the first Council of *Ephesus*, I agree with you, that he reassume the Dignity of Priest, and Government of his Community. *Stephen* of *Ephesus*, *Thalassius* of *Cæsarea*, *Eusebius* of *Ancyra*, and all the other Bishops declared the same, except the two Legates of the Pope, who are not mentioned. *Barsumas* after all the Bishops, gave his Opinion; and as he was a *Syrian*, and did not speak *Greek*, the Monk *Eusebius* interpreted for him. Then *Dioscorus*, as President, was the last who gave his Vote in Favour of *Eutyches*.

p. 276. A.

THE Priest *John* afterwards read a Petition, presented by the Monks of *Eutyches's* Society, expressed in these Terms: Being moved by the Promises of GOD, we left our Estates, our Dignities, our Employments and Hopes, to form a Community of Monks to the Number of three hundred, under the Conduct of the most pious *Archimandrite Eutyches*; and in which the greatest Part of us have lived above these thirty Years: But the most Reverend Bishop *Flavian*, instead of giving us Encouragement and Protection, has oppressed our Pastor with Calumnies; and having deposed him, has commanded us by the Priest *Theodosius*, accompanied with some other Clerks, to separate our selves from him, and not even converse with him; and that we should preserve for *Flavian* the Riches of the Monastery, in the Name of the Poor; for this was what he aimed at, otherwise that we should be deprived of the divine Mysteries, together with our Abbot.

p. 277.

IN Effect, the holy Altar which *Flavian* himself had raised six Months before this Proceeding, is without Sacrifice; we have remained tied up with this unjust Censure, to the Time of your holy Council; and some of our

our Brethren have died in this Condition. We have passed in this Affliction A. D. 449. the Feast of the Nativity of our LORD, that of the *Epiphany*, and that of the Resurrection, at which Times Bishops give Absolution to the greatest Part of Sinners, and Princes pardon Criminals. It is nine Months that we have lain under this Rigour, observing in all other Respects the usual Exercises of the Monastical Rule: For which Reason we beg you to compassionate us, and restore to us the Use of the Sacraments, and to inflict upon him who has dealt thus with us, the Punishment due to his Injustice. This Petition was subscribed by the Priest *Narses*, ten Deacons, three Sub-deacons, and sixteen other Monks, five and thirty in all. *Dioscorus* asked them their Confession of Faith, and they declared that it was conformable to that of *Eutyches*; upon which, with the Consent of *Juvenal* of *Jerusalem*, and the whole Council, they were declared absolved, and re-established in the Communion of the Church, and the Functions of their Orders.

Dioscorus afterwards proposed the reading of what had been determined concerning the Faith in the first Council of *Epbesus*; and the other Bishops having approved it, they read the Acts of the sixth Session, held on the twenty second of *July*, 431, containing the Creed of *Nice*, Quotations out of the Fathers concerning the Incarnation, *Charisius's* Petition, with the false Confession of Faith of *Theodorus* of *Mopsuestia*, and the Extracts out of the Books of *Nestorius*. After the reading of these, *Dioscorus* said, I believe that you all approve the Exposition of the Fathers of *Nice*, confirmed by the preceeding Council held in this Place; and we have heard what it decrees: That if any one affirms, or thinks any Thing, or puts any Question contrary thereto, he ought to be condemned. What are your Sentiments of it? Let every one declare his Opinion in Writing. *Thalassius* of *Cæsarea* declared, That he agreed with the Councils of *Nice* and *Epbesus*, and that he detested all those who differed from them. The other Bishops gave the same Opinion; *Julius* the Pope's Legate said, That the Sentiments of the Apostolick See were the same: But the Deacon *Hilarus* added; The Letters which the Apostolical See hath wrote to you are agreeable hereto, and if you order them to be read, you will find, that they are conformable to the Truth. However, no Regard was had to his Motion.

Dioscorus on the contrary, having laid down this Principle, drew the Consequence from it which he intended, and said; The holy Council of *Nice*, and the holy Council of *Epbesus* have explained the Faith, and decreed, That whoever should say otherwise, should be condemned. You see on the contrary, that *Flavian* Bishop of *Constantinople*, here before us, and *Eusebius* of *Dorylaeum*, have overthrown every Thing, and been a Scandal to all the Churches. It is plain then, that they are themselves subject to the Punishments decreed by our Fathers: For which Reason, confirming their Determinations, we are of Opinion, that the above-mentioned *Flavian* and *Eusebius* be deprived of all Sacerdotal and Episcopopal Dignity. Let every one declare his Judgment, to be inserted in the Acts, and know, that the Emperors shall be informed of what passes to Day. *Flavian* said, I except against your Authority. *Hilarus*, Deacon

XLI.
Condemnation of Flavian, &c.
p. 281. D.
p. 284. &c.
Sup. lib. xxv.
n. 56. p. 292.
p. 292.
p. 300. E.

p. 301. D.
p. 304. B.

p. 305.

A D. 449. of the Roman Church pronounced, *Contradicatur*, which is, It is disallowed, and that *Latin Word* was inserted in the *Greek Acts*.

JUVENAL of *Jernsalem*, however, as well as *Dioscorus*, pronounced the Deposition of *Flavian* and *Eusebius*, as having perverted the Faith of *Nice* and *Ephesus*; and he was followed by *Domnus* of *Antioch*, *Tbalassius* of *Cæsarea*, *Eusebius* of *Ancyra*, *Stephen* of *Ephesus*, and all the others. *Barsumas* likewise, after all the Bishops, pronounced as Judge. They all of them afterwards subscribed, except the Pope's Legates. This is what the Acts of the Council of *Ephesus* import, but Affairs did not pass thus calmly.

Conc. Chalc. A.D. 1. p. 253. WHEN *Dioscorus* began to pronounce his Sentence against *Flavian*, *Onesiphorus*, Bishop of *Iconium*, rose up with several others; and taking hold of the Knees of *Dioscorus*, entreated him not to proceed. *Dioscorus* rising from his Seat, and standing upon his Footstool, declared, That if his Tongue was to be cut out, he would not say otherwise; and as the Bishops continued to beg him, holding him by the Knees, he cried out, Where are the Counts? which brought in the Proconsul, with a great Number of Soldiers armed with Swords, Clubs and Chains. In this Manner were the greatest Part of the Bishops compelled to subscribe to a blank Paper, having been kept shut up in the Church till the Evening, without taking Rest or Refreshment. They who continued firm to *Flavian*, and would not subscribe, were banished. The Deacon *Hilarus* escaped with great Difficulty, and came to *Rome* by By-ways. There were some other Bishops deposed in the Council, of whom the Acts now extant make no Mention; to wit, *Ibas* of *Edeffa*, and *Daniel* of *Charræ* his Nephew, *Aquilinus* of *Byblus*, and *Savinian* of *Perræ*. *Theodoret* was likewise deposed, though absent; and *Domnus* of *Antioch*, for having retracted his Subscription (forced from him) to the Condemnation of *Flavian*; and all this was managed by the Artifices of *Dioscorus*. Three Days after the Session, wherein *Flavian* had been deposed, *Dioscorus* produced in the Council some Letters which *Domnus* had wrote to him, against the twelve Articles of *St. Cyril*, accusing them of Obscurity, and procured his Deposition as suspected of *Nestorianism*, although he was absent and sick. It is not known what became of *Domnus* from that Time; but it is thought that he returned to the Monastery of *St. Euthymius*, and that he died there some Time after. Thus ended this Council, more known under the Name of the Robbers of *Ephesus*.

FLAVIAN and *Eusebius* were put in Prison; but *Flavian*, besides his Protestation in the Council, presented a Libel to the Pope's Legates, by which he appealed to the Apostolical See. After the Council, *Dioscorus* immediately departed, and pronounced an Excommunication against the Pope *St. Leo*, which he got about ten Bishops to subscribe, who went out of *Egypt* with him. *Flavian* was banished, but he died in a few Days at *Hypæpa* in *Lydia*, of the Kicks and other severe Treatment which he had received, chiefly from *Barsumas* and his Monks. In his Room, and probably after his Death, *Anatolius*, Deacon of *Alexandria*, who was at *Constantinople*, *Apocrisiarius* of *Dioscorus*, was ordained Bishop of *Constantinople*.

Libel.
Theod.
Conc. Chalc.
A.D. 3. p. 397.
B. Prosp.
Chr. int.
Marc. Chr.
an. 449.
Conc. Chalc.
A.D. 4. p. 524.
Martyr. R.

18. Feb. Lib. brev. c. 12.

Constantinople. Thus was there a Schism in the Church, the Bishops of *Egypt*, *A. D. 449.* *Thrace* and *Palestine*, siding with *Dioscorus*; they of *Pontus* and *Asia* following those of the Communion of *Flavian*; and this Schism continued till the Death of the Emperor *Theodosius*. This Prince even published an Edict, declaring his Approbation of the second Council of *Ephesus*, and a Prohibition to ordain any Person Bishop, who maintains the Heresy of *Nestorius* and *Flavian*, (for he supposes that the Doctrine is the same) or has in his Custody the Writings of *Theodoret*, which he puts in the same Class with those of *Nestorius*. Conc. Chalc. Part 3. c. 10.

IN the mean Time, St. *Leo* was very much concerned to know what passed in the *East*, and surprised that he had not had Notice of it; for which Reason, having the Opportunity of a considerable Man named *Eupychius*, he wrote to *Flavian*, to acquaint him with his Uneasiness. Epist. 35. The Letter is dated on the eleventh of *August*, 449. But he was fully informed of every Thing some Time after, by the return of his Archdeacon *Hilarus*. al. 24.

WHILST St. *Leo* was in this Expectation, he received a Letter from the Bishops of the Province of *Vienna*, which notified to him the Election of *Ravennius* into the See of *Arles*, in the Room of St. *Hilarius*. The Answer of St. *Leo* mentions the Names of twelve Bishops to whom it is addressed. We confirm, says he, by our Judgment, the good Work which you have done, in consecrating in the City of *Arles*, after the Death of *Hilarius* of holy Memory, a Man whom we esteem no less, our Brother *Ravennius*; and that with the unanimous Consent of the Magistrates and People, at the Desire of the Clergy. We see by this, that although they notified to the Pope the Election of a Bishop for so important a See; yet they did not stay for his Consent to consecrate him. We may likewise observe the honourable Terms which the Pope St. *Leo* makes use of in the Mention of St. *Hilarius* of *Arles*, notwithstanding what had passed between them. This Letter bears Date on the twenty second of *August*, 449. He wrote likewise to *Ravennius* (whom he already knew by his having been at *Rome*) about the Affair of St. *Hilarius*, exhorting him to maintain all the Episcopal Virtues, and to give him frequent Notice of his Proceedings in the Government of his Flock. A few Days after, that is, on the twenty sixth of *August*, he wrote to him again, to caution him to be upon his Guard against a Vagabond, named *Petronian*, who ran up and down the Provinces of *Gaul*, calling himself a Deacon of the *Roman* Church. Give Notice, says St. *Leo*, to the Bishops, that they may refuse him the Communion of all the Churches. XLII. Ravennius Bishop of Arles, C. 36, Al. 106. Sup. n. 4. Epist. 37. al. 90. Epist. 38. db. 107.

THE Deacon *Hilarus* came to *Rome* about the End of *September*, and as there was a Council held every Year in the Beginning of *October*, the Assembly met very seasonably to take into Consideration what had been done at *Ephesus*, which was therein unanimously condemned; and several Letters were written in the Name of St. *Leo* and the Council. The first to the Emperor *Theodosius*, complaining of the Violence of *Dioscorus*, and the Irregularity of the Council of *Ephesus*. We have been informed, says he, That all those who came to the Council, have not assisted in the Judgment. They refused some, and introduced others, who to make their Court to *Dioscorus*, implicitly set their Hands to his impious Subscriptions, XLIII. Council of Rome against that of Ephesus Ep. Leon. 16. al. 4. c. ult. Ep. Hilar. ap. Leon. p. 530. Ep. 40. al. 25. Conc. Chalc. p. 1. c. 19.

A.D. 449. scriptions, knowing that they should lose their Dignity, if they refused to obey. Our Legates have courageously resisted him; because, in Effect, the whole Mystery of the Christian Faith is overthrown, if this Crime, which exceeds all Sacrileges, is not blotted out. My Brethren and I do therefore conjure you, lest our Silence should render us guilty before the Tribunal of JESUS CHRIST: We conjure you before the undivided Trinity, and before the holy Angels, to order that all Things may remain in the same Condition in which they were before all these Judgments; till such Time as a greater Number of Bishops can be assembled from all Parts.

AND afterwards: All the Churches in our Parts, and all the Bishops beseech you with Tears, since ours have faithfully reclaimed; and that the Bishop *Flavian* has presented a Libel of Appeal, that you would order the assembling of a general Council in *Italy*, to remove all Doubts concerning the Faith, and all Divisions which occasion the Breach of Charity. That the Bishops of the *Eastern* Provinces may likewise appear there, to the End that those who have fallen off by Weakness, may be re-established. You will see by the Canons of *Nice* annexed to this Letter, how necessary our Request is, after an Appeal brought. There is no

Sup. lib. xii.
n. 39. & lib.
xxiv. n. 6.

V. Quesn.
Dissert. 8.

Epist. 41. al.
26.

Epist. 45.
al. 22.

Epist. 47.
al. 28.

Epist. 41.
al. 27.

Epist. 43.
al. 29.

Epist. 44.
al. 30.

Epist. 46.
al. 23.

Doubt, but these Canons of *Nice* were those of *Sardica*; and the use St. *Leo* makes of them, is remarkable: For though they seem to refer to the Pope alone, the Judgment of Appeals brought by Bishops, St. *Leo* refers it to a General Council, and concludes the Necessity of assembling one, as well by the Tenor of these Canons, as the Appeal brought by *Flavian*. The second Synodical Letter of St. *Leo*, and of the Council of *Rome*, is to St. *Pulcheria*. He therein complains, as in the preceeding, That his Letter to *Flavian* was not read at the Council of *Ephesus*: He declares, That all the Bishops of the *West* preserve the Communion with *Flavian*, and begs the Princess to join with his Request to the Emperor, for a general Council. The third Letter is to the Clergy, Magistrates, and People of *Constantinople*, to comfort them, and exhort them to continue constant in the Faith, and in Obedience to their Bishop: For, says St. *Leo*, Whoever shall dare to usurp the See of *Flavian* in his Life-time, shall never enter into our Communion, nor the Number of the Bishops. The fourth Letter is to *Faustus*, *Martin*, *Peter*, *Magnus*, *Elias*, and *Emmanuel*, all Priests and Abbots of *Constantinople*; and is to the same Effect, to comfort and strengthen them in the Faith, and in Union with the Bishop *Flavian*. The four Synodical Letters are of the same Date, of the Ides of *October*, in the Consulship of *Asterius* and *Protogenes*, that is, the fifteenth of *October*, 449.

ST. *Leo* afterwards wrote other Letters, as from himself: Chiefly to St. *Flavian*, to comfort and encourage him; for he had not then heard of his Death: To *Anastasius* of *Thessalonica*, to congratulate his not being at *Ephesus*, and to exhort him to remain constant, and confirm others in the Faith and Communion of *Flavian*: To *Julian* of *Coos*, to the same Effect, to give him Encouragement: To the Clergy, Magistrates, and People of *Constantinople*, to instruct them more fully in the Faith of the Incarnation, which they were to preserve. This last seems to have been

been written later than the others ; for St. *Leo* therein speaks of the Exclamations of the People, of which they had given him an Account, and must be those by which they publickly disapproved of *Flavian's* Deposition. St. *Leo* in this Letter brings, among other Proofs of the Incarnation, the Sacrament of the Eucharist ; where even Infants, says he, acknowledge from their own Mouth, the Truth of the Body and Blood of JESUS CHRIST ; for Infants at that Time received them, and answered, *Amen*, as well as others. The Deacon *Hilarus* wrote as from himself, to St. *Pulcheria*, to excuse his not coming to *Constantinople*, to deliver the Letters he had for her, from the Pope. He informs her of what passed at *Ephesus* ; the Difficulty he had to save himself, and the Violences of *Dioscorus*, condemned by the Pope, and the whole Council of the *West*. A. D. 449.

THEODORET having likewise heard what passed at *Ephesus*, wrote to the Pope St. *Leo* a long Letter, wherein he first of all acknowledges the holy See's Superiority : He afterwards dwells upon the Praises of Rome, and of St. *Leo* in particular, extolling his Zeal against the *Manichees*, and his Letter to *Flavian*, which he said he had read, and admired, as the Language of the HOLY GHOST : Afterwards, coming to his own Case he complains of the Injustice of *Dioscorus*, who had condemned him without summoning or hearing him, being absent, and distant five and thirty Days Journey from the Place. He represents his Labours for the Church : I have been a Bishop, says he, these six and twenty Years, without any Reproach, either under *Theodosius*, or the Bishops of *Antioch* his Successors : I have brought over above a thousand *Marcionites*, and a great Number of *Arians* and *Eumonians* ; there is not a Heretick in the eight hundred Parishes under my Government. God knows how often I have been assaulted with Stones, and the Combats I have maintained against the Heathens and Jews. In these twenty Years I have wrote several Works, and having numbered them up, it is very easy to see by these, says he, whether I have kept the Rule of Faith, or erred from it. XLIV.
Theodoret
writes to St.
Leo.
Epist. 113.
ap. St. Leon.
p. 531.
c. 2.
c. 3.
c. 4.
c. 5.

Do not reject, I beseech you, my most humble Prayer, nor despise my old Age, loaded with Disgrace, after so many Labours. Above all Things, I desire to know of you, if I ought to acquiesce in this unjust Deposition. I wait your Decision ; if you order me to agree to this Judgment, I will do it, without further Importunity, and wait the Judgment of GOD. He is my Witness that I am not concerned about my Honour, but at the Scandal given, and lest several among the Ignorant, and chiefly of the converted Hereticks, should look upon me as Heretical, seeing the Authority of those who have condemned me, and not being capable of understanding the Doctrine, nor of considering, that in so many Years of my Episcopacy, I have neither acquired House, Land, Sepulchre, nor so much as a single Farthing ; but have embraced a voluntary Poverty, having distributed my Patrimony immediately after the Death of my Relations, as is known to all the *East*. I write you this by the Priests *Hypatius*, and the Chorepiscopus *Abraham*, and *Alypius*, Exarch of the Monks who are with me, not being able to come

c. 6.
c. 7.

A. D. 449. come to you my self, by reason of the Emperor's Orders, by which I, as well as others, am detained.

Epist. 116. HE gave the same Deputies three other Letters: To *Renatus*, Priest of the *Roman* Church, and one of the Legates for the Council of *Epheſus*, whose Death *Theodoret* was not informed of: On the contrary, he supposes that he assisted at the Council. He therein acknowledges the Primacy of the holy See, over all the Churches of the World, chiefly by the Purity of its Faith, which has not been infected with any Heresy. The second Letter is to the Arch-deacon of *Rome*, that is, *Hilarus*, to whom, however, *Theodoret* addresses, as not knowing of his having been at *Epheſus*. The third, to a Bishop named *Florentius*; but in this Letter he speaks in the Plural, as to the Bishops of the *West*, who were, together with *St. Leo*, to take Cognizance of his Cause. At the same Time he wrote to *Anatolius* the Patrician, begging him to obtain the Emperor's Leave to go into the *West*, to be judged by the Bishops of the Country; or at least to retire to his Monastery, a hundred and twenty Miles distant from *Cyrus*, seventy-five from *Antioch*, and three from *Apamea*; and this, upon hearing an Intention they had to drive him from *Cyrus*. Although the Answers of *St. Leo*, and of the other Bishops of the *West* to *Theodoret*, are not extant; yet we find, by what follows, that his Deputation was well received, and that the Pope re-established him in the Episcopacy, without having Regard to the Decree of *Dioſcorus*. The Emperor permitted him likewise to retire to his Monastery, where it is thought he wrote his *Ecclesiastical History*; and from thence wrote several Letters for his own Justification, and the Comfort of his Friends.

Conc. Chal.
A. D. 1. p. 102.
B. D.

Epist. 122,
123, &c.

Epist. 48.
al. 31.

Epist. 49.
al. 32.

IN the mean Time *St. Leo* receiv'd an Answer from the Princess *Pulcheria*, witnessing her Affection for the Catholick Faith: for which he thanked her, begging her always to promote what he asked concerning the Council; for, says he, Human Affairs cannot continue in Safety, if the Faith is not supported by the Royal and Sacerdotal Authority: His Answer is of the sixteenth of the Calends of *April*, in the seventh Consulship of *Valentinian* with *Avienus*, that is, the seventeenth of *March*, 450. The same Day he wrote to *Martin* and *Faustus*, Abbots of *Constantinople*, in Answer to a Letter of the same Date as that which he had written to them with the Council of *Rome*: He exhorts them to confirm the People in the Catholick Faith.

XLV.
Regulation be-
tween Arles
and Vienna.

Post. Epist.
49. s. Leo.

ABOUT the same Time he received two Deputations from *Gaul*; the First from the Bishop of *Vienna*, complaining, That the Bishop of *Arles* had assum'd to himself the Power of ordaining that of *Vaijon*: The Second was from the Bishops of the Province of *Arles*, who had sent a Priest named *Petronius*, and a Deacon named *Regulus*, with a Petition in the Name of them both, to this Effect: It is notorious to all *Gaul*, and not unknown at *Rome*, that the City of *Arles* was the first that received a Bishop, viz. *St. Trophimus*, sent by the Apostle *St. Peter*: That from this Church the Faith spread it self into the rest of *Gaul*, and by Consequence that it had a Bishop before the City of *Vienna*, which would now usurp the Primacy. It is not necessary to understand here the Name of *Gaul* in its whole Extent; it is sufficient to have it understood of the entire Province

Province of *Narbon*, that is, the antient Roman Province; and what is said of the Mission of *St. Trophimus* by *St. Peter*, signifies only that he was sent by the holy See. The Petition continues: Our Predecessors have likewise always honoured the Church of *Arles* as their Mother; our Cities have constantly desired Bishops out of her, and that Bishop has in all Times consecrated us and our Predecessors. Your Predecessors have by their Letters confirmed the Privileges of that Church; as we do not doubt, but appears in the Archives of the holy See. They would have her have the Authority in *Gaul*, as the Roman Church has the Primacy in the whole World. They add the temporal Advantages of the City of *Arles*: *Constantine* gave it his Name; *Valentinian* and *Honorius* have called it the Mother of all *Gaul*. Since that Time the Consulship has been given and received in it; and it is the Residence of the Præfect of the Prætorium: From whence it comes, that that Church has in all Times had the Government not only of the Province of *Vienna*, but of the three Provinces, and by Commission from the holy See, of all *Gaul*.

St. Leo's Answer mentions the Names of twelve Bishops, to whom it is addressed, and takes Notice, that the Bishop of *Vienna* had prevented them by his Letters and Deputies. They both set forth their Pretensions, and it appear'd, that *Vienna* and *Arles* had each of them, at several Times, enjoy'd different Privileges; for which Reason *St. Leo* confirm'd the Authority which he had already granted to the Bishop of *Vienna*, against the Pretension of *St. Hilarius* of *Arles*; and decreed, That the Bishop of *Vienna* should preside over the four Neighbouring Cities, *Valence*, *Tarantaise*, *Geneva*, and *Grenoble*, and that the other Cities of the same Province should be under the Government of the Bishop of *Arles*. This Letter is dated the third of the Nones of *May*, in the Consulship of *Valentinian* and *Avienus*, that is, the fifth of *May*, 450, on the same Day he wrote to *Ravennius* of *Arles*, to desire him to communicate his Letter written to *Flavian*, to all the Bishops of *Gaul*, which he sent to him with that of *St. Cyril*. He told him, that he had a long Time detained the Deputies of the Church of *Arles*, being desirous that they should be Witnesses of what passed relating to the new Heresy against the Incarnation; which seems to shew, that they assisted at the Council of *Rome*, in the preceeding Month of *October*; and he refers it to them, to relate by Word of Mouth, what it was not proper to trust to a Letter.

THE Emperor *Valentinian* came from *Ravenna* to *Rome*, to be present at the Feast of *St. Peter*, that is, as it is thought, at the End of *June*, of this Year 450. His Mother *Galla Placidia*, and his Wife *Licinia Eudoxia*, bore him Company in this Religious Journey. The Day after their Arrival, they went to the Church of *St. Peter*, and when the Night of the Eve was passed, that is, on the Day of the Feast, the Pope *St. Leo* waited upon the Emperor with several Bishops of divers Provinces of *Italy*; for it was usual for them to assemble themselves at *Rome* for this Solemnity. After Prayers were over, continuing still at the Altar, they appeared before the Emperor and Empresses, conjuring them with Tears, to be moved with the Danger to which the Faith was exposed; giving them an Account

Epist. 50;
al. 109.

Epist. 50;
al. 110.

XLVI.

Letter of Valentinian to Theodosius, Conc. Chal. p. 1. c. 25, 26, &c. & post Epist. S. Leon. 47.

A. D. 450. count of the Disturbance which had happened in the East; the unjust Deposition of *Flavian*, by the Passion of *Dioscorus*: They beseeched therefore the Emperor and Empresses, by the Holiness of the Place where they were assembled, to write of it to the Emperor *Theodosius*, and beg him to assemble a general Council in *Italy*, from all Parts, to reconcile those Differences. There were Acts drawn up upon this Occasion, containing the Prayers and Acclamations used in this Meeting.

THE Emperor accordingly wrote to *Theodosius*, begging him to preserve the Dignity of *St. Peter*, and the Primacy granted by Antiquity to the Bishop of *Rome*, over all Churches; to the End that he may have the Liberty of judging of the Faith, and of Bishops: It is for this Reason, says he, That agreeably to the Councils, the Bishop of *Constantinople* has appealed to him. I beg you, therefore, that the Bishops of other Parts of the World may be assembled in *Italy*; and that the Pope, together with them, may take Cognizance of the whole Cause, and declare a Judgment of it conformable to the Faith and Religion. The two Empresses wrote to the same Effect: *Placidia* wrote in her own Name to *Pulcheria*, to oblige her to promote the same Design.

Epist. 52.
al. 33.

St. Leo had received an Answer from the Emperor *Theodosius*, upon the Synodical Letter of the Month *October*, 449. *Theodosius* therein said, That the Council of *Nice* had been sufficient, without any Necessity to assemble another; and desired that the Pope would approve the Ordination of *Anatolius*, Bishop of *Constantinople*, in the room of *Flavian*. *St. Leo* suspends his Judgment of that Matter, till such Time as he should be better informed of the Faith of *Anatolius*; and desires that he may declare it before all the Clergy and People, and send his Profession of Faith to the holy See, to be published in all the Churches: That it be conformable to the Letter of *St. Cyril* to *Nestorius*, and to that of *St. Leo* himself to *Flavian*; and that he excludes all those from his Communion who think otherwise concerning the Incarnation. I send to you, adds he, my Brethren, the Bishops *Abundius* and *Asterius*, and the Priests, *Basil* and *Senator*, to the End, that if he confesses the same Faith, we may rejoyce in the Peace of the Church; and if any err from it, that your Clemency may grant a general Council in *Italy*, as the Synod assembled for that Purpose at *Rome*, has together with me desired.

Epist. 53.
al. 34.

HE wrote at the same Time to *Faustus*, *Martin*, and the other Abbots of *Constantinople*, to the Number of sixteen, praying them to join with the Legates, in soliciting the Profession of Faith of *Anatolius*. These Letters to the Emperor and the Abbots, are of the same Date, of the sixteenth of the Calends of *August*, in the Consulship of *Valentinian* and *Avienus*, that is, the seventeenth of *July*, 450. Three Days after, he wrote to the Empress *Pulcheria*, to the same Effect.

Epist. 54.
al. 35.

Conc. Chal.
p. 1. c. 29.
30, 31.

THEODOSIUS's Answer to the Emperor *Valentinian*, and the Empresses *Placidia* and *Eudoxia*, contain only general Expressions of Civility to them, and his Concern for Religion. He refers them to his Letter to the Pope, upon that Subject; and maintains the Judgment of the Council of *Ephefus*, and the Condemnation of *Flavian*.

THE

THE Eunuch *Chrysapbius*, who confirmed the Emperor in his Attachment to the Schism of *Dioscorus*, and who was grown odious by his Avarice, was disgraced soon after, sent into an Island, and put to Death by the Advice of *Pulcheria*. The Emperor *Theodosius* died this same Year, 450, the nine and twentieth of July, being forty-nine Years of Age, of which he had reigned forty-one. The Empress *Eudoxia*, his Wife, left *Constantinople*, and under Pretence of a Vow, returned to *Jerusalem*, where she ended her Days; and from whence she sent *Pulcheria* the Picture of the Virgin, which passed for the Work of *St. Luke*. Thus *Pulcheria*, the Sister of the deceased Emperor, remained Mistress of the East: She caused *Marcian*, a Native of *Illyricum*, and a great Commander, to be chosen Emperor; and he was acknowledged by the Votes of the Senate, Army, and all Orders: But they did not wait for the Emperor *Valentinian's* Consent, who commanded in the West; and who, however, afterwards agreed to this Election. *Pulcheria* married *Marcian*, to give him greater Authority, and to reign jointly with him; but upon Condition, that she should remain a Virgin, being then fifty-one Years of Age; and he was well advanced in Years: By his first Marriage, he had a Daughter named *Euphemia*, who married *Anthemius*, afterwards Emperor of the West. *Marcian* was very zealous for the Catholick Religion, and very charitable towards the Poor: He was proclaimed Emperor at *Hebdomum*, on Thursday the four and twentieth of August, 450.

IN the Beginning of his Reign, he made a Law to condemn to the severest Punishments, the Hereticks, Clerks and Monks, who should forsake the Catholick Religion, to follow the Heresy of *Apollinarius*, or of *Eutyches*. On the twelfth of November, of the following Year, 451, he made a strict Law against Idolatry, forbidding the Opening of Temples, which had been a long Time shut; the Adorning the Gates of them with Festoons; the Kindling Fire upon the Altars, and Burning Incense there; the Offering Libations, or Sacrificing Victims; all this upon Pain of the severest Punishment, with Confiscation of Estates.

THE Legates of the Pope *St. Leo* setting out from *Rome*, about the End of the Month of July, 450, did not come to *Constantinople*, till after the Death of the Emperor *Theodosius*, and were favourably received by *Marcian* and *Pulcheria*. *Anatolius*, Bishop of *Constantinople*, assembled a Council of those Bishops who were then there, with the Abbots, Priests and Deacons. *Abundius*, Bishop of *Como*, one of the Legates, presented the Letter of *St. Leo* to *Flavian*, which was read publicly, and found conformable to the Authorities of the Greek and Latin Fathers, and the Catholick Faith. *Anatolius*, as Chief, gave his Consent, and subscribed to it, saying, Anathema to *Eutyches*, and to *Nestorius*, to their Doctrine and Followers. All the Bishops present, Priests, Abbots, and Deacons, did the same.

AFTERWARDS the Pope's four Legates, the Bishops *Abundius* and *Asterius*, the Priests *Basil* and *Senator*, gave Thanks to God for this Consent, and pronounced likewise Anathema to *Eutyches*, and to all those

XLVII.

Death of
Theodosius.Marcian Em-
peror.Marcell. Chr.
an. 450. Ni-
ceph. xiv.c. 49. Prosp.
intag. h. an.Marc. Chr.
450. Chr.

Pasc. p. 319.

Idac. Chr.
Olymp. 30.Evagr. i.
c. 21, 22.Niceph. xiv.
c. 9. Theo.lect. c. 1, 2,
Evagr. ii.Hist. c. 1.
Evagr. ii.c. 16. iii. c.
26.Chr. Pasc.
p. 319.I. ult. C. de
Apost.l. 7. C. de
pag.

XLVIII.

Council of
Constantino-
ple under

Anatolius.

Acta S. A-
bund. ap.Bar. an.
405. p. 120.

A. D. 450. who following his Error, say, 'That there were two Natures before the Incarnation, and but one after. They pronounced likewise Anathema to *Nestorius* and his Followers; and it was decreed in this Council, That the Bishops who had subscribed out of Fear, to the Condemnation of *Flavian*, should have Communion only with their own Churches.

Ep. Pulch. 1. THE Emperor *Marcian* order'd the Body of St. *Flavian* to be brought
p. Conc. to *Constantinople*, which was honourably interred in the *Basilica* of the A-
Chalc. c. 31. postles, with his Predecessors. He likewise gave a particular Order to have the Bishops recalled, who had been banished, for maintaining the Catholick Faith with St. *Flavian*: Among others *Theodoret*, as appears by his Letters of Thanks to some Persons in Authority, who had procured his Repeal, the Patricians *Anatolius* and *Vincomalus*. He begs them to procure the solemnizing of a Council, at which the Emperor and Empress might assist in Person, to prevent Disturbance. He likewise wrote a Letter to *Abundius* the Pope's Legate, wherein he acknowledges his Subscription to the Letter of St. *Leo* to *Flavian*, and that *Ibas* of *Edeffa*, and *Aquilinus* of *Byblus*, had done the same.

Epist. 138, 139. THE Emperor *Marcian*, immediately after his Election, wrote to the Pope St. *Leo*, as to the Head of the Religion, to recommend himself to his Prayers, and propose to him in General the Holding of a Council. The Empress *Pulcheria* wrote him an Account of all that had passed at *Constantinople*; the Subscription of *Anatolius*, the Translation of St. *Flavian*'s Body, and the Recalling of those that were banished; begging him to contribute as much as lay in his Power, to the Meeting of a Council: At last, *Anatolius* himself wrote to St. *Leo*, to give him a Confession of his Faith, and sent him three Deputies, the Priest *Casterius*, and the Deacons *Patricius* and *Asclepiades*, who carried the Acts of the Council of *Constantinople*, an Account written by the Pope's Legates, of what had passed there, with the Letters of *Marcian* and *Pulcheria*.

XLIX. THE Pope St. *Leo* sent back the Deputies of *Anatolius*, after the Feast of *Easter*, which in the Year 451, was held on the eighth of *April*; and gave them Answers, written the same Day, to all the Letters they brought: Letters of St. *Leo* to *Marcian*, &c. Epist. 58, 59. On the Ides of *April*, in the Consulship of *Adelpbius*, that is, the thirteenth of *April*, 451, he acknowledges to *Pulcheria* the Services she had done the Church against the Heresy of *Nestorius*, as well as against that of *Eutyches*; and recommends *Eusebius* of *Dorylaeum* to her, who was at *Rome*, and to whom they had chosen a Successor; for being expelled his See, and another Bishop placed there in his room, he went to present himself to the Pope; and in order to clear himself of the Calumny of *Nestorianism*, which his Enemies charged him with, he made his Profession of Faith, in Presence of the Deputies of *Constantinople*, declaring, That he received the Decrees of the three general Councils of *Nice*, *Constantinople*, and *Ephe-sus*. St. *Leo* likewise recommends to *Pulcheria*, *Julian* of *Coos*, who resided at *Constantinople*, and the Clerks of *Constantinople*, who had continued faithful to St. *Flavian*. He congratulates *Anatolius* upon the Purity of his Faith, and the Peace of the Church of *Constantinople*. As to the Bishops,

Bishops, who out of Weakness had subscribed to the Condemnation of St. A. D. 451. *Flavian*, St. *Leo* approves what had been regulated in the Council of *Constantinople*, that they should be confined provisionally, to the Communion of their Churches; but, adds he, you will decree, in Conjunction with our Legates, that they who entirely condemn what has been done irregularly, may be admitted to our Communion. As to the not reciting at the Altar the Names of *Dioscorus*, *Juvenal*, and *Eustathius*, you will observe every Thing that will not interfere with the Honour of *Flavian*, and alienate from you the Minds of the People. He recommends likewise *Julian* of *Coos* to *Anatolius*, the Clerks that had been faithful to *Flavian*, and the Church of *Dorylæum*, in the Absence of *Eusebius*; and at last expresses his Desire, that this Letter may be made publick.

TATIAN, Prefect of *Rome*, delivered to St. *Leo* a Second Letter from the Emperor *Marcian*, of the two and twentieth of *November*, of the preceeding Year, 450; by which he was acquainted with the favourable Reception of his Legates, and received an Invitation to come into the *East*, to hold a Council there: Which if it does not suit with your Convenience, adds he, let us know it by your Letters, that we may send ours through all the *East*, *Thrace*, and *Illyricum*, to convene all the Bishops into some certain Place, such as you shall approve of; and to regulate what relates to the Peace of the Church, and the Catholick Faith, as you have explained it agreeably to the Canons. St. *Leo* returned an Answer on the twenty third of *April*. He therein begs the Emperor, not to suffer the Mystery of our Salvation to be examined, as if it was doubtful what we are to believe. We are not, says he, to differ in the least Particular from the Doctrine of the Evangelists and Apostles; nor to understand the divine Scriptures otherwise, than as our Fathers understood, and taught them; nor by Consequence, to revive again any impious Questions which the Holy Ghost has heretofore determined, as soon as the Devil had raised them. It would be too unjust, that a few foolish inconsiderate Persons should bring into Question, whether *Eutyches's* Sentiments had been impious, or *Dioscorus's* Judgment wrong. The Question is not what Faith we are to maintain; but who of those are to be pardoned, that confess their Error. He puts off what he has to say relating to the Council, till he should send the Legates, whom he intended to depute.

IN Effect, after the Return of the first Legates, he sent two others to *Constantinople*, *Lucentius*, Bishop of *A'coli*, and the Priest *Basil*, in order to endeavour together with *Anatolius*, the Re-union of those who manifest a sincere Repentance, for having been drawn aside with the Faction of *Dioscorus*, and not to admit them till after a cautious Examination: However, without too long a Delay, and not to be too severe, he gave his two Legates three Letters of the same Date, of the seventh of *June*, 451; the First for the Emperor *Marcian*; the Second for *Pulcheria*; the Third for *Anatolius*. In the Letter to the Emperor, he says, As to the Council, your Clemency may remember, that it was my Request; but the present

A. D. 451. State of Affairs does in no wise permit the Bishops of all the Provinces to assemble; because they who are chiefly to be summoned, [meaning those of the *West*] are so much disturbed by Occasion of the Wars, that they cannot leave their Churches: Put it off therefore, says he, to a more convenient Opportunity, when by the Mercy of God, the Publick Security shall be better established. He begs the Empress *Pulcheria* to cause *Eutyches* to be removed to a greater Distance from *Constantinople*, whose Monastery was too near, and to put a Catholick Abbot in his Place. He recommends to *Anatolius*, not to determine any Thing relating to the Heads of the Party, who had presided at the false Council, although they should shew a Repentance; but without denying them Satisfaction, to reserve it to be examined by the holy See; in the mean Time not to recite their Names at the Altar of the Church of *Constantinople*.

L.
Ravages of
Attila in
Gaul.
Tornand.
Cassiod. Chr.
Prosp. Chr.
Marcell. Chr.

THE Wars, which at that Time disturbed the *Roman Empire*, and which *St. Leo* mentions as a Hindrance to the Meeting of the Council, were chiefly occasioned by the Invasion of the *Huns*. Having formerly passed the *Palus Mæotis*, they spread themselves as far the *Danube*, and had obliged the Emperors of the *East* to pay them a Tribute. Under the younger *Theodosius*, they pillaged *Thrace* and *Illyricum*, and afterwards *Achaia*, and the rest of *Greece*. At last, their King *Attila*, after he had subdued many other Barbarian Kings, got together to the Number of five hundred thousand Men, and passed this Year, 451, from *Pannonia* into *Gaul*, under Pretence of making War upon *Theodorick*, King of the *Visigoths*. Having passed the *Rhine*, he came to *Metz* on *Easter-Eve*, and set Fire to it: All the People were slain, and the Priests Massacred at the Feet of the Altars; nothing was left entire, except the Oratory of *St. Stephen*. *Attila* afterwards ravaged *Rheims*, *Cambray*, *Besançon*, *Langres*, and *Auxerre*.

Greg. Tur.
ii. Hist. c. 6.

Vit. S. Genev. ap.
Bott. 3. Jan.

THE Alarm was so great at *Paris*, that the Inhabitants had Thoughts of retiring with their Wives and Children, to Places of greater Strength; but *St. Genevieve* exhorted the Women to trust in God, and apply themselves, together with their Husbands, to Fasting and Prayer. Many virtuous Women followed her Advice, and passed some Days in Watching and Praying in the Baptistry. The Saint likewise advised the Husbands not to remove their Goods elsewhere, assuring them, that the Cities where they were desirous of taking Refuge, would be attacked, and that *Paris* would receive no Harm. Upon this Occasion some of the Citizens began to raise a Conspiracy against her, and to hold Assemblies, wherein it was consulted, whether they should stone her, or drown her in the River. In the mean Time the Archdeacon of *Auxerre* came to *Paris*, and having discovered the Plot, said to them, Beware how you undertake so wicked a Resolution. I have often heard the holy Bishop *Germain* praise this Damsel, and extol her Virtues. In Effect the *Huns* did not come near *Paris*.

BUT Orleans was besieged, and furiously assaulted with Battering-A. D. 451.
 Rams. St. Agnan, the Bishop thereof, finding the City menaced by the Huns, went to Arles to Aetius the Patrician, and prevailed upon him to come to his Succour: He afterwards returned to the City, and exhorted his People to have Recourse to God. Aetius came with Theodorick, King of the Visigoths, and they raised the Siege, when the Enemies were already entered, and ready to pillage the City. St. Agnan died two Years afterwards; He was a Native of Vienna, and of a noble Family; and having forsaken the World in his younger Days, he built a Cell out of the City, and therein spent many Years in the Service of God. The Reputation of St. Euverte, or Evurtius, afterwards drew him to Orleans, where he was his Successor. Attila retreated in the Plains of Champagne, where Aetius, with the Succour of the Goths and Franks, gave him Battle, defeated him, and forced him to leave Gaul. The City of Troyes exposed in these vast Plains, without Ammunition, or Fortification, was apprehensive of the Approach of the Barbarians; but St. Lupus, the Bishop thereof, gained the Esteem of Attila so much, that that Barbarian obliged him to accompany him as far as the Rhine, as a Safe-guard to his Person and Army, promising him to send him back in Safety, as he afterwards did, having also recommended himself to his Prayers.

THE Emperor Marcian continued in the Resolution of convening forthwith a Council in the East: The Letters were addressed to Anatolius, and to other Bishops of the great Sees, to meet at Nice in Bitbynia, on the first Day of September, with such a Number of Bishops, under their Jurisdiction, as they should think convenient. The Emperor promised to be there in Person. They bear Date from Constantinople, on the sixteenth of the Calends of June, in the Consulship of Marcian, that is, the seventeenth of May, 451.

ST. Leo being informed of this Meeting of the Council, chose two new Legates to be sent thither; Pascasin, Bishop of Libibæum in Sicily, and Boniface, Priest of the Roman Church. The latter was sent from Rome, and Pascasin from Sicily, from whence he might sooner arrive at Constantinople; for the Time before the Meeting of the Council was but short. Besides, this Province enjoyed the fullest Peace of any in the West, and was the least exposed to the Ravages of the Barbarians. St. Leo first sent to Pascasin his Letter to Flavian, with some select Quotations of the Fathers, upon the Mystery of the Incarnation, which his first Legates had already made use of at Constantinople. In the Letter which he sent herewith, bearing Date on the four and twentieth of June, 451, he sends him the News of the East. Know, says he, that the whole Church of Constantinople has given its Consent, and anathematized, by its Subscriptions, Nestorius and Eutyches, together with their Doctrines. Know, likewise, that I have just now received a Letter from the Bishop of Constantinople, importing, That the Bishop of Antioch had sent Circular Letters to all the Bishops, according to my Letter, and condemns

Greg. Tur.
ii. Hist. c. 7.
Vita S. Ania-
ni. ap. Sur.
17. Nov.
Sidon. vii.
Epist. 15.

Greg. II.
Hist. c. 7.
Vita St. Lu-
pi. ap. sur.
29. Jul.

LI.
Preliminaries
of the Council
of Chalcedon.
Conc. Chal-
p. 1. c. 36,
37.

Epist. 68.

A. D. 451. condemns *Nestorius* and *Eutyches*, by a like Subscription. *St. Leo* at last desires *Paschasin* to get *Easter-Day* of the Year 455, to be calculated by Persons of Skill; because there were some Difficulties in the Calculation of *Theophilus* of *Alexandria*, which all the Churches at that Time followed.

THE Priest *Boniface* was charged with the Letters of the Legation, as being the only Person who went from *Rome*. They are dated on the sixth of the *Calends* of *July*, in the Consulship of *Adelphius*, that is, the six and twentieth of *June*, 451. There are two for the Emperor *Marcian*, one for *Anatolius*, and one for the Council. It appears by these Letters of *St. Leo*, that he had rather that the Council had been put off to a more convenient Opportunity, and that it had been held in *Italy*: However, he conforms to the Will of the Emperor; and notwithstanding the Time was very short, he sends the Bishop *Paschasin*, and the Priest *Boniface*, to preside in his Name in the Council, with *Lucentius* and *Basil*, whom he had sent a little before; and *Julian* of *Coos*, who was perfectly acquainted with the whole Affair, having been a long Time in the *East*, and assisted at the Council of *Epbesus*. *St. Leo* writes to him likewise in Particular. In these Letters he still insists, that the Faith which is settled, is not to be controverted, and requires that the Bishops be restored, who had been expelled their Sees, for having maintained the *Catholic* Faith, without Prejudice to the first Council of *Epbesus*, and the Condemnation of *Nestorius*. This he adds, because the most zealous Adversaries of *Eutyches* were accused of *Nestorianism*.

Epist. 69. al.
49. 73. al.
43. 70. 72.
al. 47.
Epist. 74. 75.
al. 50. 51.
Epist. 75.
IN his other Letters to *Marcian* and *Pulcheria*, of the nineteenth and twentieth of *July*, he says, That he did not desire the Council to be held in *Italy*, for any other Reason, but that the Bishops of the *West* might meet there: That it was his Opinion, that Indulgence be used towards those who are sincerely reconciled, and that this appeared by his Actions, since a great Number had been already received; and that the Heads of the Party, although notorious, are continued in their Sees till the Judgment of the Council. In a Word, says he, You will find our whole Intention is to extinguish the Heresy which we detest, and procure the Conversion of *Hereticks*.

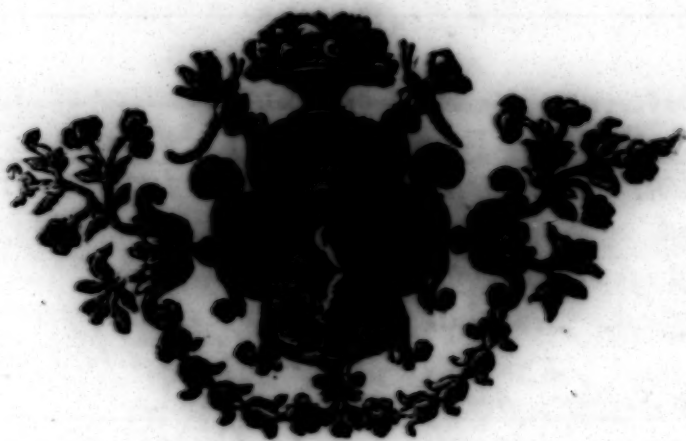
Conc. Chalcedon.
1. p. c. 58.
c. 41.
c. 42.
THE Bishops being assemb'ed at *Nice*, according to the Emperor's Order, that Prince wrote to them the first Time, to desire them to wait for him. Some Time after they let him know, that many were incommoded, as well by Sicknefs as otherwise, with so long an Abode there; to which he answered, The Legates of the Pope *Leo* judge my Presence so necessary in the Council, that they will not meet in my Absence: For which Reason, I desire you to repair to *Chalcedon*, because it will be more easy for me to come thither from *Constantinople*, where the Necessity of publick Affairs detains me. The Bishops sent from *Nice*, *Atticus* Archdeacon of *Constantinople*, to represent to him, that *Chalcedon* being near, they apprehended that the Partizans of *Eutyches* might raise a Disturbance there. The Emperor wrote to them a third Time, not to fear any Thing, and

and to repair forthwith to *Chalcedon*, lest they should delay the Meeting A. D. 451. of the Council; especially since the Affairs of *Illyricum* did not permit him to absent himself. It was the Motion of the *Huns*, who after their Defeat by the *Gauls*, would have entered again into *Illyricum*; but the Emperor prevented them.

He moreover published Orders against the seditious Persons who had a Mind to disturb the Council. First, By a Law of this Year, dated on the third of the *Ides*, that is, the thirteenth of *July*, prohibiting the Raising any Disorder in the Churches by Acclamations, or any intended Concourse, and the having frequent Assemblies and Conventicles at *Constantinople*, or elsewhere, upon Pain of capital Punishment against the Seditious. The Empress *Pulcheria* wrote likewise to *Strategius*, Consul-ry of *Bitbynia*, giving Orders, since the Bishops were assembled at *Nice*, to send away all the Clerks, Monks and Laymen, who came thither to raise a Disturbance, without being either summoned, or having the Permission of their Bishops.

R. s. C. de
Hist. qui ad
Eccles. conf.

Conc. Chalced.
p. 1.
c. 39.



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Ecclesiastical History.

BOOK XXVIII.

TH E Bishops having departed from *Nice* to *Chalcedon*, and the A. D. 451:
 Emperor's great Officers repaired thither likewise from *Con-*
stantinople, the Council assembled in the Church of *St. Euphe-*
mia the Martyr, situated without the City, near the Banks of
 the Sea, at the Distance only of two *Stadia*, i. e. of two hun-
 dred and fifty Paces from the *Bosphorus*. It was built on a gentle rising
 Ground, the Ascent being hardly to be perceived, and afforded a delight-
 ful Prospect: Beneath it were beautiful Meadows and Corn-fields, with
 Trees of all Kinds, and above it, Mountains covered with Woods; and
 from it the Sea appeared in some Places calm, in others rough; and direct-
 ly over against it stood the City of *Constantinople*, which alone was a
 magnificent Prospect.

1.
 Opening of the
 Council of
 Chalcedon.

Evagr. 11.
 c. 3.

You first entered into a large Court, beautified with Pillars on all Sides,
 it being a *Perystyle*; and from thence into the *Basilica*, which was almost
 as spacious, and adorned likewise with Pillars. Being past this, you came
 into a Dome supported with Columns, with a Gallery running round it,
 for the People to pray in, and hear the Office. Under this Dome, and in
 the *East* Part of it, stood the Tomb of the Saint, whose Relicks were en-
 closed in a Silver Shrine, from whence issued an excellent Perfume; and it
 is said, That many Miracles were wrought there, and sometimes the

A.D. 451. Bishop of *Constantinople* came thither with the Emperor, the Magistrates, and all the People; upon which Occasions the Bishop entering into the Chancel, through a small Hole on the Left-side of the Sepulchre, thrust in an Iron Rod, having a Sponge at the End of it, which he drew back full of Blood, and this Blood he distributed among the People; so that Drops of it were carried into all Parts of the World. Near the Tomb of the Saint hung a Painting upon Cloth, finished by the Hand of an excellent Artist, wherein all the Circumstances of her Martyrdom were represented; which is described by St. *Asterius* of *Amasea*. Such was the Church of St. *Euphemia* near *Chalcedon*.

THE Council assembled there the first Time on the eighth of the *Ides* of *October*, in the Consulship of *Marcian*, and in the fourth Indiction, i. e. on the eighth of *October*, in 451. There were present nineteen of the Chief Officers of the Empire; namely, *Anatolius*, Master of the Militia, who had been Consul in 440, *Palladius*, of *Dorylaeum* Praefect of the *Prætorium*, *Tatian*, Praefect of *Constantinople*, and *Vincomalus*, Master of the Offices, and *Sporatius*, Count of the Domesticks, or Captain of the Guards, who was Consul in the following Year 452, with many others, who had born the chief Offices in the State, and were now only Senators. The Bishops mentioned in the Acts, are three hundred and sixty in Number; the first of whom are the Pope's Legates, *Paschasin* and *Lucentius* Bishops, and *Boniface* a Priest: After them are named *Anatolius* Bishop of *Constantinople*, *Dioscorus* of *Alexandria*, *Maximus* of *Antioch*, and *Juvenal* of *Jerusalem*.

Act. 1. p. 94. The Order of their Sitting was thus: The Magistrates were placed in the midst, before the *Ballustrade* surrounding the Altar; on the left sat the Pope's Legates, next *Anatolius* of *Constantinople*, *Maximus* of *Antioch*, *Ibalassius* of *Cæsarea*, *Stephen* of *Epheesus*, and the other Bishops of the *Eastern* Diocesses, *Pontus*, *Asia* and *Thrace*: On the right were *Dioscorus* of *Alexandria*, and *Juvenal* of *Jerusalem*, *Quintillus* of *Heraclea* in *Macedonia*, representing *Anastasius* of *Thessalonica*, *Peter* of *Corinth*, and the rest of the Bishops of the Diocesses of *Egypt* and *Illyricum*, together with those of *Palestine*; so that all *Dioscorus's* Party was on the Side which was the least honourable: The Gospel was placed in the midst of the Assembly.

Dioscorus
accused.

The Bishop *Paschasin*, the Pope's Legate, spoke first, and addressing himself to the Magistrates, said; By our Orders from the blessed Bishop of *Rome*, the Chief of all the Churches, *Dioscorus* ought not to sit in the Council; therefore, to please your Greatness, let him go out, or we must go out. *Paschasin* spoke thus in *Latin*, but his Discourse was rendered into *Greek* by *Baronician*, Secretary to the Emperor's Consistory. The Magistrates and Senators said, What particular Complaint is there against the most Reverend Bishop *Dioscorus*? The Bishop *Lucentius*, the other Legate, answered; He ought to set forth the Reasons of his passing Sentence, for he hath usurped the Authority of Judge, and presumed to assemble a Council without the Authority of the Holy See; which was never done, neither is it lawful. *Paschasin* added; We cannot act contrary to the Pope's Orders, or the Canons of the Church. Hereupon *Dioscorus* quitted his Place, being so ordered by the Magistrates, seating himself in the midst of the Assembly.

At the same Time *Eusebius*, Bishop of *Dorylæum*, came forward into the midst of them, and said; I conjure you by the Life of the Sovereigns of the World, to order my Petition to be read. I have received very ill Treatment from *Dioscorus*; the Faith hath been wounded, the Bishop *Flavian* hath been slain, and we have both been unjustly deposed; order my Petition to be read. The Magistrates ordered it to be read accordingly, and caused *Eusebius* to seat himself in the midst with *Dioscorus*. The Secretary *Beronician* read the Petition addressed to the Emperor *Marcian*, by *Eusebius*, in Behalf of himself, of the *Catholic* Faith, and of the Memory of *Flavian*. *Dioscorus* was therein charged with having violated the Faith, in order to set up the Heresy of *Eutyches*, and with having unjustly condemned *Eusebius*, and for the Proof hereof, he desired that the Acts of the pretended Council of *Ephesus* might be read. The Magistrates having ordered *Dioscorus* to defend himself, he likewise desired that the Acts might be read; but when the Magistrates had given Orders to this Purpose, he altered his Mind, and desired that what related to the Faith might be first discussed. The Magistrates replied, You must before that answer to what you are accused of. Suffer then the Acts to be read according to your own Desire. *Constantine*, Secretary to the Consistory, began with reading the Letter from *Theodosius* the younger to *Dioscorus*, for the calling of the Council of *Ephesus*. *Theodoret* being expressly forbidden hereby to assist thereat, the Magistrates said; Let the most Reverend Bishop *Theodoret* enter, that he may likewise bear a Part in the Council, since the most holy Archbishop *Leo* hath restored him to the Episcopal Office, and the most pious Emperor hath ordered that he should assist at the holy Council.

HEREUPON *Theodoret* entered; but as soon as he appeared, the Bishops of *Illyricum*, *Egypt* and *Palestine*, cried out, *Misericordia*, The Faith is lost; the Canons expel him; turn him out. On the other Side, the Bishops of the *East*, of *Asia*, *Pontus* and *Thrace* cried out, We have subscribed to a blank Paper; we were compelled by Blows to subscribe, Drive away the *Manichees*, drive away the Enemies of *Flavian*, drive away the Enemies of the Faith. *Dioscorus* said; Why is *Cyril* driven away, whom this Man hath anathematized? meaning hereby, that by receiving *Theodoret*, the Memory of *St Cyril* was condemned. The *Easterns* and their Party cried out; Drive away the Murtherer *Dioscorus*; who is ignorant of the Actions of *Dioscorus*? The *Egyptians* cried out, The Emperess hath driven away *Nestorius*; long Life to the orthodox Princes: The Council doth not receive *Theodoret*, meaning that he was a *Nestorian*.

Theodoret came forward into the midst of them, and said; I have presented a Petition to the Emperor: I have therein set forth the cruel Usage which I have received; I desire that it may be examined. The Magistrates said; The Bishop *Theodoret* having received the Rank he holds from the Archbishop of *Rome*, is now entered as an Accuser: Let us therefore, for the avoiding of Confusion, finish what we have began. The Presence of *Theodoret* shall prove no Prejudice to any one, whatever Claims you may have against him, or he against you, shall stand good; especially since the Bishop of *Antioch* beareth Testimony that he is Orthodox. They caused

III.
Theodoret
admitted to
the Council.

p. 99.
Sup. lib. xxvii.
n. 34.

p. 101. B.

A.D. 451. therefore *Theodoret* to set in the midst, as they had before *Ensebius* of
3. Octob. *Dorylaeum*.

P. 103.

HEREUPON the *Easterns* cried out, He is worthy: The *Egyptians* on the contrary, Do not call him a Bishop, he is no Bishop: Drive away the Enemy of G O D; drive away the Jew. The *Easterns* went on; Let the Orthodox in the Council drive away the Seditious; drive away the Murtherers. Both Parties continued to cry out in this Manner some Time longer; at length the Magistrates said, These tumultuous Clamours do not become Bishops, and are not of any Use to either Party, let them therefore read all the rest. The *Egyptians* said, Drive away this Man only, and we will all hear; our Clamours are for the Catholick Faith. The Magistrates answered, Rather give Ear, and permit every Thing to be read in Order.

IV.
Complaints
against Diof-
corus, p. 111.

THE Secretaries, *Constantine* and *Beronician*, continued the reading of the Letters concerning the calling of the Council of *Epbesus*, and *Beronician* saying, That the Emperor *Theodosius* had written to *Juvenal* of *Jerusalem*, as well as to *Dioscorus* of *Alexandria*; *Dioscorus* said, You see that I was not the only Person commissioned by the Emperor to judge this Affair: He likewise gave the Bishop *Juvenal*, and the Bishop *Thalassius* Authority in the Council. We have jointly judged what hath been judged, and all the Council hath approved by Word of Mouth, and in Writing; a Report thereof was afterwards made to the Emperor *Theodosius* of happy Memory, and he confirmed it by a general Law.

HEREUPON the *Easterns* cried out, No Body consented to it; we were compelled to it; we were beaten; we subscribed a blank Paper; we were threatened with Banishment; Soldiers pressed upon us with Clubs and Swords: What Council, with Swords and Clubs? *Dioscorus* had taken Soldiers on Purpose. Drive away the Murtherer. The Soldiers have deposed *Flavian*. The *Egyptians* cried, They have subscribed first. Why are Clerks suffered to raise these Clamours? Turn out those who have no Business here; let them who have subscribed advance: We subscribed after you.

STEPHEN, Bishop of *Epbesus* said; When I had received the Bishop *Ensebius* and some others, as *Elpidius* and *Eulogius*, to my Communion, the Soldiers and the Monks belonging to *Eutyches*, came to the Episcopal Palace, being in Number about three hundred, and would have killed me, saying, You have received the Emperor's Enemies, you are his Enemy. I replied, I shew Hospitality, I do not concern my self in the Affair; I could not deny Communion to such as are not excluded from it. Thus all was transacted by Force and Violence. The Magistrates said; Did *Dioscorus* offer you any Violence? *Stephen*, Bishop of *Epbesus*, replied, I was not suffered to stir out of the Church till I had subscribed the Sentence passed by *Dioscorus*, *Juvenal*, *Thalassius*, and the rest of the Bishops to whom the Emperor's Letters were directed.

P. 114.

THALASSIUS, Bishop of *Cæsarea*, said; It is true, that I was included among those mentioned in the Emperor's Letter, I cannot tell how it came to pass: However, when any Thing was doing, I would have put a Stop to the Proceeding, I have Witnesses to prove it. *Theodore*, Bishop of *Claudiopolis* in *Isauria*, said; *Dioscorus*, *Juvenal*, and the rest who

who subscribed first, who had Commission from the Emperor to determine A. D. 451. what related to the Faith, having maliciously plotted together, drew us in to give our Judgments, who only sat there, without knowing any Thing of the Case. The Acts were read, and they praised *Flavian* of happy Memory, and we said nothing, finding that Things went very well. After this, to intimidate us, they cried out; Cut them asunder, those who talk of two Natures; Divide those who divide; away with them; turn them out, taxing us with *Nestorianism*. We all feared we should be turned out as *Hereticks*, and should lose those whom we had baptized. Were we not obliged to hold our Peace? Nay, they did more. The Emperor had ordered the Council to meet, in order to determine *Flavian's* Affair. These Men having frequently met together without subscribing any Thing, or writing their Resolutions, or reading them to any one, or without any Body's knowing any Thing of the Matter, put into our Hands blank Papers: I say, *Dioscorus* and *Juvenal*, followed by a Rabble who were wholly Strangers to us, who by their Clamours and disorderly Behaviour, gave Disturbance to the Council. We were in all a hundred and thirty five, and forty two of this Number they had obliged to hold their Peace; the rest were *Dioscorus*, *Juvenal*, and the Multitude that followed them. There were only fifteen of us left: What could we do? They sported with our Blood; these *Hereticks*! they all cried aloud with one Voice: They intimidated us, threatening us as *Hereticks*, and driving us out.

THE *Easterus* declared aloud, that they all affirmed the same Thing. The *Egyptians* cried out; A Christian fears No-body: Let Fire be brought, and we shall see it. There had been no Martyrs, if they had feared Men. *Dioscorus* said; Since they maintain that they did not know what had been judged, and that they subscribed to a blank Paper first, they ought not to have subscribed, without being informed of what the Council had done, since the Affair in Question was concerning the Faith; but who drew up their Declarations? I desire they may be obliged to declare it. The Magistrates having given Orders to continue the reading of the Acts, the Secretary *Constantine* began to read those of the Council of *Ephesus*, from the Copy which was produced by *Aetius*, Archdeacon of *Constantinople*. p. 115.

As *Julius* the Pope's Legate was named, the *Easterus* cried out, They drove him out, they would not admit of the Name of *Leo*. Afterwards, at the Name of *Flavian*, they again cried aloud; *Flavian* entered as condemned: This is a manifest Oppression. Why did not *Flavian* keep his Rank? Why was the Bishop of *Constantinople* put in the fifth Place? The Legate *Paschasius* said, You see, Thanks to GOD, that we put the Lord *Anatolius* the first, and the blessed *Flavian* had but the fifth Rank. *Diogenes* Bishop of *Cyzicus*, said; The Reason is, because you know the Canons. The *Egyptians* cried out; For GOD's Sake, let those People who have nothing to do here, be turned out: The Emperor has convened the Bishops; the Bishops make the Council; Why are those People who have no Business here, suffered to disturb us? *Theodore* of *Claudiopolis* said,

A.D. 451. said, *Dioscorus's* Notaries make a Disturbance: *Dioscorus* said, I have but two Notaries; can two Men raise a Tumult?

V.
Other Com-
plaints.
p. 122.

Sup. xxvii.
n. 38.

p. 123.

THEY came to the Place in the Acts, where it was said, That the Legates of the Pope St. *Leo* presented his Letter to the Council of *Ephesus*, and that *Dioscorus* gave Orders to have it received; but that the Priest *John*, Promoter of the Council, immediately proposing the reading of a Letter from the Emperor, *Juvenal* ordered it accordingly. When this Place was read at *Chalcedon*, *Actius*, Archdeacon of *Constantinople*, said; The Letter of the most holy Archbishop *Leo* was neither read nor received. The Eastern Bishops cried out; They did not read it to us; it would have been inserted in the Acts. *Eusebius* of *Dorylaeum* said, speaking of *Dioscorus*, He suppressed the Synodical Letter, without causing it to be read. The Archdeacon *Actius* added; He publicly swore seven Times, that he would have it read, and is forsworn. *Theodore* of *Claudiopolis* said; We all know that he did swear, and we all declare that the Letter was not read.

THE Magistrates said; The Bishops whom the Emperor authorized in this Affair, ought to declare why the Letter of the most holy Archbishop *Leo* was not read, since it was so ordered. *Dioscorus* said; It appears by the Acts, that I ordered it twice to be read. The Magistrates said, Why then was it not done? *Dioscorus* said, Let the other Commissioners be asked. The Magistrates said, Speak plainly, Whom would you have us ask? *Juvenal* and *Thalassius* said, *Dioscorus*. Do you answer first, said the Magistrates, and we will ask them afterwards. *Dioscorus* replied, I have already declared it; I ordered it twice to be read. *Eusebius* of *Dorylaeum* said, It is false. The Magistrates asked *Juvenal*, who replied, *John* the Priest, and Chief of the Notaries, said immediately, that he had in his Hands a Letter from the Emperor, which I ordered to be read. The Magistrates said, After the Emperor's Letter, did they likewise read that from the Archbishop *Leo*? *Juvenal* replied, Neither the Chief of the Notaries, nor any other Person, made any further Mention of the Archbishop of Rome's Letter. *Thalassius* being likewise asked by the Magistrates, made Answer; I know but one Thing, which is, that I did not hinder it, and had not sufficient Authority alone to order the reading of it.

p. 127. E.

p. 130.

UPON another Place in the Acts, the Easterns cried out; We did not say that. *Theodore* of *Claudiopolis* said, (speaking of *Dioscorus*) Let him produce his Notaries, for he drove out all the rest, and caused his own to write. The Magistrates asked, In whose Hand-writing are the Acts? *Dioscorus* said, Each Man had his own to write, I had some for me, *Juvenal* others for him, and *Thalassius* some for him; there were likewise Notaries of several other Bishops, who wrote. *Juvenal* said, I had a Notary who wrote with the others. *Thalassius* likewise owned, that he had one. *Dioscorus* said; You see that mine were not the only Persons. *Eusebius* of *Dorylaeum* said, I desire that *Stephen*, Bishop of *Ephesus*, may be asked what Treatment his Notaries met with from those of *Dioscorus*; and being accordingly asked by the Magistrates, he made Answer; My Notaries were writing; to wit, *Julian*, now Bishop of *Lebedus*, and the Deacon *Crispinus*; *Dioscorus's* Notaries came to them, blotted out what they had wrote, and had like to have broke their Fingers, by violently forcing their Standishes from

from them. I have no Copy of the Acts, and do not know what became A. D. 451. of them. Besides, the same Day that the Examination was made, we subscribed a Paper, and the Bishops who did it not then, subscribed the next Day, upon my Word. *Eusebius* desired that *Stephen* might give an Account what Paper it was that they had subscribed. *Stephen* said, a blank Paper; for at the same Time that the Condemnation was passed, the Subscription was likewise made. *Acatius*, Bishop of *Ariaratbia*, added; We were compelled, and forced by Violence, to subscribe to a blank Paper, after we had suffered a thousand Injuries. We were kept shut up in the Church till the Evening, and although we were sick, they would not suffer us to breath the fresh Air, but sent Monks and Soldiers to us with Clubs and Swords.

UPON the Confession of the Faith of *Eutyches*, which was inserted in the Council of *Ephesus*, they met with many Interruptions; among others, *Eutyches* anathematized all Hereticks, who said, that the Flesh of JESUS CHRIST came from Heaven. Upon which *Eusebius* observed, that he very well avoided the Saying that it came from Heaven, but had not added from whence it did come. *Diogenes* of *Cyzicus* said; By your Greatness we have challenged him, by asking, From whence then, Lord *Eutyches*, does it come? Speak; to which he would make no Answer. *Basil* of *Seleucia* said; We pressed him to declare the Manner of the Incarnation; if the Word was made Man by the Flesh, which he took upon him; and he told us that we should not search into that Matter, and would not admit of our Challenge. *Dioscorus* said; If *Eutyches*'s Opinions are different from those of the Church, he deserves to be burnt. My Concern is only for the Catholick Faith, and not for any Man; I regard only GOD and my Soul. *Basil* of *Seleucia* afterwards added; When *Eutyches* was asked by the Bishop *Eusebius*, if he acknowledged two Natures in JESUS CHRIST, he said; That he acknowledged two Natures before the Union, and but one after. I then said to him; If you do not admit two Natures after the Union, neither divided nor confused, you admit a Confusion and Mixture: But if instead of affirming only one Nature, you add Incarnate, and made Man, you think as *St. Cyril*, and affirm the same Thing as we; for it is certain, that the Divinity which he derives from his Father, is different from the Humanity which he has from his Mother.

THE Magistrates said; After you had maintained so orthodox a Doctrine, Why did you subscribe to *Flavian*'s Deposition? *Basil* of *Seleucia* replied; I submitted to the Judgment of a hundred and twenty or thirty Bishops; there was a Necessity of my following their Decision: And when *Dioscorus* reproached him for this, he added; If it had been before Magistrates, I would sooner have suffered Martyrdom; but a Son that is judged by his Father can make no Defence. The Easterns and Bishops cried out on their Part; We have all transgressed, we all beg Pardon: This they repeated three Times.

EUSEBIUS of *Dorylaeum* afterwards complained, that he was not suffered to come into the Council of *Ephesus*, notwithstanding *Flavian* desired it. The Magistrates asked the Reason; *Dioscorus* and *Juvenal* excused themselves

A.D. 451. selves by saying, that Count *Elpidius* hindered him by the Emperor's Order. The Magistrates said; This is not a sufficient Excuse, when the Faith is in Question. *Dioscorus* said; Since you accuse me of violating the Canons, how are they now observed, in suffering *Theodoret* to come in? The Magistrates answered, *Theodoret* comes in as an Accuser; you have heard it from his own Mouth. Why then, says *Dioscorus*, does he take his Place as a Bishop? The Magistrates made Answer; The Bishops *Eusebius* and *Theodoret* sit here as Accusers, as you are present as the Person accused: Let them proceed in their reading, they accordingly read the Acts of the Council of Constantinople under *Flavian*, inserted in those of *Ephesus*.

P. 150. E.
VII.
The Doctrine
of St. Cyril.

P. 171. B.

P. 174.

WHEN St. *Cyril's* Letter to *John* of *Antioch* was read, the Bishops of *Illyricum* cried out; We believe as *Cyril*. The Memory of *Cyril* is eternal. *Theodoret* said, Anathema to him who acknowledges two SONS. We adore but one, our LORD JESUS CHRIST, the only SON. All the Bishops cried out: We believe as *Cyril*; Anathema to him who believes otherwise. The *Easterns* cried out, This is *Flavian's* Belief; this is what he maintained; it is for this that he has been deposed. *Eusebius* has deposed *Nestorius*: *Dioscorus* has wounded the Faith; meaning that *Eusebius* was the first Accuser of *Nestorius*. The *Egyptians* cried out; God has deposed *Nestorius*. The *Easterns* cried out, This is the Faith of *Leo*, and also of *Anatolius*. The *Egyptians* cried out, We are all unanimous in this Faith. And after many such like Acclamations on both Sides, the Magistrates said, Why then did you receive *Eutyches*, who affirmed the contrary, and depose *Flavian* and *Eusebius*, who maintained this Truth? *Dioscorus* replied, It appears by the Acts.

A Remonstrance of *Eustathius*, Bishop of *Berytus*, was read, who to shew St. *Cyril's* Explanation in his other Writings, quoted the Letters to *Acatius* of *Melitine*, to *Valerian* of *Iconium*, and to *Successus* of *Diocæsarea* in *Isauria*, wherein he says, That in JESUS CHRIST there is but one Nature of the Word incarnate. When this was read, the *Eastern* Bishops cried out, This is what *Eutyches* says; this is what *Dioscorus* says; meaning that *Eutyches* and *Dioscorus* imputed their Errors to St. *Cyril*. *Dioscorus* said, We neither say Confusion, nor Division, nor Change; Anathema to him who does say Confusion, or Change, or Mixture. The Magistrates desired the holy Council to declare, if *Eustathius's* Remonstrance was agreeable to the Canonical Letters of *Cyril*.

BUT before the Council made Answer, *Eustathius* advanced into the Middle, and threw down a Book, saying, If I have said amiss, there is *Cyril's* Book; let that be anathematized, and me likewise. The *Egyptians* cried out, *Eustathius* has done well; he is Orthodox. *Eustathius* recited this Passage of St. *Cyril* by Heart, We are not to understand two Natures, but one Nature of the Word incarnate: He afterwards added, Anathema to him who says one Nature, and denys that the Flesh of JESUS CHRIST is Consubstantial with us; and Anathema to him who says two Natures, and divides the SON of GOD. I will speak likewise for the blessed *Flavian*, He took these Words alone, and presented them to the Emperor. Let his Hand-writing be read, that all the Council may see

P. 175.

see they have done well in receiving him. The Magistrates said, A. D. 451. Why then did you depose *Flavian*? *Eustatbius* replied, I was in the Wrong.

FLAVIAN's Declaration of his Faith, which he made in the Council of *Constantinople*, relating to the Incarnation, was read. Upon which the Magistrates said, What is the Opinion of the Bishops of the present Council? Has *Flavian*, in explaining the Faith thus, maintained the Catholic Religion, or has he erred? The Legate *Pascasin* declared, That he had purely and entirely explained the Faith, and that this Explanation was agreeable to the Letter of the Bishop of *Rome*: *Anatolius* of *Constantinople* said the same; afterwards *Lucentius*, the other Bishop-Legate; then *Maximus* of *Antioch*, *Thalassius* of *Cæsarea*, *Eusebius* of *Ancyra*, *Eustatbius* of *Berytus*, all declared *Flavian*'s Doctrine to be Orthodox, and conformable to that of *St. Cyril*. Then the *Easterns* cried out, The Martyr *Flavian* has rightly explained the Faith. *Dioscorus* said, Let them proceed to read the rest of his Words, and I will then make Answer. You will see that he contradicts himself, and that he says two Natures after the Union. *Juvenal* of *Jerusalem* said, *Flavian* has spoke conformably to *Cyril*; we desire that the rest may be read, that his Opinion may more clearly appear. The Bishops of *Palestine* said the same. Then *Juvenal* got up with them, and went on the other Side, declaring thus, That he quitted the Party of *Dioscorus*. The *Easterns* cried out, It is well that it has pleased God to bring over to us an Orthodox Bishop; we bid him welcome.

PETER Bishop of *Corinth* said, I did not assist at the Council of *Ephe- sus*; for I was not then ordained a Bishop; but, by what has been now read to me, I find *Flavian*'s Doctrine conformable to that of *Cyril*. He afterwards got up, and went to the Side of the *Easterns*, who cried out, *Peter* thinks as *Peter*; Orthodox Bishop, you are welcome. *Irenæus*, Bishop *Naupactum*, with the Bishops of *Greece*, *Quintillus Sozon*, and others of *Macedonia* and *Crete*, and several other Bishops, among which were even *Egyptians*, declared themselves for the Memory of *Flavian*, and went over on the Side of the *Easterns*. *Dioscorus* seeing himself forsaken, said, It is plain, that *Flavian* was deposed for maintaining two Natures after the Union. I can produce Passages from the Fathers, *Athanasius*, *Gregory* and *Cyril*, wherein it is said, That we are not to affirm two Natures after the Union, but one Nature of the Word Incarnate. I am rejected with the Fathers.

THEY proceeded in reading the Acts of the Council of *Constantinople*, and those of the Review, made at the Desire of *Eutyches*; they afterwards went on in the Acts of the false Council of *Ephe- sus*, where those of *Constantinople* were inserted. *Basil* of *Selucia*'s Declaration was likewise read, against those who admit of two Natures after the Union, wherein he retracts what he before admitted at the Council of *Constantinople*. When these Words were read at *Chalcedon*, he said, The Witnesses I have are sufficient. I desired the Bishop *John* to correct my Declaration, being over-awed by you, most Reverend *Dioscorus*; for you then insulted us with great Violence. Armed Soldiers entered, crowding into the Church,

VIII.
Flavian justifi-
fied.

p. 170.

p. 179.

p. 182.

IX.
The Violences
of Dioscorus.
sup. xxvii.
n. 33.
Conc. Chalced.
p. 233.
p. 249. E.
p. 252.

A.D. 451. *Barfumas* with his Monks, the *Parabolani* and many others. I desire that the Oath may be tendered to the Bishops, and that *Auxonius* the Egyptian, and *Athanasius*, may be asked, if they did not say; No, my Lord, do not abolish the Belief of the whole Earth. *Dioscorus* said, Did I use Force to you? *Basil* replied, Yes, you compelled us to this Abomination, by the Menaces of this great Multitude, and after the blessed *Flavian's* Deposition. You may judge what Violence he then made use of, being at the Head of Affairs, since he now disturbs the whole Council, notwithstanding there are but six Persons who continue with him! I desire that all the Metropolitans of *Lycaonia*, *Phrygia*, *Perga*, and the rest, may declare upon the holy Gospel, if it is not true, that after *Flavian's* Deposition, as we were all amazed, and dared not to open our Mouths, and that some even fled, he raised himself up and said, Do ye hear? If any one will not subscribe, let him give an Account of it to me. I desire that *Eusebius* may declare upon Oath, if he was not in Danger of being deposed, for not speaking so soon as was required.

p. 253.

ONESIPHORUS, Bishop of *Iconium*, said, After what has been just now read, a Canon was read, importing, that Nobody should put any Question relating to the Faith, upon Pain of Deposition or Excommunication. I told the Bishops who were near me, that this Canon was read on Purpose to depose *Flavian*. *Epiphanius* of *Perga* answered; GOD forbid, if he has any Resentment, it will fall upon *Eusebius*. After this Canon was read, *Dioscorus* immediately said, Bid the Notaries come in, and *Flavian's* Deposition was brought and read. Upon this I got up, and taking some other Bishops with me, laid hold on his Knees, saying; No, I conjure you, he has not deserved to be deposed. *Dioscorus* arose from his Seat, and standing upon his Footstool, said, Do ye rebel against me? Call the Counts. In this Manner were we compelled to subscribe.

DIOSCORUS answered, It is false, I demand Justice; produce your Witnesses. And when *Marian*, Bishop of *Synnada* got up, *Dioscorus* said to him; Did I in a threatening Manner call the Counts? *Marian* said, When he was going to speak, I went from my Seat with *Onesiphorus*, and *Nunnechius* of *Laodicea* and others. We held his Feet, saying, You have likewise Priests, you should not depose a Bishop for a Priest: To which he replied, If my Tongue was to be cut out, I would not contradict what I have said. Hereupon the Multitude broke in. As we still continued fixed to his Knees, beseeching him, he then let fall this Expression, Where are the Counts? Upon this the Counts came in, and brought the Proconsul with them, with Chains, and a great Multitude. Then every one of us subscribed. *Dioscorus* replied, There was not the Number of ten, twenty, thirty, or at most a hundred Persons. I will produce Witnesses to shew, that there is not a Word of Truth in all that has been said: But your Greatness is fatigued; if it be your Pleasure, let this Business be adjourned.

p. 300. E.

THE Magistrates, without having Regard to the Remonstrance of *Dioscorus*, made in his own Favour, proceeded in reading, during which they were obliged to light Torches; which shews that it was about six o'Clock in the Evening; for at *Chalcedon*, on the eighth Day of October, the

the Sun sets at thirty eight Minutes past five. When they came to *Flavian's* Condemnation, the *Easterns* cried out; Anathema to *Dioscorus*. He then deposed him, may he be now himself deposed. My Lord, Revenge your self. Long Life to *Leo*, many Years to the Patriarch. After all the Acts, and the Subscriptions of the Council of *Ephesus* were read, the Magistrates said; The Faith shall be more amply examined in the next Assembly. But since by reading the Acts, and the Confession of some of the Chiefs of the Council, it appears that *Flavian* of holy Memory, and the most pious Bishop *Eusebius* have been unjustly condemned, we think it just, if it please God and the Emperor, that the Bishop of *Alexandria*, *Juvenal* of *Jerusalem*, *Thalassius* of *Cæsarea*, *Eusebius* of *Ancyra*, *Eustathius* of *Berytus*, and *Basil* of *Seleucia*, who presided at the Council, may undergo the same Punishment, and may be deprived by the holy Council of the Episcopal Dignity, according to the Canons; upon Condition that Relation shall be made to the Emperor of all that has passed here. The *Easterns* cried out; This Judgment is just. The *Illyrians* said, We have all transgressed; We all beg Pardon. The Magistrates acquainted the Bishops that they were at full Liberty to draw up their Confession of Faith in Writing. Thus ended the first Act, or Session of the Council of *Chalcedon*.

THE second was held on the sixth of the *Ides* of *October*, that is, the tenth of the same Month. The Magistrates told them, that in the former Session, the Depositions of *Flavian* and *Eusebius* had been examin'd, and it appeared, that they had been cruelly and irregularly deposed; that at present they were to settle the true Faith, which was the principal Reason of this Council's being assembled. Apply your selves therefore to explain it thoroughly, without Fear and Affection, being to give an Account to God of your own and our Souls; so that they who seem to differ in their Sentiments, may become unanimous. You are to know, that the Emperor and we follow the Faith which has been taught by the three hundred and eighteen Fathers of *Nice*, by the hundred and fifty of *Constantinople*, and the rest. The Bishops cried out, Nobody can explain it otherwise; we dare not explain the Faith: The Fathers have taught it us; we have their Expositions in Writing; we can add nothing thereto.

Cecropius, Bishop of *Sebastopolis*, said, *Eutyches's* Case comes unexpectedly to us; the Archbishop of *Rome* has already decided it; we follow him, and have subscribed to his Letter. The Bishops cried out, We say the same; what has been explained is sufficient, there is no Occasion for another Exposition. The Magistrates said, If you think proper, each Patriarch shall choose one or two Bishops in his Jurisdiction, who shall come forward into the Middle of the Assembly, and after having considered of the Faith, shall declare it to the whole Council. If they all agree, as we hope they will, there will be no farther Difficulty; if any differ in their Sentiments, it will plainly appear. *Florentius* of *Sardis* said, It is impossible for us to pronounce an Exposition of Faith upon the Spot; we therefore desire you'll grant us Time to reflect upon it, although there is no Necessity for our correcting it; especially since we have subscribed to *Leo's* Letter. *Cecropius* of *Sebastopolis* said, The Faith has been very well explained

A. D. 451. explained by the three hundred and eighteen Fathers, and by the holy Fathers, *Athanasius*, *Cyril*, *Celestine*, *Hilarius*, *Basil* and *Gregory*, and at present by the most holy *Leo*; we therefore desire that their Writings may be read, which the Magistrates ordered accordingly.

EUNOMIUS, Bishop of *Nicomedia*, read in a Book the *Nicene Creed*, with this Date annexed to it. In the Consulship of *Paulinus* and *Julian*, in the Year 636, of *Alexander*, the nineteenth of the Month *Desius*, the thirteenth of the *Calends* of *July*, that is, the nineteenth of *June*, 325, *Aetius*, Archdeacon of *Constantinople*, afterwards read in a Book the Creed of the second general Council of *Constantinople*. After that he read *St. Cyril's* Letter to *Nestorius*, and that from *John* of *Antioch*. At every one of these Readings, the Bishops declared by their Acclamations, That this was their Faith. The Secretary *Beronician* read at last, out of another Book which *Aetius* delivered to him, the *Greek* Translation of *St. Leo's* Letter to *Flavian*.

XI.
The Approba-
tion of St.
Leo's Letter.
p. 368. C
p. 369.
p. 370. B.

WHILE they were reading this, the Bishops of *Illyricum* and *Palestine* raised some Difficulties, upon the three Places where the Distinction of two Natures is strongly explained; but the Archdeacon *Aetius* produced Passages from *St. Cyril*, to the same Effect as the two first, and *Theodoret* did the like as to the third. After the Reading was over, the Bishops cried out; This is the Faith of the Fathers; This is the Faith of the Apostles; We all believe thus; Thus the Orthodox believe; Anathema to him who believes otherwise: *Peter* has spoke thus by *Leo*, This is the Doctrine of the Apostles. *Leo's* Doctrine is holy and true; *Cyril* has taught thus: Let the Memory of *Cyril* be eternal. *Leo* and *Cyril* speak the same. Why was not this read at *Ephefus*? This is what *Dioscorus* concealed. After *St. Leo's* Letter was read, they likewise read the Passages from the Fathers, which he had selected; namely, from *St. Hilarius*, *St. Gregory* of *Nazianzum*, *St. Ambrose*, *St. John Chrysostome*, *St. Augustine* and *St. Cyril*.

p. 357. C.
p. 361.
p. 364. 365.
p. 369. B.

THE Magistrates said, After this is any one still in Doubt? The Bishops cried out, Nobody doubts. *Atticus* of *Nicopolis* desired some few Days to examine more at Leisure the Passages of the Fathers; particularly *St. Cyril's* Letter, wherein his twelve Anathemas are contained. All the Bishops seconded this Demand. Upon which the Magistrates declared that the Hearing should be deferred for five Days. In the mean Time, you shall assemble with *Anatolius*, to consult in common concerning the Faith, for the Information of those who are in Doubt. All the Bishops cried out; This is our Belief, Nobody doubts; We have already subscribed. The Magistrates said, There is no Necessity that you should all assemble; but all those who are in Doubt should be enlightened. The Archbishop *Anatolius* shall choose from among the Bishops who have subscribed, those whom he shall think proper to instruct them. The Bishops cried out; We pray for our Fathers; restore the Fathers to the Council; present our Prayers to the Emperor and the Empress. We have all signed, may we all receive Pardon? It was very likely *Dioscorus's* Party, who spoke thus; That he might be restored to the Council, together with *Juvenal*, and the others who had presided at the false Council

cil of *Ephesus*. The Clerks of *Constantinople* said, That they who spoke A. D. 452. this, were very few in Number, and not the whole Council. The *East-erns* cried out aloud; Banish the *Egyptians*. The *Illyrians* said; We have all transgressed; May we all be forgiven? Restore *Dioscorus* to the Council, restore him to the Churches: After many such like Exclamations, the Magistrates declared, That what had been pronounced, should be put in Execution. Thus ended the second Session. p. 340.

THE third was held three Days after; namely, on the third of the *Ides*, that is, the thirteenth Day of *October*. The Magistrates did not assist at it, and *Dioscorus* was therein canonically judged. *Aetius*, Arch-deacon of *Constantinople*, and Chief of the Notaries, performed the Office of Promoter, and represented, that *Eusebius* of *Dorylaeum* had presented another Petition to the Council, besides that to the Emperor, which was read in the first Session. *Paschasius*, Bishop of *Lylibeum*, who presided at the Council in the Place of *St. Leo*, gave Orders that it should be read. The Import of it was, That all that had passed against *Eusebius* and *Flavian* should be made void, *Eutyches*'s Heresy anathematized; and *Dioscorus* punished, that he might be made an Example. XII
The third
Session.
Dioscorus
cited.
p. 372.
p. 377. E.
p. 380.
p. 381. C.

EUSEBIUS afterwards said; I desire that my Adversary may be summoned while I am here. *Aetius* answered; The Deacons *Domnus* and *Cyriacus*, according to your Order, have already before this Meeting, summoned *Dioscorus* to assemble with the other Bishops; and he declared that he was very willing, but that his Guards would not suffer him. *Paschasius* gave Orders, that they should look if he was not at the Door of the Council. The Priests *Epiphanius* and *Elpidius*, had this Commission; and when they returned and were interrogated by *Anatolius*, they declared that they had gone round the Church, and could not find him. Three Bishops were likewise deputed to go to his House; namely, *Constantine*, Metropolitan of *Bosra* in *Arabia*, *Acatius* of *Ariaratbia*, and *Atticus* of *Zela*, with *Himerius*, Reader and Notary. p. 384.

WHEN they came to his House, *Constantine* told *Dioscorus*, That the holy Council desired that he would come and meet in the Church of *St. Euphemia*, where they were assembled. *Dioscorus* made Answer; I have Guards set over me, ask the Magistrarians if I am at Liberty to go. *Acatius*, Bishop of *Ariaratbia* said; We are not sent to the Magistrarians, but to you. *Dioscorus* persisted still in the same Excuse: But when the Deputies were gone, he called them back, and said to them; I have recollected, that in a former Assembly the Magistrates said something, which the Council by summoning me, would now revoke. I desire that the Magistrates and Senate may still assist at the Council. *Acatius* of *Ariaratbia* declared to him, that the Council had no Intention to revoke what the Magistrates had ordered: But *Dioscorus* replied; You tell me that *Eusebius* has presented a Petition against me; I desire that that may be examined before the Magistrates and Council: *Constantine* said; You first told us, That if your Guards would permit you, you would come to the Council; the Assistant of the Master of the Offices has now given his Consent; Answer to the Point, if you please. *Dioscorus* said; I have just now been informed, that the Magistrates are not there; for which Reason I give this Answer.

A. D. 451. Answer. The Reader *Hymerius* drew up an Act of all that passed at this Meeting; and when the Deputies were returned, he read it in the Council.

p. 339. D.

THREE other Bishops were deputed for the second Time, namely, *Pergamius*, Metropolitan of *Antioch* in *Pisidia*, *Cecropius* of *Sebastopolis*, and *Rufinus* of *Samosata*, with *Hypatius* Reader and Notary, and they were charged with a Citation in Writing. When they came to his House, and *Pergamius* had informed him of the Citation, *Dioscorus* said; I have already declared that I am detained by Sickneſs, I deſire that the Magiſtrates may aſſiſt at this Hearing; I have been obliged to a longer Delay, by the Encreaſe of my Diſtemper. *Cecropius* replied; A little while ago, you made no mention of Sickneſs, you only deſired the Preſence of the Magiſtrates; act as becomes you, and obey the Council. *Dioscorus* being likewise preſſed by *Rufinus*, deſired to know if *Juvenal*, *Thalaſſius*, *Eusebius*, *Baſil* and *Euſtatbius* were at the Council. Theſe were the Perſons who had been excluded, together with him. *Pergamius* told him, That they were not commiſſioned from the Council to answer to that Queſtion. *Dioscorus* ſaid; I deſired the Emperor, that the Magiſtrates who had aſſiſted at the Council, might be preſent at my Examination, and that the Bishops alſo who are equally concerned with me, might attend. *Cecropius* replied; *Eusebius* accuses you only, and when a Cauſe is to be examined according to the Canons, there is no Neceſſity that Magiſtrates, or any other Laymen, ſhould be preſent: But *Dioscorus* would not give any other Answer. *Hypatius* the Reader recorded this ſecond Citation; and after it had been read in the Council, *Eusebius* declared, That *Dioscorus* was the only Perſon whom he accused, and deſired that he might be a third Time ſummoned.

p. 393.

XIII.
Petitions a-
gainſt
Dioscorus.

p. 396.

IN the mean Time the Archdeacon *Aetius* ſaid, That there were ſome Clerks and Laymen come from *Alexandria*, at the Door of the Council, who had preſented Petitions againſt *Dioscorus*, and deſired Admittance. The Council gave Orders for them to come in. They were the Prieſt *Atbanafius*, the Deacons *Iſchyron* and *Theodore*, and a Layman named *Sopbronius*. The Legate *Lucentius* ordered *Aetius* to read their Petitions, which were all addreſſed to St. *Leo*, and the Council of *Chalcedon*. They began with *Theodore*, the Subſtance of which was this. I have ſerved near two and twenty Years in the Company of Magiſtrians; I have been deputed to *Cyriſ* of happy Memory, chiefly in the Time of the Council of *Ephesus*. He approving of my Services, placed me among the Clergy of *Alexandria*, where I remained fifteen Years, preferring the Service of the Church to the Advantages which I might reaſonably hope from my Poſt: But when *Dioscorus* ſucceeded him, he immediately drove me out from the Clergy, without having received any Accuſation or Complaint againſt me, only on Account of the Kindneſs which *Cyriſ* had for me: For he always endeavoured to drive out of the City, and even to deſtroy, not only his Relations, but his Friends, as Enemies of his own Doctrine: For he is an Heretick, of the Sect of *Origen*, and ſpeaks Evil of the holy Trinity. He has committed Murders, cut down Trees, burnt and deſtroyed Houſes. His Life has been always infamous; this I am ready to prove.

p. 397.

prove. When he was at *Nice*, he dared to pronounce Excommunication A. D. 451. against the holy See of *Rome*, with the Bishops who followed him from *Egypt*, to the Number of about Ten, whom he compelled to subscribe to it. *Theodore* in his Petition names five Witnesses, and desires that they may be secured.

ISCHYRION's Petition contained the same general Accusations; and p. 400. coming to Particulars, set forth, That the Emperors used to supply the Churches of *Lybia* with Corn, where none grew; chiefly for the Sacrifice without Blood, and also for Strangers, and the Poor of the Country. *Dioscorus* would not suffer the Bishops to receive it, but bought it himself, in order to sell it at a great Price, in Time of Scarcity: So that from that Time, the terrible Sacrifice has not been celebrated, nor Strangers, nor the Poor of the Country assisted. *Peristeria*, of illustrious Memory, p. 401. had left by her Will, a great Quantity of Gold to be distributed to the Monasteries, the Hospitals, and the other Poor of *Egypt*. *Dioscorus* got Possession of it, and gave it to Dancing Women, and other Persons belonging to the Theatre. His Incontinence is well known to all Persons of the Country. Women of bad Reputation were continually seen to frequent the Bishops House, and his Bath; especially the famous *Pansophia*, fir-named the Mountaineer, she, and her Lover, are often the Subject of Conversation with the People of *Alexandria*. Murders have likewise happened upon her Account.

As to me I have been honoured with the Clerkship, for the Service which I a long Time did the Church of *Alexandria*; I have likewise been employed by St. *Cyril*, in several Journies, particularly to *Constantinople*; but immediately after his Death, in Hatred to me, on account of the Kindness he had shewn me, this Man would not suffer me to officiate at the sacred Mysteries: He sent Monks and other Persons to enter upon the small Estate upon which I subsisted, and burnt the Buildings, cut down the Fruit-Trees, made the Earth barren, reducing me to the Necessity of p. 402. Begging. Not satisfied with this, he sent a Company of Ecclesiasticks, or rather Robbers, with the Deacon *Peter*, and the Priests *Harpocratio* and *Menas*, with a Design to kill me, and have my dead Body carried to him: And when I took Sanctuary in *Alexandria*, he caused *Harpocratio* to take me up, and confine me to an Hospital of impotent Persons; he sent thither too to kill me, as all those of the Hospital well know, having been themselves my Deliverers; nor did he deliver me from that unjust Imprisonment, till after I had promised to go out of *Alexandria*, although weak and infirm as I then was. *Ischyron* names six Witnesses, who were among the Domesticks of *Dioscorus*.

THE Priest *Athanasius* set forth in his Petition, That his Brother *Paul* p. 403. D. and he, were Nephews of St. *Cyril*, Sons of his Sister *Isidora*; that by his Will he had left his Successor, whoever he should happen to be, several considerable Legacies, conjuring him by the holy Mysteries, to protect his Family, and not give them any Disturbance. However, *Dios-* p. 404. *corus*, in the Beginning of his Episcopacy, threatened to kill my Brother and me, and made us leave *Alexandria* to come to *Constantinople*, where we were in Hopes of finding Protection; but he wrote to *Crysaphius* and *Nomus*,

A. D. 451. *NOMUS*, who were at that Time in Power, to put us to Death. We were accordingly put in Prison, and several Ways ill used, till such Time as we had given away all the Goods we were worth, and were obliged to borrow large Sums at extravagant Interest. My Brother died of this ill Treatment; I have since lived with his Wife, his Children, and our Aunts, oppressed with his Debts, and not daring to shew our Heads. In the mean Time, that no Retreat might be left us, *Dioscorus* converted our Houses into Churches; and mine, among the rest, which is about four Furlongs distant, and was not conveniently situated for the Purpose.

Not satisfied with this, he without any Reason deposed me from the Priesthood; and from that Time we have been wandering up and down for these seven Years; persecuted as well by our Creditors, as by *Dioscorus*; not being suffered to remain in the Churches or Monasteries. I at last took Refuge in that of *Metanea* at *Canopus*, which has always been looked upon as an Asylum; but he forbid me the Use of the publick Bath, or Buying of Bread, or any other Support, being desirous of my Death; so that I was reduced to beg with two or three Slaves, who continued with me. The Sums which have been exacted from us, as well out of our Estate, as those we have borrowed, amount to about fourteen hundred Pounds of Gold. This Money *Nomus* and *Cryzaphius* had, who likewise took Possession of my Estate, and extorted fourscore and five Pounds of Gold from our Aunts, the Sisters of *St. Cyril*, and forty from my Brother's Widow, and his Orphan Children.

P. 412. D. *SOPHRONIUS*, the Lay-man's Petition was the last, and to this Effect; I had obtained Orders from the Court, against an Officer of *Alexandria*, named *Macarius*, who had taken my Wife away: *Dioscorus* hindered this Order's being put in Execution, alledging that he was greater in that Country than the Emperor, and sent a Deacon named *Ifidorus*, with a Troop of Peasants, who took away from me all that I had in Cloaths and other Goods, for the Support of my self and Children; so that I was obliged to fly. I assert further, That *Dioscorus* has often spoke Blasphemies against the holy Trinity; that he has committed Adulteries, and engaged in Enterprizes against the Service of the Emperor, pretending that he was Master of *Egypt*: This appears by Acts made before divers Magistrates. Several other Persons have felt his Fury; but either Poverty or Fear hinders their bringing their Complaints before you. I desire that *Agarastes* his *Syncellus*, who is here, may be produced. These four Petitions having been read and attested by the Parties present, were inserted in the Acts.

XIV. THE Council afterwards gave Orders, that *Dioscorus* should be a third Time cited, and deputed for this Purpose, *Francis* Bishop of *Philippopolis*, *Lucian* of *Byzia*, and *Jobn* of *Germania*, with *Palladius* Deacon and Notary. They carried a Citation in Writing, wherein the Council declared, That they would not admit of his Excuses, and required that he should come and make his Defence, upon Pain of having Judgment passed against him for Contumacy. *Dioscorus* replied, That he had nothing to add to what he had already said; and notwithstanding all that could be urged to him, he still persisted in the same Answer, which he repeated seven

Sup. lib. xix.
c. 31.
Conc. Chal.
P. 409.

The Condem-
nation of
Dioscorus.
P. 416. D.
P. 417.
P. 420. C.
P. 421.

seven Times. *Paschasius* desired several Times to know in what Manner A. D. 451. they were to proceed, and if the Council thought it proper to judge him according to the Rigour of the Canons; to which all the Council declared, ^{P. 424 D.} that they consented. The three Legates then, *Paschasius*, *Lucentius* and *Boniface*, pronounced Sentence in these Terms. The Abuses committed against the Canons by *Dioscorus*, the above-mentioned Bishop of *Alexandria*, are notorious, as well in the former Session, as in this present. He has received into his Communion *Eutyches*, who was condemned by his own Bishop. He still continues to maintain what he has done at *Ephesus*, ^{P. 425.} for which, as well as the others, he ought to beg Pardon. He would not suffer the Pope *Leo's* Letter to *Flavian* to be read, and has even excommunicated the Pope. Several Complaints have been presented against him to the Council. He has been three Times cited, and would not pay Obedience. It is for this Reason, that the most holy Archbishop of *Rome*, *Leo*, by us, and by the present Council, with the Apostle *St. Peter*, who is the Stone and Foundation of the Catholick Church, and Orthodox Faith, has deprived him of the Episcopal Dignity, and every Sacerdotal Ministry. Let the Council decree of him according to the Canons. *Anatolius* of *Constantinople*, *Maximus* of *Antioch*, *Stephen* of *Ephesus*, and all the other Bishops, gave their Opinion one after another, declaring the same Thing in different Terms, that is, their Consent and Judgment for the Confirmation of the Legate's Sentence, and *Dioscorus's* Deposition; and there were one hundred ninety one Bishops, whose Judgments are ^{P. 448. &c.} related. They afterwards all subscribed in the same Order; the three Legates first, then the Priest *Boniface* before *Anatolius*. There was one Bishop, who subscribed in the *Persian* Language. ^{P. 459. C.}

THE Council acquainted *Dioscorus* with his Sentence, declaring to him in Writing, That he had been deposed for his Contumacy on the thirteenth of *October*. They likewise notified it to *Charmosynus*, Priest and Steward, to the Archdeacon *Eustathius*, and to the other Clerks of *Alexandria*, who were then at *Chalcedon*, admonishing them to preserve the Revenues of the Church for the Successor. The Council published their Judgment by a Bill fixed up, and addressed to all the People of *Constantinople* and *Chalcedon*, declaring, That *Dioscorus* had no Reason to hope to be restored, as he had falsely given out. The Council wrote of it to the Emperors *Valentinian* and *Marcian*, and to the Empress *Pulcheria*. And this was the third Session. ^{P. 462.}

THE fourth Session was held four Days after; to wit, on the sixteenth of the Calends of *November*, which is the seventeenth of *October*, and the Magistrates assisted therein. They caused what had been decreed at the End of the first Session, and the Beginning of the second, to be read a second Time, for putting off the Examination of the Question of the Faith for five Days. They afterwards desired the Legates to inform them what Resolution the Council had come to upon that Affair. *Paschasius* replied, ^{XV. The fourth Session. A further Approbation of St. Leo's Letter. P. 467. C. P. 470. D. 17 October. P. 471.} The holy Council follows the Definition of the Council of *Nice*, and that of the Council of *Constantinople*, under the Great *Theodosius*, with the Exposition given in at *Ephesus* by *St. Cyril*. Moreover, the Writings which the Pope *Leo* has sent against the Heresy of *Nestorius* and *Eutyches*, have

A. D. 451. rightly explained the Faith, which the holy Council receives ; and they do not think fit to add to, or diminish from it. This Declaration of *Paschasius*'s having been explained in *Greek*, the Bishops cried out, This is our Belief; This is the Faith which we have received at our Baptism, in which we now baptize, which we have believed, and which we continue to believe. The Magistrates said, In Presence of the holy Gospels, we desire that each Man may declare, if the Exposition of the three hundred and eighteen Fathers of *Nice*, and that of the one hundred and fifty of *Constantinople*, is agreeable to the Letter of the most Reverend Archbishop *Leo*.

P. 474. *ANATOLIUS*, Archbishop of *Constantinople*, said, The Letter of the most holy Archbishop *Leo* agrees with the Creed of *Nice*, with that of *Constantinople*, and the Proceedings at the Council of *Ephesus*, under *St. Cyril*, when *Nestorius* was deposed: For which Reason I have given my Consent, and voluntarily subscribed to it. *Paschasius* said, in the Name of all the Legates, It is clear that the Faith of the Pope *Leo* is the same with that of the Fathers of *Nice* and *Constantinople*, and the Definition of the Council of *Ephesus* under *St. Cyril*, and that there is not the least Disagreement. We have therefore received the Pope's Letter, which has re-established the Faith, on Account of the Heresy of *Eutyches*, as being of the same Force and Import. *Maximus* of *Antioch* said, The Letter of the most holy Archbishop *Leo* is agreeable to the Exposition of *Nice*, and to that of *Constantinople* and *Ephesus*, and I have subscribed to it. *Stephen* of *Ephesus*, *Diogenes* of *Cyzicus*, *Cyrus* of *Anazarbus*, *Constantine* of *Bostra*, and all the other Bishops, to the Number of about one hundred and sixty, in the same Manner approved of *St. Leo's* Letter, and acknowledged that they had subscribed to it, because they found it conformable to the Faith of the Fathers.

P. 490. THE Bishops of *Epirus*, *Macedon*, *Thessaly*, *Greece* and *Crete*, that is, all the *Eastern Illyricum*, drew up their Declaration in Writing, which was pronounced in the Name of all, by *Sozon* Bishop of *Philippi*, in the following Terms. We preserve the Faith of the three hundred and eighteen Fathers, which is our Salvation, and we wish to die in it. That of the hundred and fifty does not in the least disagree from it. We likewise observe what has been decreed at the Council of *Ephesus*, where the blessed *Celestine* and the blessed *Cyril* presided; and we are persuaded, that the most holy Archbishop *Leo* is truly Orthodox; we have been instructed concerning his Letter, by his Legates *Paschasius* and *Lucentius*; and they have explained to us, what seeming Differences there were in the Expressions: For, meeting by your Order, at the Archbishop *Anatolius's* House, they anathematized, in the Assembly which was held there, all such as separate from the Divinity, the Flesh of our LORD JESUS CHRIST, which he took upon him from the Holy Virgin, and do not ascribe what is proper to him, as GOD and Man, without Confusion, Change, or Division. We being therefore persuaded, that the Letter is perfectly agreeable to the Faith of the Fathers, have given our Consent, and subscribed to it. All the Bishops of *Illyricum* confirmed this Declaration *viva voce*:

P. 494. C. The Bishops of *Palestine* did the same, by a common Declaration in Writing;

ting; wherein they acknowledged, that they thought some Expressions in A. D. 451. St. Leo's Letter implied Division and Separation; but that the Legates had fully satisfied them.

AFTER these hundred and sixty Bishops had given their Judgment, the Magistrates said, If all the other Bishops, who have not given their particular Declaration, are of the same Opinion, let them declare it by Word of Mouth. All the Bishops cried out, We have all given our Consent; we are all of the same Opinion; this is our Belief. Restore the Fathers to the Council; they are Catholick; they have subscribed. Long Life to the Emperors, long Life to the Empress. The Five have subscribed to the Faith; their Belief is the same with Leo's. These Five, whose Restoration they desired, were *Juvenal* of *Jerusalem*, *Ibalassius* of *Cæsarea*, *Eusebius* of *Ancyra*, *Basil* of *Seleucia*, and *Eustathius* of *Berytus*, who presided at the false Council of *Ephesus* with *Dioscorus*, and in the first Session of *Chalcedon*, had been declared, as well as he, to have deserved Deposition.

XVI.
The Restoration of the five Bishops.
p. 507. C.

UPON these Exclamations of the Bishops, the Magistrates said, We have made our Report of it to the Emperor, and are in Expectation of his Answer. Moreover, you will give an Account to GOD, for having deposed *Dioscorus* without the Emperor's and our Knowledge; of the five Bishops which you now desire, and of all that has passed in the Council. All the Bishops cried out, GOD has deposed *Dioscorus*; *Dioscorus* has been justly deposed; JESUS CHRIST has deposed *Dioscorus*. They waited some Hours for the Emperor's Answer; and afterwards the Magistrates said, Our most pious Emperor has left to your Judgment what relates to the Bishops *Juvenal*, *Ibalassius*, *Eusebius*, *Basil* and *Eustathius*: Consider therefore how you proceed, knowing that you will give an Account to GOD. *Anatolius* said, We desire that they may be admitted. All the Bishops cried out, It is our Desire that they be admitted. Restore those to the Council who agree with us in Opinion, and have subscribed to Leo's Letter. The Magistrates said, Let them come in; and when the Bishops had come in, and taken their Seats, all the rest cried out, This is GOD's Doing; many Years to the Emperor; many Years to the Magistrates; many Years to the Senate. This is perfect Union; this is the Peace of the Church.

p. 510.

THE Magistrates afterwards caused some Bishops of *Egypt* to come in, who had presented a Petition to the Emperor. They were about thirteen in Number, and with the Consent of all, took their Places in the Council. Their Petition was in the Name of all the Bishops of *Egypt*, and contained nothing more than that they followed the Catholick Faith, and condemned all Hereticks; particularly those who affirm, That the Flesh of our LORD came down from Heaven, and not from the holy *Virgin Mary*. The Bishops cried out, Why did they not anathematize the Doctrine of *Eutyches*? They have presented this Petition by Surprise: Let them subscribe to Leo's Letter. Their Design is to trifle with us, and be gone. *Diogenes* of *Cyzicus* said, The Council is assembled on *Eutyches*'s Affair; Was there any other Reason? The Archbishop of *Rome* has wrote upon his Account. We have all consented to his Letter, which is conformable to

XVII.
Remonstrances of the Egyptians.
p. 511.

A. D. 451. the Expositions of the Fathers ; let them likewise give their Consent. The Legates said, by the Mouth of *Paschasius*, Let them declare if they consent to the Letter of the Apostolick See, and if they anathematize *Eutyches*.

p. 514.

THE *Egyptian* Bishops said by *Hieratius*, the Chief of them, If any one differs in his Sentiments from what is contained in our Petition, whether *Eutyches*, or any other, let him be Anathema : As to the Letter of the most holy Archbishop *Leo*, all the Bishops know, that in all Cases, we wait for the Advice of our most holy Archbishop. The Council of *Nice* has decreed, that all *Egypt* should follow the Guidance of the Archbishop of *Alexandria*, and that no Bishop should determine any Thing without him. *Eusebius* of *Dorylaeum* said ; This is false. *Florentius* of *Sardes* said, Let them make appear what they assert. All cried aloud, Anathematize directly *Eutyches's* Doctrine. Whosoever does not subscribe to the Letter which the Council has approved, is heretical. Anathema to *Dioscorus* and his Followers. If they are not Orthodox, how will they ordain a Bishop ? *Paschasius* said ; The Bishops of this Age, who have grown old in the Service of their Churches, are yet unacquainted with the *Catholick* Belief, and wait for another's Opinion.

p. 515.

THE *Egyptians* said aloud ; Anathema to *Eutyches* and his Followers : But they still insisted upon their subscribing to *St. Leo's* Letter, upon Pain of Excommunication. *Hieratius* said ; The Bishops of our Province are a great many in Number : We are too few to undertake any Thing for all. We beg your Greatness and the holy Council, to take Pity of us ; for if we do any Thing without our Archbishop, all the Bishops of *Egypt* will rise up against us, for having violated the Canons : Consider our old Age. The thirteen *Egyptian* Bishops, then cast themselves upon the Ground, saying, Extend your Compassion and Humanity towards us. *Cecropius* of *Sebastopolis* said ; It is more fit that Credit should be given to the general Council, than to that of *Egypt* ; nor is it proper that ten *Hereticks* should be hearkned to, in Contempt of twelve hundred Bishops. We do not desire them to declare their Faith for others, but for themselves in Person. We must suppose that *Cecropius*, by these twelve hundred Bishops, meant the Bishops of the whole World. The *Egyptians* said aloud ; We shall not be suffered to continue in the Province ; commiserate our Condition. *Eusebius* of *Dorylaeum* said ; They are deputed by all the *Egyptians*, it is necessary that they should agree with the general Council. The Legate *Lucentius* desired the Magistrates to inform them, if they were ignorant, that ten Men could not act in Opposition to a Council of six hundred Bishops.

THE *Egyptians* cried out ; We shall be killed, take Compassion on us. All the other Bishops said ; You see what Account they give of their Bishops. The *Egyptians* said ; They will take our Lives away, take Compassion on us : We had rather be killed here. Our desire is, that an Archbishop may be given here : *Anatolius* knows the Custom of *Egypt*. We do not disobey the Council ; but our Lives will be taken away in our own Country : Pity our Misfortunes. The Power is in your Hands : We would sooner choose to die here by the Emperor's and yours, and the Councils Orders. For the Sake of God consider our gray Hairs, and have Compassion

Compassion upon ten Men, whose Lives are in your Hands. If they are A. D. 457. desirous of having our Sees, let them take them, we will be Bishops no longer; only spare our Lives. Give us an Archbishop, and if we resist, p. 518. punish us: Choose an Archbishop, we will continue here till such Time as he may be ordained.

THE Magistrates said; It appears but reasonable, that the Bishops of Egypt should continue at Constantinople, in the same Condition they are at present; till such Time as a Bishop of Alexandria should be ordained: *Pascasin* said; Let them therefore give Security not to go out of this City, till Alexandria has a Bishop elected; and the Magistrates gave Orders, that they should give Security, at least by their Oaths.

THE Magistrates and Council afterwards gave Orders for the admitting *Faustus*, *Martin*, *Peter*, *Manuel*, and several other Priests and Catholic Abbots, to the Number of eighteen in all. After they were entered in, and had sat down, the Magistrates caused the Names of eighteen other pretended Abbots to be read, who had presented a Petition to the Emperor, the Chief of which were *Carosius* and *Dorothens*; and that the Catholic Abbots might declare, if they knew them all to be Abbots. They said by *Faustus*, that *Carosius* and *Dorothens* were; that others of them were only Guardians of the Churches of Martyrs, and that some had only three or four Persons under their Care; and that several were entire Strangers to them. We desire, add they, that the Council would send to their Monasteries, to know if they have any, or if they assume the Character of Abbots; and as to those who call themselves Monks, and are unknown to us, let them be turned out of the City as Impostors, and scandalous Persons. The Petition of the Schismatick Abbots. p. 512.

THE Magistrates did not refuse to admit *Carosius* and *Dorothens*, with all their Retinue, among whom was *Barsumas* the Syrian, and the Eunuch *Calopodius*. They made them own their Petition, and gave Orders for its being read; but *Anatolius* said, The Priests *Calopodius* and *Geroncius*, who are with you, have been a long Time deposed, and should not be suffered to come in. Nobody has informed us of it till this Time, replied they. Upon which the Archdeacon *Aetius* came up to *Calopodius*, and said to him: The Archbishop declares by my Mouth, that you are deposed, Depart. Why am I deposed? said *Calopodius*. As a Heretick, replied the Archdeacon. The Petition which was presented in the Name of the eighteen, who called themselves Abbots, and of all their Accomplices, as well Clerks as Laymen, was read. The Import of it was, to desire the Emperor's Protection against the Persecution of some Clerks, who exacted unlawful Subscriptions from them, and drove them out of the Monasteries, and other Churches where they dwelt. p. 524.

DIOGENES, Bishop of Cyzicus, then said, *Barsumas*, who came in with them murdered the blessed *Flavian*. He was there, and said, Kill him: He is not comprehended in the Petition. Why was he suffered to come in? All the Bishops cried out; *Barsumas* has ruined all Syria; he has brought a thousand Monks to us. The Magistrates told the Monks, p. 525. That the Emperor had caused this Council to assemble according to their Desire, and had ordered that they should be admitted. Let the Council there-

A. D. 451. therefore inform you, said they, what Regulation has been made relating to the Faith. *Carosius*, *Dorotheus*, and the other Monks, desired that their Petition might be read. This was another addressed to the Council. The Bishops cried out; Drive out the Murderer *Barsumas*, send him to the Amphitheatre: Anathema to *Barsumas*: Banish *Barsumas*. They desired that he might be sent to the *Amphitheatre*, to be exposed to the wild Beasts. The Petition addressed to the Council in the Name of the Abbots, and all their Brethren in JESUS CHRIST, was read, praying that *Dioscorus* and the Bishops, who were with him, might be present at the Council.

WHEN they read these Words, all the Bishops cried out; Anathema to *Dioscorus*, JESUS CHRIST hath deposed him. Drive these People hence, take away the Scandal of the Council. *Fauftus* and the *Catholic* Abbots said; Take away these who are a Reproach to the Monasteries. The Magistrates went on with reading the Petition, which run wholly upon the Restoration of *Dioscorus*, as Preserver of the Faith of *Nice*; with a Protestation in Case of a Refusal, to renounce the Communion of the Council. The Archdeacon *Aetius* then read in a Book the fifth Canon of *Antioch*, importing that the Deacon, or Clerk, who separates himself from the Communion of his Bishop, to hold Assemblies a-part, ought to be deposed, and if he continues in his Schism, ought to be driven out by the Secular Power, as a seditious Person. The Bishops cried out; This Canon is just, this a Canon of the holy Fathers. The Magistrates asked the *Schismatic* Monks, if they consented to the Decisions of the Council. *Carosius* said; I acknowledge the Faith of *Nice*, in which I have been baptized, I acknowledge no other. They are Bishops, it is in their Power to drive us out, and depose us. When St. *Theotimus* baptized me at *Tomis*, he forbid my having any other Belief. *Dorotheus* said; I hold the Faith of *Nice*, which I have received at my Baptism, and the Definition of the Council of *Ephesus* against *Nestorius*; I acknowledge no other Faith. *Barsumas* declared by an Interpreter, because he spoke *Syriac*; I believe as the three hundred and eighteen Fathers, this Faith is what I received at my Baptism, in the Name of the FATHER, the SON, and the HOLY GHOST, even as the LORD taught the Apostles themselves. The others said the same.

THE Archdeacon *Aetius* came up to them and said; the holy Council believes as the Fathers of *Nice*: But because afterwards Doubts have been raised, the holy Fathers, *Cyril* and *Celestine*, and at present the most holy Pope *Leo*, have published their Letters, in order to explain the Creed, which the Oecumenical Council with all due Respect receives. Do you pay Obedience to the Judgment of the Council? And do you anathematize *Nestorius* and *Eutyches*? *Carosius* replied, I have sufficiently anathematized *Nestorius*. *Aetius* said to him; Do you likewise anathematize *Eutyches*, as the Council does, or not? *Carosius* said, Is it not written, Judge not, and you shall not be judged? The Bishops are seated here, Why do you speak? *Aetius* said, Answer to the Question the Council puts to you by my Mouth; Do you obey the general Council or not? *Carosius* returned

p. 528.

Sup. lib. xii.
n. 12.

p. 529.

Math. vii.

returned to the Council of Nice, and concluded; If *Eutyches* differs in A.D. 451, Opinion from the *Catholick* Church, let him be Anathema. P. 532.

THE Magistrates caused a Petition to be read, which was presented to the Emperor by *Faustus*, and the other *Catholick* Abbots, against *Eutyches's* Disciples, who refused to subscribe to the Confession of Faith, though several Times admonished by *Anatolius* and others. The Conclusion was, That those Rebels should be punished according to the Monastick Rule, and driven out of the Place where they held their Assemblies. *Dorotheus* would maintain that *Eutyches* was *Catholick*, and that it was sufficient to say, P. 533. That he who suffered, was of the Trinity. All the Bishops cried out; Do you subscribe to the Letter, or not? meaning that of St. *Leo*. *Dorotheus* replied; I believe in the Doctrine of my Baptism, but I do not subscribe to the Letter. The Magistrates said; When the Emperor sent Officers to you, you promised to pay Obedience to the Decrees of the Council; why therefore will you not now Consent? *Dorotheus* made Answer; We desired the Emperor, that the Council might confirm the Faith of Nice. The Magistrates desired the Council to grant them a Term of two or three Days; but *Carosius* and *Dorotheus* assured them, that they should not alter their Opinion. Thus ended the fourth Session of the Council of *Chalcedon*, according to the most antient Copies. The Modern add, What followed in Relation to the Affair of *Carosius* and *Dorotheus*, and that of *Pbotius* of *Tyre*, with *Eustathius* of *Berytus*, of which we will here give an Account.

ALEXANDER, Priest and Visitor, who was sent by the Council to the P. 536. Emperor upon the Affair of the *Schismatick* Monks, made his Report in these Terms: I told the Emperor, that *Dorotheus* and *Carosius* pretended, that he had promised to assemble the Monasteries, and us with them, in order to hear what each had to say in Presence of the holy Gospel. The Emperor charged the Decurion *John*, and me, to return this Answer; If I had been desirous of hearing you my self, I would not have put the general Council to the Trouble of assembling here: But the Bishops being assembled for this Purpose, I directed you to go to them, and be informed from them in what you were ignorant of; for you may be assured hereof, that whatever the general Council shall decree, and shall present me in Writing, that I will follow, embrace and believe. Rest contented with this, for you shall receive no other Answer from me.

WHEN they had made this Report, the Council cried out; Long Life to the Emperor; long Life to the Empress: After this, the Petition which *Carosius* and his Followers had presented to the Emperor, was read a second Time; praying the Restoration of *Dioscorus*. Immediately here- P. 537. upon the Archdeacon *Aetius* desired that the Canons against *Schismaticks* might be read; and by Order of the Council, he read in a Book the Canons 83, and 84, which are the fourth and fifth of the Council of *Antioch*. By this it appears, that the Church at that Time made use of a Collecti- V. Bibl. Ju- on, entituled a Code of the Canons of the universal Church; the same as stel. 10. 1. we have now. After the reading of the Canons, the Council approving P. 144. of the Emperor's and Magistrates Indulgence towards the rebellious Monks, granted them a Term of thirty Days, from the fifteenth of *October*, to the

A. D. 451. the fifteenth of *November*. On that Day, says the Council, Clerks shall be sent to them, to admonish them to submit to the Councils Decrees; and in Case of Refusal, they shall forfeit all Degree, all Dignity, the Government of their Monasteries, and be even excluded the Communion. If they attempt to fly, they shall incur the same Punishment, and be compelled to Obedience, even by the secular Power, according to the Canons. The Term from the fifteenth of *October*, is two Days before the ending of the fourth Session of the Council, wherein they had been heard; and this particular Session is dated three Days after, that is, on the twentieth of *October*.

XIX.
Judgment
between
Photius of
Tyre and
Eustathius of
Berytus.
P. 544.
P. 545. D.

THE Subject of Difference between *Photius* of *Tyre*, and *Eustathius* of *Berytus* was this. *Photius* pretended to be the only Metropolitan of the first *Phœnicia*, and complained that *Eustathius*, by the Credit he had under *Theodosius* the Younger, had raised *Berytus* to a Metropolis, and assumed to himself the Jurisdiction and Ordinations of the six Churches of *Byblus*, *Botrys*, *Tripolis*, *Orthosias*, *Arcas* and *Antaradus*. *Eustathius* was desirous of putting off this Judgment, by representing, that the Definition of Faith ought first to be subscribed, before any other Business was entered upon: But the Magistrates notwithstanding, caused *Photius's* Petition to be read. They afterwards declared that the Emperor would not have the Affairs of Bishops regulated according to the Imperial Letters, or the *Pragmatick* Sanction, but according to the Canons. They asked the Council in what Manner they would have the present Affair judged, whether according to the Canons, or according to Law? The Council said, According to the Canons. The *Pragmatick* Sanction shall have no Force; the Canons ought to take Place.

P. 540. D.

P. 548.

EUSTATHIUS pleaded a Council of *Constantinople* in his Favour, upon which the Magistrates asked, if any Assembly of Bishops who were at *Constantinople*, should be called a Council. *Tryphon*, Bishop of *Cbios* said; It is called a Council, and Justice is therein administered to those who bring their Complaints. *Anatolius* of *Constantinople* said; The Custom has been long since established, that those Bishops who reside at *Constantinople* should assemble when Occasion requires it, for such Ecclesiastical Affairs as accidentally happen; that they determine them, and answer those Questions which are put to them. This Sort of Council is called in *Greek*, *Synodos endemonisa*, that is, the Council living upon the Place.

P. 549.

THE fourth Canon of the Council of *Nice* was read, which impowers the Metropolitan, together with the other Bishops of the Province, to make Ordinations. Upon which the Magistrates asked, If one Province could have two Metropolitans? The Council made Answer, That there could be but one. The Magistrates then said; According to the Canons of *Nice*, and the Judgment of the Council, *Photius* of *Tyre* shall have the whole Power of ordaining in all the Cities of the first *Phœnicia*; and the Bishop *Eustathius* shall have no more, by Virtue of the Imperial *Pragmatick* Sanction, than the other Bishops of the Province. Let the Council declare if they give their Consent. The Council said; This

This Judgment is just; this Judgment comes from G O D; Long live the A.D. 451.
Emperor; long live the Empress; long live the Magistrates.

THE Magistrates asked what the Council would decree, relating to the Bishops who had been ordained by *Photius*, and were deposed and reduced by *Eustathius*, to the Rank of Priests. The Council said; Our Opinion is, that they continue Bishops; it is but fitting that they should be restored to the Cities, in which they have been ordained by their Metropolitan. The Pope's Legate's said; It is Sacrilege to reduce a Bishop to the Rank of a Priest; but if there is a lawful Cause to deprive him of the Episcopal Functions, he ought not even to continue a Priest. *Anatolius* of *Constantinople*, *Maximus* of *Antioch*, *Juvenal* of *Jerusalem*, and all the rest, were of the same Opinion. *Cecropius* of *Sebastopolis*, desired that this Rule might be made general for all the Provinces; and that the *pragmatick* Sanction may not take Place in Opposition to the Canons, and it was so ordained by the Council. These two particular Acts bear Date on the twentieth of *October*.

THE fifth Session of the Council of *Chalcedon*, was held on the eleventh of the *Calends* of *November*, that is, the twenty second of *October*. The Magistrates desired to be informed of the Decision that had been made relating to the Faith. *Asclepiades*, Deacon of *Constantinople*, read a Definition, which they did not think proper to insert in the Acts. Some Persons raised Difficulties, and *John*, Bishop of *Germanicia* said; This Definition is not right, another should be made. *Anatolius* of *Constantinople* asked the Council; Do you agree to the Definition? All the Bishops, except the *Romans* and some *Easterns*, cried out; Every one approves the Definitions. It is the Faith of the Fathers; he who thinks otherwise is heretical; Anathema to him who thinks otherwise: Drive out the *Nestorians*. *Anatolius* said; Did not every Body Yesterday Consent to the Definition of Faith? The Bishops said; Every one Yesterday shewed his Approbation: We do not think otherwise; it is the Faith of the Fathers: Let it be set down, that holy *Mary* is the Mother of G O D; let this be added to the Creed.

XX.
The fifth
Session, the
Definition
of Faith re-
jected.
p. 556.
22 Octob;

THE Pope's Legates said; If they do not consent to the Letter of the blessed Bishop *Leo*, grant us a Rescript that we may return, and that the Council may be assembled in the *West*. The Magistrates made Answer: If you think proper, we will assemble with six Bishops of the *West*, three of *Asia*, three of *Pontus*, three of *Illyricum*, and three of *Thrace*, the Archbishop *Anatolius*, and the *Romans*, in the Oratory of the Church; and when we have thoroughly examined every Thing, Report shall be made to you of what we determine in Relation to the Faith. The Bishops said aloud; Every Body approved the Definition, and seeing *John* of *Germanicia* go up to the Magistrates, they cried out; Drive out the *Nestorians*; expel the Enemies of G O D: Every Body Yesterday agreed to the Definition; cause it to be subscribed: He that does not subscribe to it, is heretical; The HOLY GHOST has dictated it: Let it be forthwith subscribed.

p. 557.

AFTER many such like Exclamations, the Magistrates said, *Dioscorus* owned that the Reason of his deposing *Flavian* was, because he main-

A. D. 451. tained there were two Natures: The Definition implies two Natures. *Anatolius* made Answer; *Dioscorus* has not been deposed on Account of the Faith; but because he excommunicated the Archbishop *Leo*; and because he would not appear, after he had been three Times cited. The Magistrates asked whether they had received the Archbishop *Leo's* Letter? To which the Bishops said; Yes, we have received it, and have subscribed to it. The Magistrates replied; Let the Contents therefore be inserted in the Definition. The Bishops cried out; We must not have another Definition: Nothing is wanting in this; this confirms the Letter: The Archbishop *Leo* thinks as we. He has spoke as *Cyril*. *Celestin* and *Sixtus* have confirmed what *Cyril* has said; Let the Definition be plain. The Magistrates said; Your Acclamations shall be carried to the Emperor, and they sent the Secretary *Beronician* to the Palace.

SOME little Time after he returned and said; The Emperor gives Orders, that according to the Advice of the Magistrates, six Bishops of the East, three of *Pontus*, three of *Asia*, three of *Thrace*, and three of *Illyricum*, with the Archbishop *Anatolius* and the Romans, should assemble in the Oratory of the Church, and regulate the Faith; so that all the World may agree. But if you are not of Opinion, that each Man should declare his Faith by his Metropolitan; and if you will not consent to this, you are to know, that the Council is to be held in the West; since you will not come to any Agreement concerning the Faith. There was still some Opposition, but at last all the Bishops consented to have the Affair transacted by Commissioners. The Magistrates therefore went into the Oratory of St. *Euphemia*, with *Anatolius* of *Constantinople*, the four Legates, *Pascasin*, *Lucentius*, *Boniface*, and *Julian* of *Coos*; *Maximus* of *Antioch*, *Juvenal* of *Jerusalem*, *Thalassius* of *Cæsarea*, *Eusebius* of *Ancyra*, *Quintillus*, *Atticus* and *Sozon*, Bishops of *Illyricum*, *Diogenes* of *Cyzicus*, *Leontius* of *Magnesia*, *Florentius* of *Sardis*, *Eusebius* of *Dorylaeum*, *Theodore* of *Tarsus*, *Cyrus* of *Anazarbus*, *Constantine* of *Bostra*, *Theodore* of *Claudiopolis*, in *Isauria*, *Francio*, *Sebastian* and *Basil*, Bishops of *Thrace*; in all to the Number of two and twenty.

XXI.
The Definition
of Faith ap-
proved.

P. 564.
P. 565.

AFTER they had examined the Faith, they came out of the Oratory, and when every one had taken his Place, the Magistrates said; If the holy Council pleases to be silent, they shall hear what has been determined in our Presence. Hereupon *Aetius*, Archdeacon of *Constantinople*, read the Definition of Faith, drawn up in the Name of the Council. The Creed of *Nice* is therein at length recited, and that of *Constantinople*, after which they add; This Creed is sufficient for the perfect Knowledge of Religion: But the Enemies of the Truth have invented new Expressions; some being desirous to destroy the Mystery of the Incarnation, and refusing the Title of Mother of *GOD* to the Virgin, others introducing a Confusion and Mixture, and forging a wild and monstrous Opinion, that there is but one Nature of the Flesh and the Divinity, and that the divine Nature of the *SON* of *GOD* is passible. The holy Council therefore willing to obviate all these Attempts, and shew that the Doctrine of the Church is always the same, has decreed: First, That the Faith of the three hundred and eighteen Fathers shall continue inviolable. Moreover, it confirms the

the Doctrine which the hundred and fifty Fathers assembled at *Constantino-* A. D. 451.
ple have taught, relating to the Substance of the HOLY GHOST, on Account of those who opposed it; not that they thought that any Thing was wanting to the foregoing Exposition. And for the Conviction of those who would destroy the Mystery of the Incarnation, the Council receives the Synodical Letters of the blessed Cyril, as well to Nestorius as to the Easterns; as proper to refute the Error of Nestorius, and to explain the Sense of the Creed. The Council with good Reason joins to these, the most holy Archbishop Leo's Letter to Flavian, against the Error of Eutyches, as conformable to the Confession of St. Peter, and being equally calculated to abolish Error, and to establish the Truth.

FOLLOWING therefore the holy Fathers, we all unanimously declare, p. 562.
That we ought to acknowledge one and the same JESUS CHRIST our LORD, the same perfect in the Divinity, and perfect in the Humanity, truly GOD, and truly Man; the same composed of a reasonable Soul and Body; Consubstantial with the Father, according to the Divinity, and Consubstantial with us, according to the Humanity, in every Thing like us, except Sin; begotten of the Father before all Worlds, according to the Divinity, and in the latter Times, born of the Virgin Mary, Mother of GOD, according to the Humanity, for us, and for our Salvation: One and the same JESUS CHRIST, only SON, LORD in two Natures, with- V. Evagr.
out Confusion, Change, Division, Separation, the Union not taking a- ii. Hist. c. 5.
way the Difference of the Natures: On the contrary, the Property of in fine,
each is preserved, and unites in one Person only, and one Hypostasis; so that he is not separate, or divided into two Persons, but is one and the same only SON, GOD the Word, our LORD JESUS CHRIST. The Council forbids any one whomsoever to teach or think otherwise, to Bishops and Clerks, upon Pain of being deposed; to Monks and Laymen, of being anathematized.

AFTER the reading this Definition of Faith, all the Bishops cried out; This is the Faith of the Fathers: Let the Metropolitans subscribe forthwith: Let them subscribe in Presence of the Magistrates; what has been rightly defined, admits no Delay: This is the Faith of the Apostles: We all follow it. The Magistrates said; What the Fathers have decreed, and with which every Body is satisfied, shall be related to the Emperor. Thus ended the fifth Session.

THE sixth was held three Days after, on the eighth of the Calends of November, that is, in the five and twentieth of October. The Bishops being assembled in great Numbers, the Emperor Marcian came to the Council in person, attended by the Magistrates, who had before assisted therein, and some others, to the Number of four and thirty. He made a Speech which he delivered in Latin, being the Language of the Empire, and which was interpreted in Greek. He therein shewed the Intention he had, in convening the Council, to preserve the Purity of the Faith, which had been sometime changed by the Avarice and Passion of particular Persons; (meaning, without Doubt, Chrysaphius.) He said, That no other Belief concerning the Mystery of the Incarnation should be entertained, than what had been taught by the Fathers of Nice, and St. Leo, in his Letter to Flavian. He
XXII.
The sixth
Session, Mar-
cian present.
P. 573.
Octob. 25.
declares

A.D. 451. declares that after the Example of *Constantine*, his Desire of assisting at the Council, was only to establish the Faith, not to shew his Power, and exhorts the Fathers sincerely to explain the Faith, agreeable to what they had received by Tradition. All the Bishops cried out; Long Life to the Emperor, long Life to the Empress; long Life to the *Catholic* Princes. The Archdeacon *Actius* afterwards said, That he had in his Hands the Definition of Faith made by the Council, and read it by the Emperor's Order. It was that of the preceeding Day, which was subscribed by all the Bishops, to the Number of three hundred fifty six, beginning with the Legates. *Diogenes*, Metropolitan of *Cyzicus*, subscribed for himself, and six of his Suffragan Bishops, who were absent: As also did *Theodore of Tarsus*, and twelve other Metropolitans.

p. 580.

p. 601. E.

p. 603. D.

THE Emperor asked if all the Council agreed to this Confession of Faith. All the Bishops cried out, We all agree to this: We have all voluntarily subscribed: We are all Orthodox: To this they added several other Acclamations of Praises and Wishes for the Emperor and Empress; calling him the new *Constantine*, and her the new *Helen*.

p. 606. D.

THE Emperor said; The *Catholic* Faith having been declared, We think it just and expedient to take away all Pretence of Division for the future: Whosoever therefore shall raise a Disturbance in publick, (speaking of the Faith) If he is a private Person, he shall be expelled the Imperial City; if an Officer, discharged; if he be a Clerk, he shall be deposed, and subject to other Punishments. All the Bishops cried aloud, Long live the Emperor, long live the pious Prince: You have reformed the Churches, you have established the Faith: Long live the Empress. God preserve your Empire; You have driven out the *Hereticks*. Anathema to *Nestorius*, *Eutyches* and *Dioscorus*.

p. 609.

THE Emperor said; There are some Articles which we have in Respect to you reserved, thinking it more proper to have them canonically ordained in the Council, rather than commanded by our Laws. The Secretary *Beronician* read them, by the Emperor's Order. There were three of them, the first of which was expressed in these Terms: We pay Honour, as they deserve, to all those who sincerely embrace a Monastick Life; but because some Persons under that Pretence disturb the Church and State, it is ordained, That Nobody shall build a Monastery, without the Consent of the Bishop of the City, and the Proprietor of the Land; and that the Monks, as well in the City as the Country, be subject to the Bishop, and live in Quiet; applying themselves only to Fasting and Prayer, without engaging in Ecclesiastical or Secular Affairs, unless they are in Case of Necessity employed by their Bishop: Neither shall they receive Slaves into their Monasteries, without Consent of their Masters.

THE second Article imports; That because some Clerks and Monks, out of Avarice, are engaged in Secular Affairs, the Council has ordained, That no Clerk shall farm any Land, or enter upon the Office of Steward, unless employed by his Bishop in the Care of the Church Lands. If contrary to this Prohibition, any one shall dare to become Farmer himself, or by any other, he shall be subject to an Ecclesiastical Punishment; and if he obstinately persists, he shall be deprived of his Dignity. The third

third imports, that the Clerks who are in the Service of one Church, shall not be appointed to the Church of another City; but that they ought to be contented with that to which they were first appointed; except those who being driven out of their own Country, have through Necessity entered into the Service of another Church. If any one, contrary to this Decree, receive a Clerk who belongs to another Bishop, both the Bishop receiving him, and the Clerk so received, shall be excommunicated, till such Time as the Clerk returns to his Church. These three Articles having being read, the Emperor gave them to the Bishop *Anatolius*, and after some Acclamations he said;

IN Honour of St. *Euphemia* and your Holiness, we order that the City of *Chalcedon*, in which the holy Council has been assembled, have the Privileges of a Metropolis; but in Name only, without Prejudice to the Dignity of the Metropolis of *Nicomedia*. The Council, by their Acclamations, gave Approbations of it, adding at the End; We beseech you to dismiss us. The Emperor replied, I know you are fatigued with so long a Stay; however, have Patience for three or four Days, and prosecute the Affairs you think proper, in Presence of the Magistrates, being assured of having all necessary Assistance; and let Nobody depart till the whole be finished. Thus ended the sixth Session.

THE last Words of the Bishops, who desired to be dismissed, shew, that they thought the Council was ended, because they were convened for the Definition of Faith, which they had authorized by their Subscriptions. They had likewise approved the three Canons which were proposed by the Emperor: They therefore thought they had nothing more to do for the general Interest of the Church. It likewise appears by the Emperor's Answer, That he did not retain them at *Chalcedon*, but for particular Affairs. It is for this Reason, that the Antients made a great Distinction between the six first Sessions and the following, wherein the Faith was no longer considered. In this Manner did the Pope *Pelagius* the second, speak of them some Time after, writing to the Bishops of *Istria*, about the Year 586. And *Evagrius* the Historian, who wrote much about the same Time, giving an Extract of the Council of *Chalcedon*, dwells a long Time upon the six first Sessions, and gives a short Account of the following Proceedings. They both place the seven and twenty Canons, in the seventh Session, which we now find joined to the fifteenth, at the End of the Council; but there are likewise antient Copies, which place them at the End of the sixth: And Pope *Pelagius* says, That to consider them rightly, they make a Part of it, since they have no particular Dates, and that the Names of the Bishops are not therein mentioned. After this Observation, the Importance of which will be seen in what follows, I will proceed to give an Account of the Sessions of the Council of *Chalcedon*, according to the vulgar Editions.

THERE are three dated on the six and twentieth of *October*, which are looked upon as the seventh, eighth and ninth. In the seventh Session, the Magistrates said; The Emperor, at the Desire of the Bishops *Maximus* and *Juvenal*, hath ordered us to take Cognizance of the Matters in Dispute between them. They are here assembled, and have made some

A.D. 541.

P. 612.

Epist. 3. to.
c. Conc.
p. 29. D.
Evagr. ii.
Hist. c. ult.Ap. Baluz.
Nova Coll.
p. 1282. tom.
5. Conc.
p. 340. B.

XXIII.

The seventh
Session.

Agreement

between

Maximus and

Juvenal.

Agree-p. 613.

A.D. 451. Agreements *viva voce*, which they have communicated to us, and which we approve. We have thought it proper, that the Council should be made acquainted with it, to the End that the whole may be confirmed by your Consent. *Maximus of Antioch* said; The most Reverend Bishop *Juvenal* and I, after a long Contest, have agreed, that the See of *St. Peter of Antioch* shall have the two *Phœnicia's* and *Arabia*; and that of *Jerusalem*, the three *Palestines*. We desire that this Agreement may be confirmed in Writing by the Decree of your Greatness and the holy Council. *Juvenal of Jerusalem* said; I likewise agree, that the holy Resurrection of *JESUS CHRIST* shall have the three *Palestines*, and the See of *Antioch*, the two *Phœnicia's* and *Arabia*; and I desire the Confirmation of it. The Legates, *Anatolius of Constantinople*, and seven other Metropolitans, gave their Votes for the Confirmation of this Agreement, to which all the other Bishops, by their Acclamations, gave their Consent; and the Magistrates added their Authority. The Occasion of this Dispute arose from an Attempt of *Juvenal* at the Council of *Ephesus*, which *St. Cyril* opposed, as has been before mentioned.

p. 616.

p. 617.
Sup. xxv.
n. 59.XXIV.
The eighth
Session,
Theodore
re-established.
p. 620.

p. 620.

THE eighth Session was on Account of *Theodore*. The Bishops cried out; Let *Theodore* forthwith anathematize *Nestorius*. *Theodore* said; I have presented a Petition to the Emperor, and Libels to Archbishop *Leo's* Legates: If it is your Pleasure to have them read, you will therein see my Thoughts. The Bishops cried out; We will not suffer any Thing to be read: Anathematize *Nestorius*. *Theodore* said; I have (*GOD* be praised) been educated by *Catholicks*, and instructed in the *Catholic* Doctrine, which I have preached; and I not only reject *Nestorius* and *Eutyches*, but all such as have evil Opinions. The Bishops interrupted him, saying; Pronounce directly, Anathema to *Nestorius* and his Doctrine; Anathema to *Nestorius* and his Followers. *Theodore* said; In Truth I say nothing but what I think agreeable to *GOD*. Be satisfied in the first Place, that my Concern, and the Reason of my coming here, is not to be restored to my City, or to recover my Dignity; but having been aspersed, I am come to convince you that I am orthodox, and that I anathematize *Nestorius*, *Eutyches*, and all such as affirm that there are two Sons. The Bishops again interrupted him, crying out; Pronounce directly Anathema to *Nestorius* and his Followers. *Theodore* replied, I will not pronounce it till I have explained my Belief. I believe—The Bishops interrupted him again, crying out; He is a *Heretick*; he is a *Nestorian*: Drive out the *Heretick*. Upon this *Theodore* said; Anathema to *Nestorius*, to all such as deny that the Virgin *Mary* is the Mother of *GOD*, and all such who divide the only Son into two. As for me, I have subscribed to the Definition of Faith, and to the most holy Archbishop *Leo's* Letter, and this is my Belief. Now I have made this Declaration, *GOD* bless you.

THE Magistrates said; There is no further Difficulty in Relation to *Theodore*. He has in your Presence anathematized *Nestorius*; he has been acknowledged by the Archbishop *Leo*; he has voluntarily received your Definition of Faith; and lastly, subscribed to *Leo's* Letter. There is nothing more remains, but that you decree, that he may be restored to his Church,

Church, as *Leo* has already judged. All the Bishops cried out; *Theodore* A. D. 451. is worthy of his See: Let him be restored to his Church; Let the Church receive its Pastor, its orthodox Doctor. Long live the Archbishop *Leo*. The Legates afterwards gave their Votes, that *Theodore* might be restored to his Church, as being fully justified: *Anatolius* of *Constantinople* said the same. *Maximus* of *Antioch* added, I have been a long Time persuaded that he is orthodox, having often heard his Instructions in the Church. *Juvenal* of *Jerusalem*, *Thalassius* of *Cæsarea*, *Eusebius* of *Antiochia*, *Photius* of *Tyre*, and *Constantine* of *Bosra*, were of the same Opinion. All the Bishops cried out; This Judgment is just: This Judgment proceeds from JESUS CHRIST; We all approve it. The Magistrates said, According to the Judgment of the Council, *Theodore* shall take Possession again of the Church of *Cyrus*. The Council likewise obliged three other Bishops to anathematize *Nestorius*; to wit, *Sopbronius* of *Constantia*, *John* of *Germanicia*, and *Amphilochus* of *Sida*. Thus ended the eighth Session. p. 614.

IN the ninth, dated on the same Day, the six and twentieth of *October*, *Ibas*, Bishop of *Edeffa*, came into the Council, and said; Having been persecuted by *Eutyches*, and deposed, although I was absent forty Days Journey distant from the Place, I applied to the Emperor, who has given Orders, that your Greatness, with the holy Council, should examine my Cause. I beg you therefore to order, that what has been judged by *Photius* and *Eustathius*, may be read: For *Urbanus*, Bishop of *Himeria* being attached to *Eutyches*, prevailed upon some Clerks to become my Accusers, and procured himself to be sent as one of my Judges, together with the Bishops whom I have just now named; but I have been found innocent. I desire therefore, that what has been done at *Ephefus* in my Absence, may be made void, and that I may be restored to my Church. The Magistrates having asked the Councils Advice, the Pope's Legates ordered the Acts to be read, by which *Ibas* pretended that he had been justified. p. 615.

THEY first of all therefore read the Sentence of Arbitration of *Photius* of *Tyre*, and *Eustathius* of *Berytus*, given at *Tyre*, on the five and twentieth of *February*, 448, by which it appeared that *Ibas* had declared his Faith, and was reconciled to the Clerks his Accusers. After this reading, the Judges put off the Affair till next Day; very likely, because they saw there were a great many Papers to be read, and that it was late. p. 612.

ON the next Day therefore, being the sixth of the *Calends* of *November*, that is, on the 27th of *October*, was held the tenth Session, for the Determination of the Affair of *Ibas*. He accordingly presented himself, and renewed his Complaints against *Eutyches*, who had forced him to take a Journey of forty Days, had sent him to twenty Prisons, as being deposed at the Council of *Ephefus*, though absent, and without Knowledge of the Cause. The Magistrates having asked the Bishops Opinion, they declared, that an absent Person could not be condemned. *Ibas* said; I beg your Favour, I was not there; I have made no Defence, I was not suffered to speak. The Bishops cried out, They have done wrong to condemn him contrary to the Canons. What is acted against an absent Person, is unjustifiable; p. 633.

XXV.
The ninth
and tenth
Sessions. The
Affair of
Ibas.
p. 615.

Sup. lib.
xxvii. n. 20.

A. D. 451. justifiable; this is the Opinion of us all. *Patricius*, Bishop of *Tbiana*, said, Yesterday the Sentence of the Arbitrators was read, who acknowledged him as a Bishop: We all approve that Sentence. The *Easterius* cried out; This Judgment is just. But some Bishops declared that they protested against it; and that there were some Persons who would accuse the Bishop *Ibas*.

THEY were ordered to come in, being four in Number, *Theophilus*, Deacon, *Euphrasius*, *Antiochus* and *Abraham*. *Theophilus* said, We desire that the Proceedings at *Berytus*, against *Ibas*, may be read, that you may see with what Justice he has been deposed. After some Disputes, the Magistrates gave Orders to have them read. They first of all read the Commission of the Emperor *Theodosius*, to the Tribune *Damascius*, afterwards the Acts of the Judgment given at *Berytus*, on the first Day of September, 448, wherein *Ibas* had been acquitted. After they had read this, the Magistrates would have had them likewise read the Proceedings against *Ibas*, at the false Council of *Ephesus*; but the Legates opposed it, alledging, That no Regard ought to be had to what passed in that Council; and that they must desire the Emperor to make a Law, prohibiting even the calling it a Council. They declared however, That *Maximus*, Bishop of *Antioch*, ought to be excepted, that is, That his Ordination had no Relation to this false Council. *Anatolius* of *Constantinople*, in the same Manner declared his Opinion against the Council of *Ephesus*, excepting what related to *Maximus*. So much the more, says he, as that the most holy Bishop *Leo*, having received him into his Communion, has judged, that he ought to govern the Church of *Antioch*. Moreover, *Maximus's* Ordination was made out of the Council, it was established upon the Deposition of *Domnus*, which had been transacted in the Council. *Juvenal* of *Jerusalem*, *Ibalassius* of *Cæsarea*, and eleven other Metropolitans, gave their Opinion to the same Effect, and all the Bishops cried out, We are unanimous.

THEN, without reading the Acts of *Ephesus*, the Magistrates desired the Council to give their Opinion upon *Ibas's* Affair: The Legates said, by the Mouth of *Pascasin*; According to the Papers which have been read to us, We acknowledge him to be Orthodox; it is therefore our Opinion, that he ought to be restored to the Honour of the Episcopacy, and his Church, from whence he has been so unjustly driven. As to the Bishop *Nonnus*, who has been some Time in his Place, it belongs to the Bishop of *Antioch* to consider what ought to be decreed concerning him. *Anatolius* of *Constantinople*, spoke to the same Purpose, and declared *Ibas* free from all Suspicion, because he had subscribed to St. *Leo's* Letter. *Maximus* of *Antioch* declared the Letter of *Ibas* Orthodox, and said concerning *Nonnus*, He shall continue in the Episcopal Dignity, till such Time as I examine his Affair, together with the Bishops of the Province. All the other Bishops spoke to the same Effect, desiring only, that *Ibas* might anathematize *Nestorius* and *Eutyches*. *Ibas* said, I have already anathematized *Nestorius* and his Doctrine in Writing; and I now anathematize him a thousand Times: For, there is no Difficulty in doing that a thousand Times, which one is once persuaded ought to be done. Anathema therefore to *Nestorius*, to *Eutyches*, and all such who affirm one Nature only. I likewise anathematize all such whole

whose Belief is different from that of the holy Councils. The Magistrates A. D. 451. said, What the holy Council has judged concerning *Ibas*, shall be put in Execution. Thus ended the tenth Session.

THEY afterwards place a Session relating to *Domnus*, which the ancient Copies make a Part of the seventh Session, and which is extant only in the *Latin Tongue*. *Maximus* of *Antioch* therein desires the Magistrates and Councils to establish a Pension out of the Revenues of the Church of *Antioch*, for the Benefit of *Domnus* his Predecessor, which was accordingly granted him; leaving the Sum of the Pension to his Discretion. We do not know what became of this, for *Domnus* had renounced the Episcopacy, and was retired into his Monastery near *St. Euthymius*; and neither he, nor any one on his Part, appeared at the Council of *Chalcedon*.

THE eleventh Session was held on the twenty ninth of *October*. *Bassian*, who had been Bishop of *Ephesus*, came into the Council, attended by the Priest *Cassian*, and desired that a Petition which he had presented to the Emperor, and which the Emperor had referred to the Council, might be read. It contained Complaints for having been deprived by Violence of his See. The Magistrates asked *Bassian* the Names of those against whom he complained. He replied; There are several of them, but the Chief is *Stephen*, now Bishop of *Ephesus*: He detains my See, and my Estate. The Magistrates ordered *Stephen* to answer for himself, and he said; The Bishops of the Province of *Asia* are here: Let them appear, and I will make my Defence. The Magistrates said, in the mean Time, answer your self. *Stephen* said; This Man has not been ordained at *Ephesus*, but the Church being vacant, and he getting together a Company of Gladiators, and other armed Persons, entered therein, and took his Place. After that he had been rejected, and driven out according to the Canons, as he deserved; forty Bishops of *Asia* ordained me, with the Vote of the Nobles, People, Clergy and City. It is now fifty Years that I have been in the Clergy of *Ephesus*.

BASSIAN replied; From my Youth I took Care of the Poor, I built an Hospital with seventy Beds belonging to it; wherein I received all the Sick and Wounded. The Bishop *Memnon* was jealous of this, because I was beloved by every Body; and did all that lay in his Power to drive me out of the City. He laid his Hands on me, and very much against my Inclination, ordained me Bishop of *Evasa*. He held me before the Altar, from the third Hour to Noon, and treated me so severely, that the Gospel and Altar were covered with my Blood. I did not go to *Evasa*, nor have I ever seen it. Upon the Death of *Memnon*, *Basil* was ordained. The Council of the Province being assembled, and having understood the Violence which I suffered, they ordained another Bishop for *Evasa*, and restored me the Communion, with the Rank of a Bishop. *Basil* likewise died, and I was against my Inclination, with great Violence placed in the See of *Ephesus*, by the People, Clergy and Bishops; one of whom, namely, *Olympius*, is here present. My Election was confirmed by the Emperor. I came to *Constantinople*, and communicated with *Proclus*, who afterwards sent me his Synodical Letters. Thus did I continue for four Years; so that I ordained ten Bishops, and several Clerks. The Emperor

p. 681.

V. Quesi.
Dissert. 9.
in S. Leon.
& Baluz.
Præf. in
Conc. Chal.
c. 32.

XXVI.

The eleventh
and twelfth
Sessions. The
Affair of
Bassian and
of Stephen of
Ephesus.
p. 684.
p. 685.
p. 682.

A. D. 451. sent a Silentiary with Letters, to preserve the Peace of the Church, and on the next Day, just as Divine Service was ended, they laid Hands on me, confined me, and pulled off the Sacerdotal Habit, and every Thing I then wore; and took one among them, [this *Stephen* here] and made him a Bishop.

STEPHEN said; 'The Bishops are here, let them come forward and depose the Truth. He entered into the Church with Gladiators, with Swords and Torches, and placed himself in the See: This is the Reason of his being driven out by the blessed *Flavian* of *Constantinople*, and by the Bishops of *Alexandria* and *Antioch*. This is the Reason why the Emperor *Theodosius* sent *Eustatius*, Chief of the Silentiaries, to judge between him and the Poor, whom he had severely treated. *Eustatius* accordingly came to *Ephesus*, and continued there three Months, to hear of this Affair.

P. 692.

THE Magistrates said; Let *Bassian* make appear that he has been established Bishop of *Ephesus*, by the Council of Bishops, after the usual Term granted for the Ordination. *Bassian* said; I was never Bishop of *Ephesus*, I never went thither, the Name was given me by Force. *Stephen* desired that the Canons against Translations might be read. The Magistrates ordered it accordingly, and *Leontius* Bishop of *Magnesia* read the ninety fifth and ninety sixth Canons, which are the sixteenth and seventeenth of the Council of *Antioch*. The first prohibits a Bishop without a See, to enter upon a vacant Church, though even he could pretend that he had been forced to it: The second declares a Bishop excommunicated, who does not go to the Church, for which he has been ordained.

**Sup. Lib. xii.
P. 12.**

P. 793.

THE Magistrates said; Let *Bassian* make appear who established him a Bishop. He could only name *Olympius*, Bishop of *Theodosiopolis*. *Olympius* being interrogated, said; After the Death of *Basil*, I was at my own House; the Clergy of *Ephesus* wrote to me, to ordain a Bishop; I accordingly went thither, imagining that the other Bishops had been summoned. After I had waited three Days in my Lodgings, some of the Clerks came and told me that the other Bishops were not there, and asked me what was to be done. I told them; It is contrary to the Canons for a single Bishop to dispose of a Church, especially of so great a Metropolis. When I said this, an infinite Number encompassed my House, I did not know where I was, they took me away by Force, and carried me to the Church; among others there was an Officer named *Holosericus*, who clapped his Hand upon his Sword. In this Manner two or three hundred Men carried me to the Episcopal See with *Bassian*, and he was placed therein. *Bassian* said; This is false. The Magistrates asked the Clergy of *Constantinople* if *Proclus* had communicated with *Bassian*, as Bishop of *Ephesus*. They all said yes, that he had given him Synodical Letters, and had placed his Name in the sacred Registers.

THE Magistrates afterwards asked *Stephen*, in what Manner *Bassian* had been deposed, and if he himself had been ordained by the Council? He repeated what he had said before, that *Bassian* had been deposed by the Authority of *Theodosius* the Emperor, and the Pope *Leo*; excusing himself as to the rest, for not having the Proofs of his Ordination ready;

in that he did not foresee that this Affair would have been spoken to, be- A. D. 451.
 lieving it entirely over. *Lucian*, Bishop of *Byssa*, and *Meliphtongus*, Bi- P. 696.
 shop of *Heliopolis*, came forward, and said, In the Name of all the Bishops
 their Neighbours, that *Bassian* had been driven out contrary to the Ca-
 nons, without having been judged or accused, after four Years quiet Posses-
 sion. *Stephen* repeated again, that the Pope *Leo* had condemned him, P. 697.
 and as he had before alledged, that he had been condemned by *Flavian*. 689. C.
Cecropius, Bishop of *Sebastopolis*, said to him; Lord *Stephen*, how power-
 ful is *Flavian*, even after his Death! meaning to reproach him for having
 condemned him at *Ephesus*. All the Bishops and Clerks of *Constantinople*
 said; It is true: Let *Flavian's* Memory be eternal. This is Vengeance,
 this is the Truth. *Flavian* lives after his Death: The Martyr prays
 for us.

THE Magistrates asked the Opinion of the Council, and the Bishops
 cried out, Justice requires *Bassian*; let the Canons be observed. The
 Magistrates said, For our Parts, it is our Opinion, that neither *Bassian* is
 worthy to be Bishop of *Ephesus*, because he intruded by Violence; nor
Stephen, because he entered therein by Contrivance and Artifice; and
 that another Bishop ought to be chosen: But we leave the whole to the
 Judgment of the Council. The Council returning, concurring in Opi-
 nion with the Magistrates, cried out, This Judgment is just, it is the
 Judgment of GOD: You observe the Canons and the Law.

THE Bishops of *Asia* fell prostrate before the Council, and said; Have p. 700.
 Pity on us, and our Children. If a Bishop is ordained here, our Children
 will be put to Death, and the City is ruined. We are to understand that
 the greatest Part of these Bishops had been married; and that they feared a
 Sedition at *Ephesus*, if a Bishop should be sent thither, who had been
 elected at *Chalcedon*. The Magistrates asked, where the Bishop of *Ephesus*
 ought to be ordained according to the Canons? The Bishops made Answer;
 In the Province. *Diogenes* of *Cyzicus* said; It has been the Custom for
 him to be ordained here: If the Bishop had been ordained at *Constantino-*
ple, these Misfortunes would not have happened. Persons of no Abilities
 are ordained there; that is the Occasion of Disorder. He looks upon
Chalcedon and *Constantinople* as the same Place, by Reason of their Near-
 ness. *Leontius*, Bishop of *Magnesia*, said; From the Time of St. *Timothens*
 to this present, there have been seven and twenty Bishops who have been
 ordained at *Ephesus*, *Basil* was the only Person ordained here, by Violence;
 and it was the Occasion of Murders. *Philip*, Priest of *Constantinople* said,
 The holy Bishop *John* deposed fifteen Bishops when he went into *Asia*, and Sup. lib. xxi.
n. 6.
 ordained others in their Place. *Memnon* was confirmed here. *Heracledes*
 and others were ordained with the Consent of our Archbishop. The blessed
Proclus in the same Manner ordained *Basil*. The Magistrates perceiving
 that this would require Examination, put it off to the next Day.

THE twelfth Session was therefore held on the Day following, being P. 701.
30. Octob.
 the thirtieth of *October*, for terminating the Affair of *Ephesus*. The Ma-
 gistrates said; Our Attendance upon the Council is prejudicial to the pub-
 lick Affairs; being therefore desirous to put a speedy End to it, we beg
 you to declare if you have any new Light relating to the Affair of *Ephesus*.

A. D. 451. *Anatolius* said; I am of Opinion, that neither of them should be Bishop of this City; but that a third should be chosen, because these have intruded contrary to the Canons. They however shall preserve the Dignity of a Bishop, and shall be maintained at the Expence of the Church. The Legates gave their Opinion to the same Purpose. The Magistrates caused the Gospel to be brought, conjuring the Bishops to judge this Affair according to their Conscience. *Anatolius* of *Constantinople* repeated the same Opinion, as well as the Legates; afterwards *Maximus* of *Antioch*, *Juvenal*, *Thalassius*, and eight other Bishops in particular, and all the rest consented by their general Acclamations. The Magistrates afterwards pronounced, according to the Opinion of the Council, that *Bassian* and *Stephen* should be deprived of the See of *Ephesus*, preserving however the Dignity of a Bishop, and receiving yearly from the Revenue of the same Church, for their Maintainance and Support, two hundred Sols of Gold; which amount to about sixteen hundred Livres of our Money, and that another Bishop should be ordained according to the Canons.

p. 704.

p. 705.

XXVII.

The Thirteenth Session.
Regulation
between Ni-
comedia and
Nice.

p. 702.

p. 709. D.

Sup. Lib. xi.

n. 43. Conc.

Chalc. p. 712.

ON the same Day, the thirtieth of *October*, the thirteenth Session was held. They ordered the Petition of *Eunomius* of *Nicomedia* to be read; wherein he complained that *Anastasius* of *Nice* had made Encroachments on the Rights of his Metropolis; and that he had excommunicated some Clerks of the Church of *Basilinopolis*. *Anastasius* denied both Facts, and said; *Basilinopolis* was a Town Subject to *Nice*, as well as several others. An Emperor, either *Julian* or some other, made a City of it, and therein placed Magistrates taken from *Nice*. (It was in Truth the Emperor *Julian*, who was desirous of paying Honour to this City, on Account of his Mother *Basilina*.) *Anastasius* continued, from that Time the Bishop of *Nice* has therein twice ordained Bishops. There are Letters from the blessed *John*, Bishop of *Constantinople*, to the Bishop of *Nice*, to go and regulate that Church, as belonging to him. I have Letters to *Proclus*. *Eunomius* made Answer; It is possible that the Church of *Nicomedia* might at that Time be without a Bishop, and that it was necessary to have Recourse to that of *Nice*. For my Part, I can make appear, that several have been ordained by the Bishop of *Nicomedia*; I can produce the Decrees of the People of *Basilinopolis*, in which they desired him to grant them a Bishop.

p. 713.

p. 716.

THE Magistrates ordered the Canons to be read, and they read the fourth of *Nice*, which imports, that the Ordinations of each Province should be made by the Authority of the Metropolitan. *Anastasius* would make appear that he was the Metropolitan, by a Law of the Emperor *Valens*, which granted to *Nice* the Right of a Metropolis, supposing that it had Right before; but with a Clause of saving the Right of others. *Eunomius* on his Side, read a Law of *Valentinian*, later than the other, importing that the Title of Metropolis, given in Honour of *Nice*, should not be any Ways prejudicial to the Privileges of *Nicomedia*. After these had been read, the Magistrates said; These Laws do not mention Bishops, but regard only the Honour of Cities: That of *Valens*, in granting to *Nice* the Right of a Metropolis, declares expressly that it takes nothing away from other Cities: The Canon decrees that there shall be but one Metropolitan in

in each Province ; let the Council give their Opinion upon all this : The A.D. 451. Council cried out ; Let the Canons be observed.

THE Bishops of *Pontus* said ; The Canons acknowledge but one Metropolitan : It is plain that the Ordinations belong to the Bishop of *Nicomedia*. The Laws grant to *Nice* only the Name of a Metropolis, and to his Bishop, the first Rank among those of the Province. The Archdeacon *Aetius* desired that this proceeding might be in no wise prejudicial to the See of *Constantinople*, pretending that he had made himself, and by others, Ordinations in *Bitthynia*. The Magistrates pronounced, The Bishop of *Nicomedia* shall have the Authority of Metropolitan in the Churches of *Bitthynia*, and the Bishop of *Nice* shall have the Honour only, and they shall be subject to him of *Nicomedia*, as the other Bishops of the Province ; this is the Opinion of the Council : As to the Right of the See of *Constantinople* to ordain in the Provinces, it shall be examined at another Opportunity.

THE fourteenth Session was held on the Day following, the one and thirtieth of *October*. A Petition presented to the Emperor by *Sabinian* Bishop of *Perre* in *Syria*, was read ; wherein he sets forth : I was entered, when young, into a Monastery of a great Number of People, where I had the Office of Steward, thinking nothing less than to be made a Bishop. On a sudden the Metropolitan, attended by the Bishops of the Province, took me and ordained me Bishop of *Perre*, in the Room of *Anastasius*, who was deposed for his Crimes. At the Council of *Ephesus*, the Bishop of *Alexandria* sent him back to my Church ; they drove me out, the Inhabitants of the City crying and lamenting my Departure ; I require that Justice should be done me. They read also a Petition, relating to the same Subject, and directed to the Archbishops *Leo*, *Anatolius*, *Maximus*, and to the whole Council.

31. Octob.
XXVIII.
The fourteenth Session.
Judgment between Sabinian and Anastasius of Perre.
P. 720. G.

ANASTASIUS said, That this Cause had been judged by *St. Cyril* and *Proclus* ; and that, after *St. Cyril's* Death, *Domnus* of *Antioch* had design'd to renew the Prosecution. They read two synodical Letters to *Domnus*, one from *St. Cyril*, and the other from *Proclus*, containing in Substance the same Things ; That *Anastasius* in a Council of *Constantinople* had made Complaints against some of his Clerks, for attempting to place Stewards of the Church of their own Choice, and to rase his Name out of the sacred Registers. *St. Cyril* and *Proclus* desired, that *Domnus* would appoint Commissioners to judge *Athanasius* upon the Place, in case his City was at a great Distance from *Antioch*, by reason that his Metropolitan was suspected by him. As they were invested with no Authority in the Patriarchate of *Antioch*, they only made Use of Recommendation ; and observed, that the Metropolitan being rejected, the Cognizance of the Cause devolved of Course to the Patriarch ; but that, in case of Distance, he ought to depute Delegates upon the Place.

P. 724.

SABINIAN, on the other Hand, required the Acts of a Council of *Antioch* to be read, at which *Domnus*, at the Head of eight and twenty Bishops, had judged *Athanasius's* Cause. It appear'd by these Acts, that *Domnus* had referr'd the Judgment to *Panolbius*, *Athanasius's* Metropolitan, then Bishop of *Hierapolis*, before whom he had not dared to defend it, although.

P. 728. D.

al. P. 729.

though.

A. D. 451. though he knew him to be his Friend; but he had resign'd the Bishoprick before him by an Act, the Original of which was produced, and had withdrawn to his own House in the Territories of *Samosata*. Upon this, the Bishops of the Councils of *Antioch* declared, that he had made a false Report to *Proclus* and *Cyril*. The Complaints against him were read, full of scandalous Facts; as also Papers, which proved, that, being summoned three Times by the Council, he would not appear to make his Defence: For which Reasons they divested him of the Priesthood, and directed *John*, Bishop of *Hierapolis*, to ordain forthwith a Bishop of *Perre*.

P. 736.

P. 732.

P. 733.

THESE Acts of the Council of *Antioch* having been read at *Chalcedon*, the Magistrates said, If any, who with *Domnus* have deposed *Athanasius*, are now in the Council, let them come forwards. *Theodore* of *Damascus*, and six others, presented themselves. The Magistrates asked them, What Reasons they had for deposing *Athanasius*? *Theodore* answered, That some Clerks of the Church of *Perre* had made Complaints against him: He was summon'd, but would not appear, alledging, that he had Enemies. He was summoned a second Time, but kept still away. After a third Summons, and not appearing, Sentence of Deposition was pronounced against him, according to the Canons. The six other Bishops said the same Thing. The Magistrates asked *Anastasius*, Why he had not made his Appearance at the Council of *Antioch*? He answered, That the Bishop of *Antioch*, who presided there, was his great Enemy.

Octob. 31.

THE Magistrates said, 'Tis our Opinion, that *Sabinian* ought to remain Bishop of *Perre*; because he has been ordained by the Council of the Province, after *Athanasius*'s Deposition; and that he ought not to suffer, by a Sentence pronounced against him, without being either heard, or summoned. On the Contrary, *Athanasius* being deposed for Contumacy, has, by *Dioscorus*'s Order, been restored contrary to Rule, and ought, for the present, to rest satisfied. *Maximus*, Bishop of *Antioch*, together with his Councils, shall consider of the Matter of Accusation brought in against him, in order to end his Trial in eight Months: If he is found guilty of all that is laid to his Charge in the Acts, whether criminal, or civil, or of any one Head of Accusation that deserves Deposition, he shall not only be divested of the Episcopacy, but shall also be subject to what Penalties the Law inflict: But that if, within the Time limited, he is neither convicted, nor prosecuted, he shall be restored to his See by *Maximus* of *Antioch*; and *Sabinian* shall preserve the Episcopal Dignity, and be as Coadjutor, with a Pension settled on him by *Maximus*, suitable to the Circumstances of the Church of *Perre*. *Maximus*, and the whole Council, agreed to this Judgment offer'd by the Magistrates.

XXIX.
Fifteenth Ses-
sion. Canons.
P. 796. C.

ON the same Day, being the last of *October*, was held the fifteenth Act, at which, neither the Magistrates nor Legates were present; for after they had regulated the Faith, and the private Matters laid before the Council, the Clerks of *Constantinople* desired the Legates to treat with them to an Affair relating to their Church, which they refused, saying, They had receiv'd no Commission for it. They propos'd the same Thing of the Magistrates, who referr'd it to the Council. When the Magistrates and Legates were withdrawn, the rest of the Council made a Canon concerning the Privileges

privileges of the Church of *Constantinople*, which is reckon'd the eight and A. D. 451. twentieth; and to which the *Greeks* have since joined all the other Canons that the same Council had made: In the antient Copies it is placed after the sixth Session. I shall here relate them all, as they are found in the vulgar Editions.

THE first imports a Confirmation of the Canons made to that Time in P. 756. the Councils. The second is against *Simony*, in the following Words: If any Bishop has ordained for Bribe, or made Sale of Grace, which is not venal; as to ordain a Bishop, a Chorepiscopus, a Priest, a Deacon, or any other Clerk; or if, for any Sum of Money, he has placed a Steward, a Defender, a Sexton, or any other Officer mentioned in the Canon, he that ordains shall be in Danger of losing his Dignity, and he who is ordained, or placed, shall be deprived of the Benefit of this intended Purchase; and the Contriver of this infamous Bargain, if a Clerk, shall be deposed, if a Layman, or Monk, anathematized. By the third Canon, the Council forbids any Bishop, Clerk, or Monk, to farm Lands, or take upon them any temporal Affairs, unless they are appointed by the Laws for any Guardianship, from which they cannot be excused, or that the Bishop commits to them the Care of the Church, or the Poor. This is not different from the Contents of the second Article of the three, which were read at the sixth Session, before the Emperor. The fourth Canon is the first of Sup. n. 22. these Articles, and imports an entire Subjection of the Monks to the Bishops, and forbids them to meddle in any Affairs, Ecclesiastical or Secular.

THE Monasteries, once consecrated by Authority of the Bishop, shall Can. 24. remain so ever after: Their Revenues shall be secured to them, and they shall never after be inhabited by the Laity. Each Cathedral Church shall be Can. 26. allowed a Steward for the Body of its Clergy, who shall manage their Revenues, as the Bishop shall direct, that the Distribution of them may with Ease be enquired into; and that the Treasure of the Church may not be squander'd away, nor the Priesthood brought to Contempt. The Clerks Can. 22. are forbid, upon Pain of Deposition, according to the antient Canons, to plunder their Bishop's Effects after his Death.

THE Bishops shall be ordained within three Months, unless the Metro- Can. 25. politan is obliged by some absolute Necessity to defer it, and the Revenue of the Church that is vacant, shall be preserved by the Steward. The Bi- Can. 12. shops are forbid, upon Pain of Deposition, to apply to Persons in Power, and to obtain Letters from the Prince, for dividing a Province in two, and creating two Metropolitans therein. As to the Cities, that have already been honoured with the Title of Metropolis, they shall only possess the Honour, without Prejudice to the Rights of the true Metropolis. It Sup. n. 19. may be easily perceived, that this Canon was occasioned by the Disputes n. 27. between the Bishops of *Tyre* and *Berytus*, of *Nicomedia* and of *Nice*.

As the Meeting of Councils has been neglected, with Prejudice to Ec- Can. 19. clesiastical Affairs, the Council decrees according to the Canons, that the Bishops of every Province shall meet twice a Year, in a Place appointed by the Metropolitans: And that, if any absent themselves, being in their City, in Health, and having no unavoidable Hindrance, they shall be Brotherly admonished. The Clerks and Laity shall not indifferently be allowed Can. 21. to

A.D. 451. to accuse Bishops, nor even the Clerks, before their Character is enquired into. The Country Parishes shall remain to those Bishops who have enjoyed a peaceable Possession of them during thirty Years. If any Dispute should arise upon that Subject, it may be prosecuted before the Council of the Province; and if any one complains of Injustice done him by his Metropolitan, he shall be judged by the Exarch of the Diocess, or by the See of *Constantinople*. If any new City is raised by the Authority of the Emperor, the Order of the Ecclesiastical Parishes shall follow the Form of the Political Government.

Can. 9. If one Clerk hath a Difference with another, he shall not leave his Bishop, to apply to secular Tribunals; but shall first prosecute his Cause before the Bishop, or by his Order, before one whom the Parties shall agree to; the whole under Canonical Penalties. If a Clerk has a Dispute with his own Bishop, or another, he shall be judged by the Council of the Province. If a Bishop or a Clerk is in Dispute with the Metropolitan, he shall apply to the Exarch of the Diocess, or to the See of *Constantinople*.

Can. 6. Nobody shall be ordained absolutely, either Priest, Deacon, or any other Ecclesiastick, without being appointed to a Church in the City, or in the Country, or to a Monastery. All absolute Ordinations shall be void, and those who have been admitted to such, shall not be allowed to officiate,

Can. 10. to the Shame of those who have ordained them. A Clerk cannot at the same Time be of the Clergy of two Cities, namely, of that where he was first ordained, and of another which through Ambition he is afterwards advanced to, on Pain of being returned to his first Church. Any one who is removed to another Church, shall never concern himself with Affairs relating to the former, or with the Oratories and Hospitals thereto belonging, upon Pain of Deposition. The antient Canons shall be observed, in Respect to the Bishops and Clerks who remove from one City to another: In this Place is inserted the third Article, read at the sixth Session, which is almost the same as the foregoing.

Can. 5.

Can. 20.

Sup. n. 20.

Can. 7.

Can. 23.

Those who have once been admitted of the Clergy, or taken up the Monastick Profession, shall never after be employed in any military or secular Capacity, upon Pain of Anathema. We have been informed, that some Clerks and Monks, without Authority of their Bishop, and sometimes even, after he has excommunicated them, come to *Constantinople*, and remain there a great While, raising Tumults, and disturbing the Peace of the Church, and of private Families; for which Reason, the Council has decreed, That the Defender of the Church of *Constantinople* shall first give them Notice to withdraw from the City; and if they insolently persist in the same Practices, he shall drive them out by Force, and send them to their respective Dwellings. All these Canons, against vagrant and seditious Monks, were made upon the Account of *Barsumas*, of *Carosius*, and other Followers of *Eutyches* and *Dioscorus*.

Can. 13.

Can. 11.

The same Reason may be assign'd for the following Canons. No foreign or unknown Clerks shall officiate in another City, without Letters of Recommendation from their Bishop. The Poor, who stand in Need of Assistance, shall be allowed only Pacifick-Ecclesiastical Letters, to be granted only upon a right Knowledge of their Case; Letters of Recommendation

tion being allowed to none but People of Distinction. Conspiracies and A. D. 451.
 Rebels being Crimes prohibited in the Civil Laws, ought much more to be ^{Can. 13.}
 so by the Church; if therefore any Clerks, or Monks, have conspired against
 their Bishops, or their Brethren, they shall be deposed. The Clerks of Ho- ^{Can. 2.}
 spitals and Monasteries, according to the Tradition of the Fathers, shall sub-
 mit to the Power of the Bishop in each City, not revolting against him, or
 subverting this Order in any Manner whatsoever, on Pain of Canonical Cor-
 rection to the Clerks, and of Excommunication against Monks and Laymen.

READERS and Chaunters in some Provinces being allowed to marry, ^{Can. 14.}
 the Council forbids them to marry any Woman who is not of the *Catholic*
Faith, to baptize their Children in heretical *Houses*, or marry them to Ho-
 nicks, *Jews*, or *Pagans*, unless they promise to be converted. It is re-
 markable, that Readers were not allowed in all the Provinces to marry, as
 they are now. No Deaconess shall be ordained under forty Years of Age; ^{Can. 15.}
 and that after a very strict Examination. If, after having received the Im-
 position of Hands, and continued some Time in the Service, she marries in
 Contempt of the Grace of G O D; she and her Husband both shall be ana-
 thematized. A Virgin once devoted to G O D, or a Monk, shall not marry ^{Can. 16.}
 upon Pain of Excommunication; but the Bishop may indulge them.
 Whoever runs away with a Woman, though on Pretence of Marriage, to- ^{Can. 17.}
 gether with his Aiders and Abettors, if a Clerk, shall be deposed, a Lay-
 man, anathematized. These are the seven and twenty Canons of the Coun-
 cil of *Chalcedon*, received by the whole Church.

THE eight and twentieth, which afterwards made so much Noise, gives ^{XXX.}
 the second Place to the Church of *Constantinople*, in the following Words: ^{Prerogatives}
 The Fathers have acted justly in granting to the See of antient *Rome*, the ^{of Constan-}
 Privileges it enjoys, because it was the reigning City; and for the same ^{tinople.}
 Reason, the hundred and fifty Bishops have judged, that new *Rome*, ^{Can. 28.}
 which is honoured with the Empire and Senate, ought to possess the like ^{Conc.}
 Advantages in the Ecclesiastical Order, and be second; insomuch, that ^{Constantino-}
 the *Metropolitans* of the Diocesses of *Pontus*, *Thrace* and *Asia* only; as al- ^{ple.}
 so the Bishops of the Diocesses among the *Barbarians*, shall be ordained by ^{Can. 3.}
 the See of *Constantinople*, upon the Reports that shall be made to it, of ^{Sup. lib.}
 Canonical Elections: However, each Metropolitan of these Diocesses shall ^{xviii. n. 7.}
 ordain the Bishops of his Province, together with his Comprovincials, ac-
 cording to the Canons. Here the Word *Diocess* must be taken in the most ^{Sup. lib.}
 extensive Meaning, as it comprehends several Provinces. ^{xviii. n. 7.}

THE nine and twentieth Canon imports, that a Bishop shall never be re-
 duced again to the Degree of Priest; as the Pope's Legates, and *Anatolius*
 of *Constantinople* had said in the fourth Session, concerning the Bishops who ^{Sup. n. 19.}
 were ordained by *Photius* of *Tyre*, and deposed by *Eustathius* of *Berytus*.
 The last Canon permits the Bishops of *Egypt* to delay their Subscribing to ^{Can. 30.}
 the Letter of *St. Leo*, till such Time as a Bishop of *Alexandria* shall be
 elected; as was regulated in the fourth Session. These are the thirty Ca- ^{Sup. n. 17.}
 nons, said to be of the Council of *Chalcedon*.

THE sixteenth and last Session was held the next Day, being the first ^{Novemb. 14}
 of November. The Pope's Legates directed *Paschasius* to address the fol- ^{P. 769.}
 lowing Remonstrance to the Magistrates: Yesterday, when you and we

A.D. 451. had withdrawn, something we hear was transacted, which we believe to be
 p. 769. against the Canons; we desire it may be read, that all our Brethren may see whether it is just, or not. The Magistrates ordered it to be read; but first *Aetius*, Archdeacon of *Constantinople*, said, We agree that the Faith has been regulated; but it is the Custom of Councils, after having decided Matters of the greatest Importance, to examine also, and settle other Points that are necessary. We, that is, the Church of *Constantinople*, had certain Subjects to treat of; and desired the Bishops that were come from *Rome*, to assist us, which they refused, saying, They had no Directions about it; you have ordered the Council to consider of this Affair. After you had withdrawn, the Bishops rose up, and demanded, that we should treat of it as a publick Concern. We have here the Act, nor was it carried on in a private and clandestine Manner; but canonically, and according to Rules. The Magistrates ordered it to be read: *Aetius* presented the Paper, and *Beronician* the Secretary read it. It was the eight and twentieth Canon before-mentioned, and subscribed to by a hundred and eighty four Bishops.

p. 809. C. THEN *Lucentius*, one of the Legates, said; Take Notice in the first Place, that the Bishops have by Surprise and Force been obliged to subscribe, before the Canons here mentioned have been drawn up in Writing. The Bishops cried out, Nobody has been compelled: *Lucentius* replied, They have moreover left out the Canons of the three hundred and eighteen Fathers, and have only mentioned those of the hundred and fifty, which are not among the Canons of the Councils, and as they say, were made about fourscore Years ago. If they have so long since enjoyed this Privilege, what would they desire at present? If they never did before, why should they require it now? *Aetius* the Archdeacon, speaking of the Legates, said; If they have received Orders concerning this Article, let them be produced. *Boniface* the Priest, read a Paper containing the following Order of Pope St. *Leo*: Suffer not the Decrees of the Fathers to be infringed, or lessened by any Encroachment whatsoever; preserve in all Things the Dignity of our Person, which you represent; and if any, valuing themselves on the Splendor of their Cities, should assume any Thing to themselves, do you oppose them with a becoming Resolution. The Magistrates said, Let the Canons on both Sides be produced.

p. 812. PASCASIN read the sixth Canon of *Nice*, beginning with these Words; The Church of *Rome* has always had the Primacy, which Words are not in the *Greek*; but however no Disputes arose on that Subject. He then
 Sup. xi. read the sixth Canon, which preserves the Privileges of *Rome*, *Alexandria* and
 n. 20. *Antioch*, and the Rights of *Metropolitans*; and continued with the seventh, which preserves to the Bishop of *Jerusalem* a Rank of Honour without any Jurisdiction. *Constantine* the Secretary, read also the sixth Canon of *Nice* out of a Book, presented to him by *Aetius* the Archdeacon; but not the seventh. He afterwards read the Decree of the Council of *Constantinople* under *Nestarius*; containing first, the Definition of Faith; next, the Canon concerning Hierarchy, which confirms the Jurisdiction of the Bishops of *Alexandria* and of *Antioch*; and of the Councils of the three great Dioceses of *Asia*, *Pontus* and *Thrace*; and at the End adds, that the Bishop of *Constantinople* shall be in Honour next to the Bishop of *Rome*.

Sup. xviii.
 n. 6.

n. 7.
 p. 813.

THE Magistrates said, Let the Bishops of the Diocesses of *Asia* and *Pontus* declare, whether they have subscribed freely, or by Compulsion, to what is now read. They came up to the Middle; and *Diogenes* of *Cyzicus* said, I have subscribed voluntarily, and declare it as before God. *Florentius* of *Sardis*, and several others, thirteen in Number, declared each the same Thing; saying, That this Canon was according to Custom. Some of them acknowledged they had been ordained by the Bishop of *Constantinople*. *Eusebius* of *Dorileum* said, I have freely subscribed; for when I was at *Rome*, I read this Canon to the Pope, in Presence of the Clerks of *Constantinople*, and he has received it; meaning the Canon of the Council of *Constantinople*. All the other Bishops cried out, We have voluntarily subscribed. The Magistrates asked, what those had to say who had not subscribed. *Eusebius* of *Ancyra* declared, that he would not meddle with Ordinations, notwithstanding he had a Right to ordain the Bishops of *Galatia*; but desired that nothing should be paid for Ordinations. *Philip* a Priest of *Constantinople* said, The Canon has provided against this Abuse, speaking of the second Canon of *Chalcedon*. *Eusebius* of *Ancyra* answer'd, God be praised, the Reputation of Archbishop *Anatolius* is unspotted; but Nobody is immortal. p. 816. B.

THE Magistrates said, In Consequence of what has passed, it appears first, that the Primacy and Precedence, according to the Canons, ought to be preserved to the Archbishop of antient *Rome*; but that the Archbishop of *Constantinople* ought to enjoy the same Advantages; and that he has a Right to ordain the Metropolitans of the Diocesses of *Asia*, *Pontus* and *Thrace*, in the following Manner. In each Metropolis, the Clerks, and such as profess the Lands and Places, together with all the Bishops of the Province, or the greatest Part of them, shall make a Decree to elect whom they think most worthy of being made Bishop of the Metropolis. They shall all make a Report of it to the Archbishop of *Constantinople*, who shall be at Liberty to choose, whether the Elect shall come here to be ordained, or whether he shall give him Leave to be ordained in the Provinces. As to the Bishops of particular Cities, they shall be ordained by all, or the greatest Part of those of the Provinces, by the Authority of the Metropolitan, according to the Canons; the Archbishop of *Constantinople* not being at all concerned therein. This is our Opinion; let the Council give theirs. The Bishops cry'd out, This Opinion is just; we all say the same, we all assent to it; we beg you to dismiss us; and made many Acclamations of this Kind. *Lucentius*, the Legate, said; The Apostolick See ought not to be debased in our Presence; we therefore desire that all that was done Yesterday against the Canons, may be repealed; if not, that our Opposition may be inserted in the Acts; that we may know what we are to report to the Pope, and that he may pass Judgment on this Contempt of his See and Subversion of the Canons. p. 820. The Magistrates said, The whole Council has approved of what we have said. This was the last Session of the Council of *Chalcedon*.

THE Collection we now have, and which I have followed in this Account, differs a little from that of *Evagrius* the Historian, which may still

B b b b 2

XXXI.

End of the
Council of
Chalcedon.

Evagr. II. hist. c. ult. V. Baluz. pref. in Conc. Calc.

A. D. 451. be found in some of the antient Copies. The Order is as follows: The first Session is the same as in ours; the second is the Condemnation of *Dioscorus*; the third we mention as the second, at which St. *Cyril's* and St. *Leo's* Letters were read. The fourth is the same as ours, and contains the Search into the Definition of the Faith. In the sixth, it is read over again and subscribed to before *Marcian* the Emperor, and three Canons approved. The seventh, in these antient Copies, contains the other Canons. The eighth, which we count the seventh, is the Approbation of the Agreement between *Maximus* and *Juvencius*. The ninth, is the Justification of *Theodoret*. The tenth and eleventh, that of *Ibas*; and so on, that is to say, the twelfth and thirteenth, contain the Affair of *Ephesus*. The fourteenth, that of *Basiliensis*. The fifteenth, *Sabinian's* of *Perre*. The sixteenth and last is, concerning the Contests about the Prerogatives of *Constantinople*.

THE Reason of so many different Copies is; that, in the general Councils, the Bishops of the great Sees had each their respective Notaries to collect, or copy the Acts, according to the Uses they had for them. They were all solicitous to take along with them, and to publish in their Provinces, what related to the Church in general, as the Definitions of the Faith and the Canons; but as to the Acts, relating to private Matters, those who were not concern'd in them were not so exact; some omitted them entirely, others took out one Part, leaving the rest, and those who did collect, differed in the Order; some observing the Dates, others the Merits of the Subjects.

Conc. Calch. 3. part. c. 1. THE Bishops stay'd a while at *Chalcedon*, or at *Constantinople*, before they parted, and address'd a Speech to *Marcian*, the Emperor, in which they gave Thanks to *God* for his Zeal and for the Pope's, whose Doctrine and Piety they commend. They remark, that the same Conduct was observed in this as in the former Councils, in refuting new Errors by new Definitions, without Innovations in the Faith. They explain at large the Mystery of the Incarnation. They vindicate St. *Leo's* Letter to *Flavian* from any Novelty; and prove, that it agrees with Scripture, the *Nicene* Creed, and also with the Fathers, from whom they afterwards quote several select Passages.

p. 328. E.

p. 3. c. 2.

p. 336.

p. 437.

THE Council likewise writ a synodical Letter to St. *Leo*, by which they acknowledge him to be the Interpreter of St. *Peter*; their Chief and their Guide, whose Letter has been a spiritual Food to them. They mention their Number to be five hundred and twenty; and that none have been cut off from the Church but *Dioscorus*, whose Crimes and Impenitency they enlarge upon. They afterwards add, We also let you know, that we have decreed some other Things for the better Order of Affairs, and for the Support of Ecclesiastical Laws; perswaded, that your Holiness, being acquainted therewith, will be readily inclined to approve and confirm them. We have authorised by a synodical Sentence, the antient Custom of the holy Church of *Constantinople*, of ordaining the Metropolitans of the Diocesses of *Asia*, *Pontus*, and *Thrace*: Not so much for the Advantage of the See of *Constantinople*, as for the Peace of the *Metropolises*, where Disturbances have often happen'd, upon the Death of Bishops, the People and the Clergy having no Chief to govern them. This your Holiness is well acquainted

acquainted with, having been often importuned upon this Subject; especially on Account of the Church of *Ephesus*. A.D. 451.

WE have likewise confirm'd the Canon of the hundred and fifty Fathers, assembled at *Constantinople*, under *Theodosius* the Great; which decrees, that the Bishop of *Constantinople* shall hold the Prerogative next to your holy See; being convinced, that as you impart without Envy, your Possessions to your Brethren; you will also continue your Care and Concern for the See of *Constantinople*, and suffer it to partake of the Splendor of your Apostolick Power. Your Legates, indeed, have vigorously opposed this Decree, with the Intent, for certain, that you should reap the Honour of being thought, as much the Preserver of Peace, as of the Faith. In this we have complied with the Desires of the Emperor, the Senate, and the whole Imperial City. We therefore beg, that you will honour this our Judgment with your Approbation; and accomplish the just Desires of your Children, who have joined with you with a good Intention: You will oblige the Emperors, who have confirm'd your Judgment as a Law; and the See of *Constantinople* will, upon all Occasions, express to you an everlasting Acknowledgement for this, by its Union and Zeal. *St. Gregory* says, That the Council of *Chalcedon* even offered to the Pope, the Title of oecumenical, or universal Bishop. Lib. iv. Ep. 36. vii. Ep. 30.

St. Leo, before this, had received Letters from several Bishops of *Gaul*; the first, from *Ceretus*, *Salonius* and *Veranus*, who, it is thought, were Bishops in the Province of the maritime *Alps*: The second, from *Ravennius* of *Arles*, and forty three more. *Salonius* and *Veranus* were Brothers, Sons of *St. Eucherius*, afterwards Bishop of *Lions*; and *Veranus* was Bishop of *Vence*. These three Bishops thank the Pope for the Instructions he gave them in his Letter to *Flavian*, and send him the Copy they had of it, desiring him to correct it, that it may be imparted, not only to the Bishop of *Gaul*; but also to the Laity, who desired to read, and take Copies of it. XXXII. Letters from the Bishops of Gaul to St. Leo. V. Quesn. ad Ep. Ceret.

IT is believed that the four and forty Bishops, who wrote to *St. Leo* from their Council, were of the seven Provinces of *Gaul*. The first is *Ravennius* of *Arles*, then *Rusticus* of *Narbonne*, *Venerius* of *Marseilles*, *Maximus* of *Ries*, who was before Abbot of *Lerins*. *Nectarius*, Bishop of *Digne*, *Constantinus* of *Uzes*, *Ursus* of *Senes*, *Ingenius* of *Embrum*, Bearer of this Letter. The rest are not so well known. They excuse themselves for not returning Thanks sooner to *St. Leo*, for his Letter to *Flavian*, saying, We have read it with inexpressible Joy, which we have spread among all in *Gaul*. Many have found in it, that Faith which they received from their Forefathers, and some have met with the Instructions and Authority they wanted to maintain their Opinions. We should have been glad to write even to the Emperor, concerning the Uneasiness we suffered; but the News we have from the *East*, made us think it unnecessary, and that the Error was discovered and destroyed. The rest of the Letter is in Praise of *St. Leo*. V. Not. Quesn.

ON his Side, he commends, in his Answer, the Faith and Doctrine of the Bishops of *Gaul*. I could have wished, says he, to have received your Letters at the Time you promised, that our Brethren whom we have sent to

Ep. 77. al. 52.

to

A.D. 451. to the Council might have carried with them your Declaration. He observes, that it is not permitted, after the Decision of a Council of near six hundred Bishops, to plead Ignorance, or Obscurity, about the Faith of the Incarnation; and nevertheless, explains in a few Words, that Doctrine against the Errors of *Nestorius* and *Eutyches*. Our Brethren the Legates, says he, have acted so well, that not only Bishops, but also the Princes and Powers, the Clerks, the People and all Degrees are fully convinced, that it is the Apostolick Faith, as delivered down to us, which we preach and maintain, having now the Consent of the whole World for it: Give therefore Thanks to God, and pray for the speedy Return of our Brethren, that we may be able fully to instruct you in all that has been done. We would not detain our Brother *Ingenuus* till their Arrival, that you should be no longer ignorant of so agreeable News; we desire you even to impart it to our Brethren the Bishops of *Spain*. This Letter is of the first of *February*, under the Consulate of *Herculanus*, that is, in the Year

A.D. 452. It appears, that the Pope knew in general what was transacted at the Council of *Chalcedon*, but had not yet the Acts which his Legates were to bring him.

Epist. 82.
al. 94.

As soon as they arrived, *St. Leo* wrote again to *Rufinus*, *Ravennius*, *Venerius*, and to the other Bishops of *Gaul*, a short Letter, in which he tells them that the Truth has triumphed, and that Heresy, with its Authors, is condemned by the general Voice; and sends them a Copy of the Sentence pronounced against *Dioscorus*, by the Legates.

Post Epist.
77.

He had wrote in the same Manner to the Bishops of the Province of *Milan*, as appears by their Answer to him, in a Synodical Letter, in which they declare that they have read in their Council *St. Leo's* Letter to *Flavian*; that they have found it agreeable to the holy Scriptures, to the Doctrine of *St. Ambrose*, and also to universal Tradition; and for that Reason have conformed to it, in condemning the same Errors against the Incarnation. This Letter is signed by *Eusebius*, Bishop of *Milan*, by Birth a *Greek*, and honoured by the Church as a Saint, on the two and twentieth of *August*; by *St. Maximus* of *Turin*, honoured the twenty fifth of *June*, whose Homilies we have now extant; and by ten other Bishops.

Ennod. epigr.
84. Martyr.
R. 22. Aug.
25. June.

XXXIII.

Letters against
Anatolius's
Pretensions.

Post Epist.
77. ex. col-
lect. Holst.

Ep. 78. al.
84. c. 2. 5.
Epist. 80.
al. 53. c. 2.

LUCIAN the Bishop, and *Basil* the Deacon, came afterwards to *Rome* with Letters from *Marcian* the Emperor, *Pulcheria* the Empress, *Anatolius* of *Constantinople*, and *Julian* of *Cos*; all tending to persuade the Pope to approve the Canon of the Council of *Chalcedon*, concerning the Prerogatives of the Bishop of *Constantinople*. This appears by the Answers, and by the Emperor's Letter now extant, dated the fifth of the *Calends* of *January*, under his Consulship, that is, the twenty eighth of *December*, 451. *Lucian* and *Basil* acquitted themselves faithfully of the Commission, and used their utmost Endeavours to persuade *St. Leo* to authorize *Anatolius's* Pretension; but all in vain, as may be seen by his Answers, all of the same Dates, the eleventh of the *Calends* of *June*, under the Consul *Herculanus*, that is, the two and twentieth of *May*, 452.

ANATOLIUS, says he, ought to be well pleased, that I have hearkened to Lenity more than to Justice, in allowing his ill grounded Ordination, and overlooking his Encroachment, in ordaining the Bishop of *Antioch*.

Antioch. The Meaning is, that *Anatolius* had been ordained Bishop of *Constantinople* by *Dioscorus*, after the unjust Deposition of *Flavian*, and had himself ordained *Maximus* for *Antioch*, in the Room of *Domnus*, also unjustly deposed, and *St. Leo* for the Sake of Peace had approved of both these Ordinations. This Indulgence, says *St. Leo*, ought rather to have inspired him with Modesty than Ambition. He ought to imitate the Humility of his Predecessor *Flavian*, and not presume upon a Consent, which he has extorted from some of his Brethren, and can be of no Use against the Canons; especially against those of *Nice*, whose Authority is eternal and inviolable, and can never be abrogated by any other Council, how-soever numerous.

THE City of *Constantinople* has its Privileges, but those are only Temporal; it is a Royal City, but cannot be made an Apostolick See. No Attempt can be made against the Privileges of Churches established by the Canons, or against the Authority of so many Metropolitans, to gratify the Ambition of one Man. *Alexandria* ought not to lose the second Rank, nor *Antioch* the third, for the private Crimes of *Dioscorus*. This Encroachment has been tolerated for these sixty Years past; but the Bishops of *Constantinople* have never sent to the holy See the pretended Canons, which they alledge. The Pope, for all these Reasons, advises the Emperor and Empress to restrain the Ambition of *Anatolius*; and exhorts the Emperor himself to exercise Humility and Charity; declaring that he will never consent to such an Attempt; and that, if *Anatolius* persisted in it, he will separate himself from the Peace of the universal Church. But the Pope did not put his Threats in Execution, nor came to an Excommunication. As for *Julian* of *Coos*, he says to him, You, more than any private Man, ought to be pleased with the State of the universal Church, and not ask such Things of me, as would render us both guilty; me for granting, and you for obtaining.

THE Council of *Chalcedon* was not so peaceably received in the East, as in the West. The Emperor on his Part, did his Utmost to have it executed; but was not obeyed in *Egypt* and in *Palestine*. In the first Place, an Edict was given out at *Constantinople* on the seventh of February, under the Consulship of *Sporatius*, in the Year 452, by which it is forbid to dispute publicly of Religion; the Clerks, on Pain of Deposition, Officers, of losing their Place; and others of being driven out of *Constantinople*, and punished according to their Deserts. It is, says the Emperor, impious and sacrilegious, to allow ones self to examine any Thing according to ones private Sense, after the Decision of so many Bishops. And afterwards; it is an Affront to the Councils Decree, to raise Disputes on what had been judged. This Edict is directed to the Citizens of *Constantinople*; but not being sufficient to quiet restless Minds, and many still continuing to dispute publicly on Mysteries, even in Presence of *Jews* and *Heathens*, there was a second Prohibition agreeable to the former; commanding every Body to submit to the Council of *Chalcedon*, by a second Edict, dated the thirteenth of March, in the same Year, published also at *Constantinople*, and directed to the Præfect of the Prætorium of the East, to that of *Illyria*, to the Præfect of *Constantinople*, and to the Masters of the Offices.

Epist. 79.
al. 11. c. 3.Epist. 80.
c. 2. 4.

Epist. 78.

c. 3.

Epist. 79.

Epist. 80. c. 3.

Epist. 81.

al. 105.

XXXIV.

Laws for the
Council.

Conc. Chalc.

p. 3. c. 3. l. 3.

Cod. de

Sum. Trin.

A.D. 452. ON the sixth of July, in the same Year, the Emperor *Marcian* directed a Rescript to the same Officers, to repeal a Law, which through *Chrysapbin's* Perswasions, *Theodosius* the younger had made against *Flavian*, in the Behalf of *Eutyches*, and in Confirmation of the false Council of *Ephesus*. This vindicates the Memory of *Flavian*, and the Persons of *Eusebius* of *Dorylaeum*, and *Theodoret*. On the twenty eighth of the same July, another Law was made, by which the Emperor *Marcian*, commands the observing of the Council of *Chalcedon*; requiring the Followers of *Eutyches* to be punished as *Apollinarians*, whose Errors he followed, forbidding them to have Priests, or Clerks, or *Eutyches* himself to be acknowledged as a Priest; and requiring, that if contrary to this they ordain Bishops, Priests, and other Clerks, both the Ordainers and Persons ordained should be banished, and their Estates confiscated. They are forbid to assemble, or to build Monasteries, on Pain of Confiscation of the Places, and of Punishment of the Proprietors and Tenants: They shall not receive any Thing left to them by Wills, officiate in Places, nor live at *Constantinople*, or at any Metropolis: Especially the Clerks and Monks of *Eutyches's* Monastery, shall be seized and drove out of the Empire. The Books of that Sect shall be burnt; Capital Punishments inflicted on the Teachers, and the Disciples shall pay ten Pounds of Gold.

XXXV.
Proterius,
Bishop of
Alexandria.
Lib. c. 14.

DIOSCORUS was banished to *Gangres*, in *Paphlagonia*; and four Bishops, who came with him, returned to *Egypt*, after having assisted at the Council of *Chalcedon*, anathematized *Eutyches*, condemned *Dioscorus*, and subscribed to *St. Leo's* Letter. They carried Letters from the Emperor, directed to *Theodorus*, Governor of *Egypt*, to proceed to the Election of a Bishop of *Alexandria*; but it was not without Opposition; for most of the Citizens would admit of no other Bishop, whilst *Dioscorus* was living. At last they elected *Proterius*, whom *Dioscorus* had made Arch-priest, and entrusted with the Care of the Church. He was therefore ordained and installed in Presence of these four Bishops, *Atanasius* of *Bysiris*, *Nestorius* of *Phagana*, *Auxonius* of *Sebennytus*, and *Macarius* of *Chabasena*.

Evagr. 11.
c. 5.

THE People of *Alexandria* divided, some demanding *Dioscorus*, others supporting *Proterius*. *Dioscorus's* Party attacked the Magistrates, and pursued with Stones the Soldiers, who endeavoured to appease the Tumult. They put them to Flight, and being retreated to the ancient Temple of *Serapis*, they besieged them in it, and burnt them alive. The Emperor hearing this, sent two thousand Men, fresh Troops, who were so much favoured by the Wind, that they arrived at *Alexandria* in six Days; but these new Soldiers used the Wives and Daughters of the Inhabitants with great Insolence, which caused much greater Confusion. To punish the People, they took from them the usual Distribution of Corn, the Use of Baths and publick Sights. But *Florus*, who had both the Civil and Military Government, through *Priscus* the Rhetorician's Perswasion, soon after restored all to them again, and by that Means quelled the Sedition for some Time. *Proterius*, nevertheless, was always in Danger, and during the greatest Part of his Pontificate, was obliged to be attended by a Guard of Soldiers.

Lib. c. 1.

THESE

THERE was also a great Division in *Palestine*. *Stephen*, Bishop of *A.D. 452.*
Jamnia, and *John*, Bishop of the *Saracens*, both Disciples of *St. Euthy-* XXXVI.
mius, had assisted at the Council of *Chalcedon*. *Peter*, Bishop of the *Theodosius*
Saracens was dead, and his Successor, *Auxolans*, had assisted at the false *falsc Bishop of*
Council of *Ephesus*, and adhered to *Dioscorus*: For which Reason, he *Jerusalem.*
died under Disgrace with *St. Euthymius*, and *John* succeeded. Therefore *Vita*
after the Council of *Chalcedon*, *Stephen* and *John* returned with Haste to *S. Euthym.*
bring *St. Euthymius* the Definition, for fear of incurring his Indignation, *P. 34.*
as *Auxolans* had done. *St. Euthymius* having read the Definition of the
Faith of the Council of *Chalcedon*, approved and received it as *Catholic*.

A REPORT of it being spread, all the Monks of *Palestine* were going to
receive the Council of *Chalcedon*, had it not been for *Theodosius's* Opposi- *Evagr. 11.*
tion. He was a Monk, who being convicted of Crimes by his Bishop, had *Hist. c. 5.*
been drove out of his Monastery. When he came to *Alexandria*, he at- *Coteler.*
tacked *Dioscorus*, was scourged for Sedition, and led through the City *Mon. Gr. to.*
upon a Camel. He went to the Council of *Chalcedon*, probably with *1. P. 415.*
Bersumas, and returned suddenly to *Palestine*, crying out with others,
That the Council had betrayed the Faith; and wrote Letters, importing *Conc. Calch.*
that the Council had declared, there were two SONS, two CHRISTs, and *p. 3. c. 15.*
two Persons to be adored; and in short, that it confirmed the Heresy of *p. 877. D.*
Nestorius. He dispersed besides, a false Translation of *Saint Leo's* *Leo Ep. 974*
Letter to *Flavian*. He seduced by this Means, a great many Monks and *al. 83.*
other ignorant People; but especially *Eudoxia* the Empress, *Theodosius's*
Widow, who had retired to *Jerusalem*, and prevailed upon by *Cbrysaphius*,
had always favoured *Eutyches*. She brought over most of the Monks and
People to *Theodosius's* Side. *Juvenal*, Bishop of *Jerusalem*, being returned
from the Council, they would have forced him to retract and anathematize
the *Catholic* Doctrine, which he had subscribed to; they even sent an
Assassine to murder him; but he missing his Aim, revenged himself by
killing *Severian*, Bishop of *Scythopolis*. *Juvenal* fled to *Constantinople*.
Then the *Schismatics* assembled in the Church of the Resurrection, and
ordained *Theodosius* Bishop of *Jerusalem*.

HE ordained Bishops for several Cities in *Palestine*, especially in the *Niceph. xv.*
Room of those who were not yet returned from the Council. He raised *c. 9.*
at *Jerusalem*, a great Persecution against those who would not embrace
his Communion. Some were scourged, others deprived of their Estates, *Tom. 4.*
or had their Houses burnt. The Prisons were opened, and Criminals *Conc. p. 801.*
set at Liberty. Some Women of Quality were ill used. They forced *B. 857. B.*
People to anathematize, by Word of Mouth and by Writing, the Coun-
cil of *Chalcedon* and Pope *St. Leo*. One *Athanasius* a Deacon, said one
Day to *Theodosius*, in the Middle of the Church, as he sat on the Throne,
Cease thy Warring against JESUS CHRIST, and to scatter his Flock, and
know the Affection we bear to our true Pastor. We cannot hearken to the
Voice of the Strangers. As he was thus speaking, *Theodosius's* Guards
forced him out, and after having put him to all manner of Torments, they
beheaded him, dragged his Body, by one of the Feet, through the whole
City, and flung it to the Dogs to be devoured. The Church celebrates *Martyr. R.*
his Memory, as a Martyr, on the fifth of *July*. *5. Ju.*

A.D. 452. DOROTHEUS, Governour of *Palestine*, who was then employed against the *Barbarians* in the Country of the *Moabites*, hearing what passed at *Jerusalem*, returned with Speed, at the Head of some good Troops, to put a Stop to these Disorders; but *Theodosius* and *Eudoxius's* Party shut the Gates upon him, and suffered him not to enter till he had promised to join in the Schism, as all the Monks and the whole City had done. *Theodosius* by this Means kept Possession of this See of *Jerusalem* twenty Months.

XXXVII. HE endeavoured even to draw over *St. Euthymius* to his Party. First, He wrote to him, but the holy Man would not come to *Jerusalem*. *Theodosius* sent two Abbots to him, *Elpidius*, Disciple and Successor of *St. Passarion*, and *Geroncius*, who governed the Monasteries of *St. Melania*. *St. Euthymius* told them; GOD forbid I should be a Partner in their Crimes, or the Error of *Theodosius*. *Elpidius* and *Geroncius* answered; We must receive then the Doctrine of *Nestorius*, authorized by the Council of *Chalcedon*, in affirming, that they acknowledged JESUS CHRIST in two Natures. *St. Euthymius* replied, I have not read all the Acts of the Council; but as for the Definition of Faith, I have nothing to object against it. He afterwards explained to them, how the Council acknowledged the two Natures in JESUS CHRIST, without any Division of Persons, according to the Doctrine of *St. Cyril*. *Elpidius* approved his Discourse, and owned it was agreeable to the *Catholick* Faith; however, he did not immediately leave the Communion of *Theodosius*, but *Geroncius* continued obstinate in the Error; and they accordingly returned divided. *Theodosius* was not discouraged, and still sent several Persons to endeavour to gain over *St. Euthymius*, who seeing his Impudence, warned the Abbots not to communicate with a *Schismatick*, and retired into the most secret Part of the Desert. Many Hermits understanding this, followed him thither, and *St. Euthymius* continued there, till they had driven out *Theodosius*.

p. 59.

Vita S. Cy-
priaci.
p. 107.
Martyr. R.
s. Mart.

THERE was a famous Hermit named *Geroncius*, who after having long practised a Monastick Life in his own Country, which was *Lycia*, was lately come to settle in the Desert near *Jordan*: He had been seduced with other Hermits into the Error of *Theodosius*, but having heard of the Virtues of *St. Euthymius*, he came to find him out at *Ronba*, and having stayed a great while with him, he agreed to the Definition of the Council of *Chalcedon*, and renounced the Communion of *Theodosius*, with four other Hermits, *Peter*, surnamed *Tournit*, *Mark*, *Jullo*, and *Sylvanus*. *Gerasimus* built a Laura and a Monastery, a quarter of a League distant from *Jordan*. The Laura consisted of seventy Cells, separate from each other; the Monastery was in the Middle, appropriated to Probationers and young People. The Cells of the Laura were for Monks more advanced in Virtue. They continued in them alone five Days in the Week, from *Monday* to *Friday*; and when they came out, they left the Door open, to shew they had nothing but what others might make use of if they pleased. On *Saturday* and *Sunday* they came to communicate with the Monastery. *St. Gerasimus* died in the Year 474, the fifth of *March*; on which Day the Church honours his Memory.

THE Abbot *Gelasius* also maintained the Council of *Chalcedon* against *A. D. 452.*
Theodosius. The latter, at the Beginning of his Schism, went to him in *XXXVIII.*
 his Monastery, and spoke to him against the Council, as having authorized *The Abbot*
 the Doctrine of *Nestorius*. *Gelasius* knowing the Person, brought a young *Gelasius op-*
 Child of his Disciples, who had been killed by Accident, whom he had *poses Theo-*
 raised from the Dead, and said to *Theodosius*; If you have a Mind to dis- *dofius. Cotel.*
 pute upon the Faith, here is one who will answer you; for I have not *Mon. Gr. 10.*
 Leisure to hear you. Upon which *Theodosius* went away in Confusion. *1. p. 415.*
 Afterwards, when he had usurped the See of *Jerusalem*, he sent to seek for *p. 416.*
 the Abbot *Gelasius*, and making use of Caresses and Threats, he obliged
 him to go into the Chancel, and said to him, Anathematize *Juvenal*: To
 which *Gelasius*, with great Presence of Mind, answered; I know no other
 Bishop of *Jerusalem* than *Juvenal*. *Theodosius* fearing his Example might
 draw over others, drove him out of the Church. The *Schismatics* ap-
 prehended him, and surrounded him with Wood, threatening to burn him:
 But when they saw that he was not dismayed, they feared an Insurrecti-
 on of the People, because of his great Reputation, and let him go.

WE may see the Disinterestedness of the Abbot *Gelasius*, by this *Ibid. 410.*
 Instance. He had a Book written in Parchment, containing the *Old* and
New Testament, which was worth eighteen Sols of Gold, viz. 144 Livres.
 He had put it in the Church, that all the Brethren might read it. A strange
 Monk stole it, and the old Saint did not prosecute him, though he had dis-
 covered the Person. The other went into the City, and endeavoured to
 sell it, and asked sixteen Sols of Gold for it. The Person who had a Mind
 to buy it, desired Leave to examine it, and for this Purpose carried it to
 the Abbot *Gelasius*, who said; Buy it, it is a fine Book, and well worth
 the Price. The Buyer said to the Seller, I have shewed it to the Abbot
Gelasius, who informs me it is too dear, and not worth the Price you de-
 mand. The Seller said; Did he say nothing more to you? No, replied
 the other. Then, said he, I will not sell it; and touched with Remorse,
 he came to *Gelasius*, and offered to restore his Book; but he refused to re-
 ceive it. The Monk said; If you do not take it back, I shall have no
 Rest. He then received it, and the strange Monk, converted by this Acti-
 on, continued with him to his Death.

THE *West* was in the mean Time infested with the Ravages of *Attila*, *XXXIX.*
 who having repaired his Losses of the former Year, entered *Italy* by *Pan-*
nonia, and without Opposition over-ran many Provinces. They were ap- *St. Leo stops*
 prehensive for *Rome*, which he was just going to attack; but his People di- *Attila.*
 verted him from it, by the Example of *Alarick*, who died soon after he *Chr. Prosp.*
 had pillaged it. The Emperor *Valentinian* and *Aetius* even thought of *Duchess. 10.*
 abandoning *Italy*; but first they judged it proper to offer Proposals of *1. an 452.*
 Peace. They sent the Pope *St. Leo* with *Avienus*, a Man of Consular *Chr. Cassiod.*
 Dignity, and *Trygetius*, who had been Praefect, to *Attila*. They found him *Eod. an.*
 in *Venetia*, in a Place named *Ambuleium*, at the Passage of the *Menzo.*
 Besides the Report of his Cruelties, his very Appearance was terrible. His *Jornand.*
 Stature was small, but he had a stately Gate, a large Chest and Head, little *p. 475. c. 42.*
 Eyes, lively, and always in Motion, a flat Nose, light Beard, gray Hair, *Id. p. 471.*
 and a brown Complexion, which shewed the Country he was born in, and
 which

A.D. 452 which still distinguishes the *Tartars*. Though he was very brave, he fought not so much with his Hands as with his Head, which was extremely well turned for Counsel. He shewed great Compassion to those who submitted, and treated those well to whom he had once engaged his Word. As he was in Doubt whether he should go to *Rome* or not, this Embassy determined him. He was so well pleased to see *St. Leo*, that he received his Proposals favourably; he put a Stop to the Acts of Hostility, and retired beyond the *Danube*, with a Promise of making Peace.

Novel. Va.
ant. tit. 12.

THE Emperor *Valentinian* was at *Rome*, where he made a Law on the seventeenth of the *Calends* of *May*, under the Consulate of *Herculan*, viz. the fifteenth Day of *April*, in this Year 452, which restrains the Ecclesiastical Jurisdiction, and the Privileges of the Clergy. It imports, That there are frequent Complaints made of the Judgments of Bishops; and to remedy these, it declares that the Bishop has no Power of judging, even the Clerks, but with their Consent, and by Arbitration. Because it is certain, that the Bishops and Priests are allowed no Tribunal by the Laws, and can take Cognizance only of religious Causes, according to the Ordinances of *Arcadius* and *Honorius*, inserted in the Code of *Theodosius*. The Clerks are obliged to answer before the Judges, whether in Civil or Criminal Cases; only the Bishops and Priests shall have the Privilege of making their Defence by Attorney in Criminal Matters. No Slave or Bondsman, of what Quality soever, shall undertake the Office of a Clerk, or embrace a Monastick Life, to exempt himself from the Duties of his Condition. The Clerks shall not carry on any Trade, if they have a Mind to enjoy their Privileges, and shall be wholly employed in their Ecclesiastical Functions.

XL.
Aetius,
Archdeacon
of Constantinople, *used*
ill.
Leo Epist.
86. al. 36.

Epist. 84, 35.
al. 57. 58.

Sup. lib. xxvii.
n. 33.

JULIAN of *Coos*, who resided for the Pope at *Constantinople*, wrote him a Letter, in which he declares himself a Sharer in the Sufferings and Troubles which *Italy* had undergone by the Incurfion of the *Barbarians*. At the same Time he informed him of a new Enterprize of *Anatolius*; who had removed the Archdeacon *Aetius* from his Place, who was ever *Catholic*, and opposed the *Nestorians* and *Eutychians*; and had ordained him Priest of a Church of a Cemetery, to make a Person named *Andrew*, Archdeacon, a Friend of *Eutyches*, and Accuser of *Flavian*. *St. Leo* wrote about it to *Marcian* and *Pulcheria*, complaining that *Anatolius* had degraded *Aetius*, under Pretence of doing him Honour. For having nothing to reproach him with, either with Regard to Faith or Manners, he had taken from him the Office of Archdeacon, which was of great Authority, because it included the Administration of all the Affairs of the Church; to condemn him to a kind of Banishment, in fixing him to a Cemetery without the City, and in an obscure Place; and this for no other Reason but that *Aetius* had always firmly adhered to *St. Flavian*, and the *Catholic* Faith. Upon which *Anatolius* incurred the Suspicion of not having heartily renounced the Errors of *Eutyches*. He had even violated the Apostolical Tradition, in making this Ordination on *Friday*, instead of making it on *Saturday Night*.

ST. Leo desires the Emperor and Empress to oblige him to change his Conduct, and at the same Time recommends to them *Julian* of *Coos*, whom he declares to have been appointed his Legate, to transact at their Court, what-

whatever concerns the Faith and the Peace of the Church, against the Hereticks of the Times. It was at this Time the Pope's Legates began to reside at *Constantinople*, whom they since call *Apocrisarii*, or Correspondents, as they already called those whom the Bishops of *Alexandria* and *Antioch* kept there, for the Affairs of their Churches. But those of the Pope had a Commission for Affairs in General, to maintain the Faith and Discipline, to have an Eye upon the Bishops of *Constantinople*, and to prevent them, and the other Patriarchs of the *East*, from attempting any Thing to the Prejudice of the Universal Church. These Letters are dated the tenth and the eleventh of *March*, under the Consulate of *Opilio*, viz. in the Year 453. A. D. 453. V. Quæsn. not. 6. ad Epist. 84.

St. Leo wrote at the same Time to *Julian*, upon the same Subject, desiring him also to inform him of the Occasion of that Disturbance which the Monks of *Palestine* had made; whether it was for the Party of *Eutyches*, or from an indiscreet Zeal against *Juvenal* of *Jerusalem*, who had favoured him. He requests also an Account of the Monks of *Egypt*, and of the Church of *Alexandria*; telling him, he had written to the new Bishop. He desires him to send him the Acts of the Council of *Chalcedon*, exactly Translated into *Latin*, and Collected into one Volume. Epist. 86. c. 31.

He learnt a few Days after, the Occasion of the Tumult in *Palestine*, and what the Emperor had done to suppress it. The Abbots and Monks of *Jerusalem*, and the adjacent Places, presented a Petition to the Empress *Pulcheria*, pretending to justify their Conduct, and to make slight of that Outrage which had been committed upon the Inhabitants of *Jerusalem*, and upon Strangers. By the Advice of the Bishop *Juvenal*, who was at *Constantinople*, the Emperor *Marcian* wrote a Letter to them, wherein he says; that they ought to be quiet and peaceable, and to live in Submission to the Bishops, without setting up for Teachers. He afterwards takes Notice, that he has been well informed by authentick Acts, of every Thing which has passed at *Jerusalem*; and after having recounted their Violences, You have not done this, says he, for the Defence of the Faith, but to usurp the Prelacy, of which you are altogether unworthy. Besides, we wonder how you could Anathematize *Eutyches*, when you deliver your selves up to *Theodosius* his Follower, and the Author of all these Disorders. You shall answer for your Impiety and Crimes, before *JESUS CHRIST* our Master and Saviour, who will not leave them unpunished: But as to our self, we have no Mind to inflict Punishment upon Monks. We have only given Order to keep the City of *Jerusalem* within Bounds, to establish Peace in it, and to punish those that should be found guilty of Murders, or burning of Houses; and because you take Offence at the Expression of two Natures, as if it was a Novelty; Know that you ought not to examine these Questions, which are above your Understanding. For our Part, according to the Doctrine of the Fathers, we believe that our Lord *JESUS CHRIST* is true *GOD*, and true *MAN*. He afterwards explains the Faith concerning the Incarnation, particularly against the Error of *Nestorius*, which was imputed to the Council of *Chalcedon*; and fully justifies the Council. He then adds; We had given Orders, that no Person shall be obliged to subscribe, or consent, unless he be willing; for we will not draw over any into the Way of Truth by Threats or Violence. XII. Letter of Marcian to the Monks of Palestine. Epist. 88. Conc. Chalcedon. p. 3. c. 9. p. 857. p. 860. p. 861.

AND

A. D. 453. AND because you complain, that the *Samaritans* have insulted the Churches, and committed Murders, and other Crimes; Know, that we have given Orders to Count *Dorotheus* to take an exact Account of the Matter, and to restore to the Churches, and to private Persons, whatever has been taken from them, and to punish the Guilty: But this does not relate to you. We have also commanded the Count *Dorotheus*, to remove the Quarters of the Guard belonging to *Jerusalem* from your Monasteries. Live then in Peace, without separating from the Catholick Faith, or holding particular Assemblies; knowing that the Christian Princes, our Predecessors, have forbidden it under great Penalties. We were willing to write this to you, at the Request of the Bishop *Juvenal*, and to shew you Marks of our Clemency, hoping that you will alter your Conduct.

p. 851.

XLII. THE Empress *Pulcheria* wrote a Letter to the same Monks, the Substance of which is the same, and which is chiefly intended to justify her Faith, and that of the Council of *Chalcedon*, against the Calumnies of Schismatics. She wrote in particular to *Bassa*, who governed a Monastery of young Women at *Jerusalem*; and who founded also a Monastery of Men, in Honour of Saint *Mena*, and appointed *Andrew*, taken from the *Laura* of Saint *Euthymius*, to be the Abbot. *Pulcheria* wrote to *Bassa* some time after, to acquaint her, that if any of the Religious, out of Simplicity, had suffered themselves to be imposed upon by the Calumnies of *Theodosius*, they might be undeceived, and acknowledge the Sincerity of her Faith, and the Purity of the Council of *Chalcedon*.

The Death of
St. Pulcheria.
Conc. Chalced.
p. 3. c. 14.
Ibid. c. 13.

Vit. S. Euthym.
p. 67.

Marcell. Chr.
Chr. Pasch.
Martyr. R. 10.
Sep.

Cang. Const.
lib. iv. c. 5. n.
57. c. 2.

Theod. lect.
lib. i. init. &
p. 552. C.

Sozom. ix.
c. 1.

St. John Baptist's Head
found at Emesa
sa Marcell.
Chr. Chr.
Pascha.

Marcell. dans
du Cang. Dis-
sert. du chef.
S. Jean.

THE Empress *Pulcheria* died this Year 453, under the Consulate of *Vincomalus* and *Opilio*, aged fifty-four Years. The Church honours her Memory, as an holy Virgin, on the Tenth of *September*. A little before her Death, she had finished the Court of the Church of Saint *Laurence* at *Constantinople*, in her Palace, which was of most excellent Workmanship. She built many other Churches: That of *Blaquerna*, that of *Chalco-pratum*, and that of *Hodegum*; all three in Honour of the Holy Virgin. In the Last she placed the Picture which the Empress *Eudocia* had sent her from *Jerusalem*, and which was said to have been painted by Saint *Luke*. She founded many Hospitals and Monasteries, to which she assigned Revenues. She left her whole Estate to the Poor by Will, which *Marcian* faithfully executed.

XLIII.

IN this same Year 453, the Head of St. *John Baptist* was found at *Emesa* in *Phœnicia*, where it had lain a long time under Ground, in a Cavern, near which some Monks had taken up their Residence. The Superior of this Monastery, in the Time of the Emperor *Marcian*, was the Priest *Marcellus*, a Man of an irreproachable Life, to whom St. *John Baptist* appeared twice in a Dream, about the Beginning of *February*; and one of his Monks named *Isaac*, perceived Fire at the Door of the Cavern. *Marcellus* was again warned, and conducted by a Star of Fire to a Vault in the Cavern, under which he found the Urn, in which was the Head of Saint *John* with the Hair still upon it. He lighted a Lamp, burnt Incense, and worshipped God, with Joy and Fear. He then took with him two Abbots of the Neighbourhood, *Gennadius* and *Cyriacus*, and went to *Uranius*, Bishop of *Emesa*, and related to him what they had seen. He desired them

them to keep it secret; and the next Day he came to the Cave with the A.D. 453.
Priests and Deacons. He lifted up the Urn with the Head which was in it;
and carried it into the Vestry of the Church, to be kept there, till a new
one should be built for this Relick. This Translation was made on *Tues-*
day the Twenty-fourth of *February* 453. They afterwards built a Church
at the Monastery by the Cavern, whither the Head of St. *John* was in
Procession removed on the Twenty-sixth of *October* in the same Year. From
this Time, there was nothing said of the Translation of St. *John's* Head
to *Constantinople*, under *Theodosius* the Great, whether it was, that they
owned it was not the Head of St. *John Baptist*, or for any other Reason.

THE Emperor *Marcian* was not satisfied with the mild Correction he
had given the seduced Monks of *Palestine*: He gave Order to the Gover-
nor *Dorotheus*, to apprehend the pretended Bishop *Theodosius*, in order for
his Punishment; but he escaped, and fled to Mount *Sinai*. Many of his
Accomplices, not only Seculars, but Monks, were chastized with corporeal
Punishment. *Theodosius* being driven away, *Juvenal* re-entered his See at
the End of the twentieth Month, or rather in *July* 453. He immediately
deposed all those whom *Theodosius* had ordained; and held a Council, from
whence he wrote a synodical Letter, addressed to all the Abbots and Monks
of *Palestine*, to declare to them, that the Council of *Chalcedon* had only
confirmed the Faith of *Nice*, and to encourage them against the Calumnies
of Schismatics. This Letter was subscribed by *Juvenal* of *Jerusalem*, *Ire-*
naeus of *Cæsarea*, *Paul* of *Parala*, and all the Bishops of the three *Palestines*.
The Emperor *Marcian* wrote to this Council, to make another Declaration
of his Faith; and to exhort the Bishops to reform the People, and particu-
larly the Monks seduced by the Calumnies of *Theodosius*. He acquaints
them, that he writes to the Bishop *Macarius*, to the Abbots and Monks of
Mount *Sinai*, whether he had retired, to inform them of his Crimes, and to
warn them against his Artifices.

THE Schismatics gave out, that St. *Leo* did not approve of the Coun-
cil of *Chalcedon*, under Pretence that he had refused to allow the Canon
made in favour of the Bishop of *Constantinople*. It is true, the Letter of
St. *Leo* to *Anatolius*, might have easily undeceived them: But *Anatolius*
had no Mind to publish it; and he is even accused of having spread this Ca-
lummy. It was so much believed, that the Emperor *Marcian* advised St. *Leo*
to explain himself in direct Terms about it. He thought he had done it suf-
ficiently, before the Council, by his Letter to *Flavian*; and since, by those
which he had written to the Emperor, the Empress, and to *Anatolius*.
However, to satisfy the Emperor, he wrote once more a Letter directed to
all the Bishops, who had assisted at the Council of *Chalcedon*; by which he
declares, that he approves of every Thing decreed therein relating to the
Faith; and that whosoever shall presume to maintain the Error of *Nestorius*,
or *Eutyches*, and *Dioscorus*, ought to be cut off from the Church. But he
protests at the same Time, that he will inviolably observe the Canons of
Nice, and oppose Ambition, whatever any Council can alledge in it's De-
fence; as he made it appear by his Opposition to the Attempts of the Bi-
shop of *Constantinople*. This Letter is dated on the twelfth of the Calends
of

Sup. xix. n. 49.

XLIV.

Juvenal re-
establish'd at
Jerusalem.
Niceph. xv.
6. 9.

Conc. Chalced.
P. 3. c. 20.

Ibid. c. 15.

XLV.

Letter of St.
Leo to the Bi-
shops of the
Council. *Leo*.
Epist. 88, 89.
90.

Epist. 87. al.
61.

A. D. 453. of April, under the Consulate of Opilio, viz. on the twenty-first of March 453.

Epist. 89. 90. al. 50, 60. Epist. 88. c. 5. c. 3. ST. Leo wrote at the same Time to the Emperor *Marcian*, and to the Empress *Pulcheria*, who was yet living, to thank them for the Care they had taken, to reform the Monks of *Palestine* by gentle Means. He wrote also to *Julian* of *Coos* upon the same Subject. In speaking of the Injury done to the Priest *Aetius*, he tells him; it is not necessary to take Notice of it for the Present, lest I should seem to exceed the Bounds of Gravity. *Anatolius* so violently persists in his Pretension, that he would have made all the Bishops of *Illyricum* subscribe to it. I have not written to him, though you were of Opinion I should, because I perceive very well that he will not be reclaimed.

Epist. 96. al. 60. Epist. 97. al. 83. c. 8, 9. IN the same Letter, he acquaints him, that he had received a private Order from the Emperor, to write to the Empress *Eudocia*, as he did on the twenty-fifth of *June*, exhorting her to bring back the deluded Monks of *Palestine* to the Truth, by informing them, that the Catholick Faith equally condemns the Errors of *Nestorius* and *Eutyches*. He wrote also to these Monks, ascribing the Occasion of their Error to the corrupt Translation of his Letter to *Flavian*. He enlarges upon the Subject, and after having instructed these Monks, who were in General very ignorant, he severely re-proves them for their Outrages, and admonishes them to make Reparation for them. This Letter is one of the most eloquent of St. Leo's.

Epist. 91. al. 82. Epist. 92. al. 62. c. 6. HE takes Notice in two other Letters of the same Year, that it was not proper for the Monks to preach. He says to *Julian* of *Coos*; As there is an imperial Power to put, by Severity, a Stop to Tumults and Seditions; so there is a sacerdotal Authority to restrain the Monks from the Liberty of Preaching against the Faith; and to hinder them from taking upon them what only belongs to the Bishops, and to *Maximus* of *Antioch*. You ought also to take care, that, except Persons in the Priesthood, no one be so bold as to assume the Right of Teaching, whether a Monk, or Secular, who flatters himself with the Reputation of Knowledge. Order ought to be observed in the Church in all Things; and all its Members to be content

Epist. 93. al. 63. c. 6. with their Functions. He repeats the same Thing in a Letter to *Theodoret*. All this was occasioned by the Monks of *Eutyches*'s Party, and in particular by one *George*, who took upon him the Privilege of Writing and Preaching, with the Permission of *Ibalassius* Bishop of *Cæsarea* in *Cappadocia*.

XLVI. Letters to Maximus of Antioch and Theodoret. MAXIMUS of *Antioch* had written to St. Leo by the Priest *Marian*, and the Deacon *Olympius*, from whom he had learnt, that there were still in the East a great Number of *Nestorians* and *Eutychians*, who anathematized one another by Turns. St. Leo exhorts *Maximus* to hold fast the Faith of St. Peter, whose Successor, says he, we both are. Do not suffer them to wound this Faith in the Eastern Churches, chiefly in those which the Canons of *Nice* have assigned to the See of *Antioch*. I have such a Regard to these Canons, that I will never permit them to be violated by any Innovation. Maintain carefully the Privileges of the third See; and if you have any Thing of this Kind to transact, explain it by your Letters, that I may be able to answer you more exactly. Ambition often takes the Opportunity of insinuating itself into general Councils: As in the Council of *Ephejus*, *Juvenal* thought

thought to have usurped the Primacy of *Palestine*, and to establish his Pre- A. D. 453.
 tensions by counterfeit Writings; *St. Cyril* opposed it, and wrote hither to
 give Intelligence of this Enterprize, and to prevent its being authori-
 zed. We have found in our Archives the Original of his Letter, the Copy
 of which you have sent us. And if my Brethren sent to the Council, which
 related only to the Faith, have done any Thing besides, it shall be void;
 since they will have exceeded their Power. You will see our Attachment
 to the Council of *Nice*, by the Copies of the Letter which we sent to the Ep. 93. al. 63.
Bishop of Constantinople to check his Ambition, and which you will com-
 municate to all our Collegues.

THE Letter of *St. Leo* to *Theodoret*, is designed to encourage and con-
 firm him in the good Opinion he had embraced. At the Beginning of it
 there are these remarkable Words: We glorify our LORD, for not having
 suffered any of our Brethren to fall off; but he hath confirmed by the ir-
 revocable Consent of the whole Fraternity, what he had before determined
 by our Ministry; and hath made appear, that what the first of all Sees had
 decreed, has been approved by the Judgment of all Christendom. For,
 lest the Consent of other Sees should seem to be Flattery, or any other un-
 just Suspicion should arise, there were some found who disputed our Deter-
 mination: And afterwards the Truth appears more clearly, and makes
 a deeper Impression, when what is first taught by the Faith is afterwards
 confirmed by Examination. For the sacerdotal Ministry shews itself most
 eminently, when the Superiors preserve the Authority, without diminish-
 ing the Liberty of the Inferiors, and the Examination turns to the greater
 Glory of God. We see by this, that the Decision of Faith pronounced by
 the Pope, is examined by the other Bishops with all Freedom; and that
 when it has been confirmed by their Consent, no one is permitted to call it
 in Question. *St. Leo* afterwards says to *Theodoret*; Though you have no
 need of Instruction, we think it proper to acquaint you, upon this present
 Occasion, that in opposing the Enemies of the Church, we ought to ma-
 nage our Discourse with the utmost Deliberation. It is not now necessary c. 5.
 to dispute, as of Things doubtful, but to establish by full Authority what-
 ever has been decreed by the Council of *Chalcedon*. We must leave the
 Enemies of the Church no Room for Calumny: As if in opposing the
Nestorians and *Eutychians*, we had given Way either to one or the other,
 we must equally condemn and anathematize them without Scruple, when-
 ever the Profit of the Hearers requires it. You have lately found this by
 Experience: But blessed be GOD, by whose invincible Truth you appear
 to be entirely free from the Stain of Heresy, according to the Judgment of
 the Apostolical See. He desires him to acquaint him with the Progress the
 holy Doctrine shall make in the *East*. Whosoever reflects upon the past
 Conduct of *Theodoret*, will easily see the Usefulness of this Advice.

It is thought, that *Theodoret* lived four or five Years longer, till about XLVII.
 the Year 458. They bring down his Treatise of heretical Fables to this The Death of
 Time, composed after the Council of *Chalcedon*, since he there speaks of Theodoret.
 the Heresy of *Eutyches*, as absolutely condemned. He wrote this Work at Lib. iv. c. ult.
 the Request of *Sporatius*, one of the Commissioners of the Council, and
 Consul in the Year 452, to whom he gives this Commendation, that in the

A. D. 453. Midst of the Court, and his great Employments, he made the Knowledge of Divine Things, and the Study of Truth, his chief Care. The Work is divided into five Books: The first contains the Heresies which established two Principles, and affirmed that God was incarnate only in Appearance; beginning at *Simon Magus*, and ending at *Manes*. The second Book treats of those who said, That *JESUS CHRIST* was but meer Man, from *Ebion* to *Photinus*. Divers Heresies, among others, that of the *Montanists* and the *Novatians*, make up the third Book; and the latter Heresies the fourth, from *Arius* to his own Time. He ends with *Nestorius* and *Eutyches*, and speaks so violently against *Nestorius*, that this Chapter is suspected. The fifth Book is an Exposition of the *Catholick Doctrine*, to serve for a Refutation of *Heresies*. It was also in the latter Part of his Life, that he wrote at the Request of *Hypatius* his *Chorepiscopus*, the Questions upon the *Octateuch*, namely, upon the eight first Books of Scripture; that is, the five Books of *Moses*, *Joshua*, *Judges* and *Ruth*. He wrote also Questions upon the Books of *Kings* and the *Chronicles*. Thus he finished his Life holily, as he had began it in the Peace and Communion of the Church. There remain near an hundred and fifty of his Letters.

c. 12.

Id. hist.

Theod. c. 13.

n. 5.

V. Garn.

Diff. 2. c. 3.

XLVIII.

Councils of

Gaul.

Tom. 4.

Conc. p. 1020.

Conc. Chal.

c. 5. 9. 13.

7. 4. Conc.

Andeg. c. 1.

7. 8.

c. 3, 4.

Tom. 4. conc.

p. 1048.

Tom. 4. conc.

p. 1010.

V. not. firm.

ibid. & p.

1812.

Lib. 1. c. 5.

Can. 12.

IN the same Year 453, under the Consulate of *Opilio*, there was a Council held at *Angers*, on the fourth of *October*, at which seven Bishops assisted; namely, *Leo* of *Bourges*, *Carito*, *Rumorides*, *Viventius* of *Mans*, *Thalassius* the new Bishop of *Angers*, whose Election was the Occasion of this Council. There were twelve Canons made, some of which decree, in Conformity to the Council of *Chalcedon*, that the Clerks shall not plead before secular Judges, without the Consent of their Bishops; that they shall go no Journey without their Permission and Letters; that they shall not be permitted to wear Arms, or to exercise secular Functions; that the vagrant Monks shall be excommunicated. All Assaults upon, and Maimings of the Body are therein forbidden; and they are declared excommunicated, who shall have delivered up Cities; all which denote the Disorders occasion'd by the Incurfions of the *Barbarians*, who at that Time ravaged *Gaul*. It was probably soon after his Entrance upon the Episcopacy, that *Thalassius* consulted *St. Loup* of *Troyes*, and *St. Euphronius* of *Autun* upon some Points of Discipline. We have their Answer, in which they take Notice of the Manner of celebrating *Christmas-Eve*, that of *Easter*, and the *Epiphany*. That Door-keepers may be allowed to marry twice, but not Exorcists, or Subdeacons.

THEY fix the second Council of *Arles* much about the same Time, of which we neither know the Year, nor the Bishops who assisted at it; nor are we certain of the Number of Canons, which are all the Accounts we have of it. They reckon up fifty six of them; but 'tis thought some of them are taken from other Councils. The most remarkable are, the tenth, which imports that they who are fallen in the Persecution, and who have voluntarily renounced the Faith, shall suffer seven Years Penance, according to the Council of *Nice*: That is to say, as *Rufinus* had related it in his History. For the Council it self, in the eleventh Canon, imposed twelve Years Penance upon them. Moreover, it does not appear that there was at any Time any other Persecution than that of the *Barbarian Infidels*, who

who ravaged the Empire. The twenty third Canon relates to the Remains A. D. 453. of Idolatry, which were found among the *Gauls*. It imports, that if in the Jurisdiction of any Bishop the Infidels light Torches, or worship ^{Sup. lib. xi. n. 21.} Trees, Fountains, or Stones, the Bishop who does not abolish this Abuse, is guilty of Sacrilege. If the Master, or he who occasions this Practice, does not reform it, he shall be excommunicated. The twenty second imports, that they cannot inflict Penance upon married People, but with their Consent, that is to say, upon one of the two, without the Consent of the other; because the State of Penance obliges to Continence, as appears by the foregoing Canon.

ST. *Leo* understanding that *Juvenal* was re-established at *Jerusalem*, returned Thanks to the Emperor *Marcian*, by a Letter of the ninth of *January*, under the Consulate of *Aetius* and *Stodius*, viz. in the Year 454. At the same Time he wrote about it to *Julian* of *Coos*, who had informed him of this agreeable News, acquainting him, that he had received Letters from *Proterius* of *Alexandria*, containing sufficient Testimonials of his Faith. But there was Room to suspect his Sincerity, as he was the Disciple of *Dioscorus*. But St. *Leo* complains, that in reading his Letter to the Council of *Chalcedon*, publicly at *Constantinople*, in the Presence of the Bishops and Priests, they had only read the first Part, which concerned the Faith, and not the second, relating to the Enterprize of *Anatolius*. XLIX. Letter of St. Leo to Proterius, &c. Epist. 99. Epist. 100. al. 68.

HE wrote some Time after to *Proterius*, who had written to him, and acquainted him that he received his Letter to *Flavian*. He exhorts him to maintain the Purity of the Faith, and to reclaim the Followers of *Eutyches*, by shewing them how different the *Catholic* Doctrine is from that of *Nestorius*. Let them know, said he, that you teach them nothing but what their Fathers taught, particularly *Athanasius*, *Theophilus*, and *Cyril*, whose Works you will first read to them, and afterwards my Letter to *Flavian*, that they may see how they agree with each other. He exhorts him also to maintain the Discipline, to preserve the Dignity of his Church, and to keep all the Bishops of *Egypt* under his Authority; declaring for his Part, that he has the Preservation of the Canons as much at Heart as the Faith; which relates to the Pretensions of the Bishop of *Constantinople*. This Letter is dated on the tenth of *March* 454. As the Emperor *Marcian* vouched for the Faith of *Proterius*, St. *Leo* wrote to him at the same Time, and desir'd him to send to *Alexandria*, by some trusty Person, and under the Imperial Seal, his Letter to *Flavian*, faithfully translated into *Greek* by the Care of *Julian* of *Coos*; and to direct it to the Judges of *Alexandria*, who shou'd order it to be read publicly. Epist. 103. Epist. 104. al. 69. Epist. 102.

ST. *Leo* was in some Difficulty about fixing *Easter*-day for the Year following 455, the eighth Indiction. According to the Calculation of *Theophilus* of *Alexandria*, it ought to have been the eighth of the *Calends* of *May*, viz. the twenty fourth of *April*, which seem'd to bring it too late; for it was not thought, till that Time, that *Easter* ought to be either sooner than the twenty second of *March*, or later than the twenty first of *April*. In the foregoing Year 453, the Pope St. *Leo* had written about it to the Emperor *Marcian*, desiring him to have this Question examined by the most skilful Men, that *Easter* might be celebrated on the L. Dispute concerning Easter for the Year 455. Epist. 94. al. 64.

A. D. 454.
Epist. 95.
al. 65.
Epist. 100.
al. 68.
Epist. 102.
Epist. 105.
c. 3. al. 70.
Post Epist.
103.

Epist. 108.

Epist. 109.
al. 95.

LI.
Paschal-canon of Victorinus.

Epist. Hilar.
apud Buch.
de doct.
temp.

Gennad. II.
Iust. c. 88.
Epist. Vict.
ap. Buchr.

LII.
Satisfaction given by Anatolius.
Epist. 101.

same Day by all the Churches. He had also charged *Julian* of Coos to solicit this Affair, and one may see by the Number of Letters in which he mentions it, what an important Matter he thought it. The Emperor sent one of his Agents to *Alexandria* with a Letter to *Proterius*, who to satisfy *St. Leo*, wrote him a long Letter, containing a particular Examination of this Question. He shews, that *Easter* ought to be celebrated by the Christians, not on the fourteenth of the Moon of the first Month, as among the *Jews*, but on the *Sunday* following, consequently when the fourteenth falls upon *Sunday*, *Easter* must be put off till the *Sunday* following, which is the twenty first. And there is no Reason to apprehend by this Rule, that the Celebration of *Easter* may happen in the second Month; for this Month is not reckoned from the Day of the *Equinox*, which is always the twenty first of *March*; but from the New Moon after the *Equinox*. *Proterius* maintains this Doctrine by many Examples, and concludes, that the Calculation of *Theophilus* is right, and that *Easter* of the eighth Indiction, viz. of the Year 455, ought to be celebrated on the twenty ninth Day of *Pharmouthi*, the eighth of the Calends of *May*, namely, the twenty fourth of *April*. *St. Leo* submitted rather to the Authority than the Reasons of *St. Proterius*, being desirous of an Uniformity in the Celebration of the Feast; and he wrote a Letter to all the Bishops of *Gaul* and *Spain*, dated the fifth of the Calends of *August*, after the Consulate of *Opilio*, viz. the twenty eighth of *July* 454, by which he acquaints them, that the approaching *Easter* shall be on the eighth of the Calends of *May*, and not the fifteenth, as some thought, viz. on the twenty fourth of *April*, and not the seventeenth. And thus ended the Dispute.

BUT to prevent the like Difficulties, and not to be obliged blindly to follow the Authority of the *Alexandrians*, *St. Leo* had a new Paschal-canon drawn up: At least, it is probable that *Victorius* did not compose his, but by his Order. But we are certain of this, that *Hilarius*, at that Time Archdeacon of *Rome*, and since Pope, enjoined *Victorius* at his Leisure to enquire into the Reason of the different Opinions upon this Affair among the *Greeks* and *Latins*; and to shew which of them ought to take Place. *Victorius* was a *Gaul* of *Aquitaine*, who had probably retired to *Rome* by reason of the *Goths*. He accepted the Commission, and undertook to make a more certain Calculation, by examining the whole Succession of Lunations and Days, viz. the whole *Feriae*, from the Beginning of the World, according to the Chronicle of *Eusebius*. He found that the Lunar Cycle of nineteen Years, which the *Greeks* made Use of, was more certain than that of the *Latins*; and multiplying it by the Solar Cycle of twenty eight Years, he made a Paschal-canon of 522 Years, larger than all that had hitherto been made; beginning, according to his Method of reckoning, at the Consulate of the two *Geminus's*, which he put for the Year of the Passion, and ending in the Year 559, of the Incarnation, according to our vulgar *Aera*. *Victorius* publish'd this Paschal-canon under the Consulate of *Constantinus* and *Rufus*, in the Year 457, and he was from thence generally followed by the *Latins*. The Author is also call'd *Victorinus*, or *Victor*.

ANATOLIUS of *Constantinople* being pressed by the Emperor, offered to give Satisfaction to *St. Leo*, complaining that he had forbore to write to him. I never forbore, saith *St. Leo*, till I found he gave me no Answer, which

which might shew he retracted from his ambitious Pretension, chiefly after A. D. 454. what had passed concerning *Aetius* and *Andrew*; but I have never ceased sincerely to desire his Amendment. *Anatolius*, after many Letters from the Post Epist. Emperor, wrote himself to St. *Leo*, that the Priest *Aetius* had been re-esta-^{105.} blished in his first Rank of Honour in the Church; by which he does not mean, that he had been restored to the Archdeaconry, which he could not execute as Priest; but only that he had been removed from the Cemetery, which was a Kind of Banishment, and placed again among the Clergy of the Cathedral. *Anatolius* adds; *Andrew*, who had been honour'd with the Dignity of Archdeacon, has been separated from the Church, with those who were against St. *Flavian*, and of *Eutyches*'s Party; though they appeared to have given Satisfaction in subscribing to the Letter of your Holiness; and they shall continue so till we receive your Orders about them. As to what we have decided in Favour of the See of *Constantinople*, at the Council of *Chalcedon*, to be assured that it was not my Fault, I have all my Life loved Repose, and to remain in my humble Station: But you will find by the Acts, that the Clergy of *Constantinople* desired it, and the Bishops of these Parts agreed to it.

ANATOLIUS having thus given Satisfaction, St. *Leo* wrote to him. Ep. 106. He approved the Re-establishment of *Aetius*, and the deposing of *Andrew*,^{al. 71.} and adds; If *Andrew* and *Eufhratas*, who, as I understand, have insolently accused *Flavian* of holy Memory, condemn by an authentick Writing the Error of *Eutyches*, as well as that of *Nestorius*, you shall ordain them Priests, after having chosen for Archdeacon a Man who has never been suspected of these Heresies. The others, who were in the same Fault, shall be restored upon the same Conditions; but they only must be advanced to the first Rank, who have constantly been untainted with any Error. As to the ambitious Pretension of *Anatolius*, the Pope does not appear sufficiently persuaded of his Sincerity in this Particular. This Letter is dated on the twenty ninth of May, 454.

AT the same Time St. *Leo* wrote to the Emperor upon the same Subject, and to desire him to put a Check upon the Monk *Carosius*, whom^{LIII. Other Letters of St. Leo. Epist. 107. Epist. 112. c. 2. Ep. 113. c. 1. Epist. 101. al. 70. c. 2. Epist. 111.} he calls very ignorant and corrupted, and who had seduced a great Number of People, maintaining Heresy, and despising the Authority of the Council. The Emperor complies with the Request, and removed *Carosius* and *Dorotheus* from their Monasteries, confining them to a Place where they could do no Mischief. A little before, St. *Leo* had desired the Emperor to send *Eutyches* further off, having learn'd from *Julian* of *Coos*, that in the Place of his Exile, he attempted to deceive, and reviled the Catholic Doctrine with the Impudence of a Man in Despair. *Dioscorus* died the same Year at *Gangre*, whither he was banished; and St. *Leo* hearing of it, hoped that they who had been perverted from the Faith, would more easily return.

JUVENAL of *Jerusalem* wrote to St. *Leo*, to inform him of his Re-establishment. I am very glad of it, answered St. *Leo*, but in reflecting upon^{Epist. 110. al. 72.} what has passed, I perceive that you drew your Misfortunes upon your self; and that you lost the Power of opposing Hereticks, when you testified your Approbation of their Error, in condemning *Flavian*, and receiving *Eutyches*.

A. D. 454. *Eutyches* at the false Council of *Ephesus*. None, added he, are more inexcusable in this Matter, than they who live at *Jerusalem*, and who have no Need of Reading, to know the Truth of the Gospel, seeing with their Eyes the Places where the Mysteries were accomplished. He concludes with these two Sentences, which are sufficient to destroy the Heresy of *Eutyches*: The Divinity cannot suffer in its Essence; and the Truth cannot deceive us, in feigning to take our Nature. The Letter is dated on the Fourth of September 454. In a Letter of this Year, St. *Leo* complains to the Emperor *Marcian*, that the Stewards of the Church of *Constantinople* made up their Accounts before secular Judges; which he said was without Example, and contrary to Custom, which has been to lay the Accounts of the Church before the Bishops.

LIV. *THEODOSIUS*, the pretended Bishop of *Jerusalem*, was retired to Mount *Sinai*, whose Monasteries deriving their Original from *Egypt*, preserved a Correspondence with it. For this Reason the Emperor *Marcian* sent the Decurion *John* into *Egypt*, with a Letter directed to the Monks of the Country, to acquaint them with the Crimes of *Theodosius*. He exhorts them to find out his lurking Places, and to deliver up him and his Accomplices to the Governor of the Province; not to punish him as he deserves, but to prevent his going on to seduce the Ignorant. The Emperor in this Letter does not fail to declare the Purity of his Faith, to remove the Calumnies of Hereticks.

Ibid. C. 19. l. 1. THE Decurion *John* was perhaps also charged to publish in *Egypt* a Law of the Emperor *Marcian* against the Hereticks, particularly against the *Eutychians*, whom it declares *Apollinarists*, and subjects them to the same Penalties, taking from them the Power of giving or receiving by Will, forbidding them to ordain Bishops and Clerks, upon Pain of Banishment and Confiscation of Goods, or to hold Assemblies, or to speak against the Council of *Chalcedon*. The Law is dated on the first of August, under the eighth Consulate of *Valentinian*, his Collegue being *Anthemius*, viz. in the Year 455, directed to the Prefect *Palladius*, with an Order to execute it, particularly at *Constantinople* and *Alexandria*. In the same Year 455, the Emperor *Marcian* abrogated the Law of *Valentinian*, of the thirtieth of July 370, by which Clerks and Monks were made incapable of receiving any Thing from Women by Will. *Marcian* permits Virgins and Women devoted to GOD, to give to Churches, Clerks, Monks, or other Poor, whatever they thought fit, either by Donation, or by Will.

E. 12. C. de Sa- We find a Law of the former Year 454, directed to *Palladius*, Prefect of
cros. Eccles. the *Prætorium* in the East, which confirms the Privileges of the Churches,
Sup. n. 19. L. and the Pensions granted in diverse Kinds for the Maintenance of the Poor. It
23. C. de Episc. revokes all the pragmatick Sanctions granted by Surprize to the Prejudice of
the Canons; which seems to be ordained in Execution of the Council of
Chalcedon. In the Year 456, the Emperor *Marcian* made a Law in favour
of Clerks; the Substance of which was, that they should be subject only
to the Judgment of the Bishop. However, at *Constantinople* they are liable
to be prosecuted before the Prefect of the *Prætorium*. Their Surety in
Case of Need, shall be Steward, or Defender of the Church of *Constanti-
nople*, the Bond not exceeding fifty Pounds of Gold. The Fees of Appa-
ritors,

sitors, and the Expences of Justice, shall be more moderately levied upon A. D. 454. Clerks.

ROME in the mean Time was embroiled with great Troubles. The Emperor *Valentinian* fell out with the Patrician *Actius*; they came to an open Rupture, by the Artifices of the Patrician *Maximus* and the Eunuch *Heraclius*, who governed the Emperor; and the Thing went so far, that the Emperor resolved to get rid of him. Accordingly, when *Actius* with Warmth demanded of him the Performance of his Promise, *Valentinian* killed him with his own Hand in his Palace: But he had violently enraged *Maximus*, in ravishing his Wife. Upon which *Maximus* makes use of the Friends of *Actius* against *Valentinian*, whom he had imprudently kept about his Person: And as he was walking at Rome in the *Campus Martius*, two of them surprized and killed him, without any Body's making any Attempt to defend him. This was on the seventeenth of March, 455. Such was the End of the Emperor *Valentinian* the Third, the last of the Race of *Theodosius* the Great. He was thirty-six Years of Age, and had reigned near Thirty.

LV.
The Death of
Valentinian
the Third.
Maximus and
Avitus Empe-
rors. Chr.
Prosp. Idac.
Marcell. Chr.
Palsch.
Cassiod. Victor
Evagr. ii. c. 7.
Procop. 1.
Vandal. c. 4.

MAXIMUS was immediately acknowledged Emperor. He was Patrician, had been twice Consul, and descended from *Maximus*, who usurped the Empire in the Time of *Theodosius* the Great. His Wife being dead, he obliged *Eudoxia*, the Widow of the Emperor *Valentinian*, to marry him: But when she had discovered, that he was the Author of the Death of *Valentinian*, she so much resented it, that she sent into *Africk* to *Genferic* King of the *Vandals* great Presents, inviting him to come to Rome, which he might easily make himself Master of. *Genferic* did not fail; and upon the Report of his coming, many of the Nobility and People retired from Rome. *Maximus* had Thoughts of leaving it himself, permitting all to do the same: But his Cowardice rendered him contemptible; the Servants of the Emperor *Valentinian* killed him, cut him in Pieces, and threw his Members into the *Tyber*, on the seventy seventh Day of his Reign, the Twelfth of June 455.

GENERIC arrived three Days after, and found Rome without Defence. The Pope St. *Leo* went to meet him, out of the Gates of the City, and obtained by his Entreaties, that he would be content with the Pillage, and abstain from burning the City, and from Murders and Executions. Rome was then pillaged at full Liberty for fourteen Days. Among the immense Riches which were carried from Rome, were the sacred Vessels which *Titus* had formerly brought from *Jerusalem*. Many Thousands were carried away Captive: The Empress *Eudoxia*, who had called in *Genferic*, was conducted to *Carthage* with her two Daughters, *Eudocia* and *Placidia*: *Genferic* married *Eudocia* to his Son *Huneric*, and some Time afterwards sent *Placidia* to *Constantinople* with the Empress her Mother.

TEN Weeks after the Pillaging of Rome, *Avitus* was elected Emperor in Gaul, where he was Prefect of the *Prætorium*, and had been declared Master of the Militia by *Maximus*. But the Year following, 456, under the Consulate of *John* and *Varanus*, *Avitus* being come into Italy, was vanquished by *Ricimer*, and ordained Bishop of *Placentia*, and died soon after.

Idac. Chr;

Prosp. Chr;

Rome Procop. 1.

Van. c. 5.

Victor Chr;

A. D. 455. It is at this Revolution, and Sacking of Rome that St. Prosper ends his **LVI.** Chronicle under the eighth Consulate of *Valentinian*, *Anthemius* being his Colleague, viz. in the Year 455, and died soon after, before the Year 457. *The Death of St. Prosper.* Besides the Work already mentioned, he had composed, upon the Subject of *Victor. Pref.* Grace, a Poem entitled, *The Ungrateful*; many Epigrams, and a Collection of Sayings from St. *Augustine*; for he had made the Works of this Father his principal Study. His Chronicle begins at the Creation of the World, and is divided into two Parts: The First ends at the Year 378, which is the Conclusion of St. *Jerom's* Chronicle, and the Second begins at the **Ado. Vic. n. 6** Year 379, and ends at 455. He had also made a Paschal Cycle. As he **Etat. Gennad.** had been Secretary to Pope St. *Leo*, some of the Antients ascribe to him **Illustr. c. 83.** the Letters of St. *Leo* against the Error of *Eutyches*. **Marc. Chr. an. 463.**

Quel. Dissert. THE Treatise of *the Calling of the Gentiles*, is commonly said to be **2. in St. Leo.** his; which others pretend is St. *Leo's*, because of the Likeness of Style and Sentiments, and think he composed it before he was Pope. The Author of it discourses of this Question; How is it possible that God can be willing that all Men should be saved, since he can do what he has a Mind, and it is certain that many perish? The *Pelagians* affirmed, that free Will was the Cause of it, drawing Grace upon those who use it well: But by that they destroyed Grace, in attributing it to Merit. The Author then establishes First, the Necessity of Grace; he adds, That we must not obscure plain Truths by a wilful Enquiry into those which are hid from us now. For, besides, of this Kind is the Reason of the Choice God makes among Men, effectually to save some. We ought not to be more curious than the Apostle, who has not only told us what it is necessary to believe, but has shewed us what it is not necessary to look into. There are then three certain Truths in this Matter. The First; God will have all Men to be saved, and to come to the Knowledge of the Truth. The Second; Nobody comes by his Merit to the Knowledge of the Truth, and to Salvation, but by the Assistance of Grace. The Third; The Depth of God's Judgments is unfathomable to Human Understanding; and it is not necessary to examine, why he does not effectually save all Men, whom he desires should be saved. Thus, if we do not look into what we cannot understand, we shall find no Contradiction in the two first Truths.

LVII. THE Captives brought from Rome to Carthage were charitably relieved **The Charity** by *Deogratias*, who had been ordained Bishop there in the Year 454, at **of the Bishop of** the Desire of the Emperor *Valentinian*, after a long Vacancy. The **Carthage.** *Vandals* and *Moors* dividing these poor Slaves between them, separated the **Vict. Vit. lib** Husbands from their Wives, and the Children from their Parents. The holy **1. c. 8.** Bishop being willing to prevent this Disorder, endeavoured to redeem and set them at Liberty; and for this Purpose, sold all the Vessels of Silver and Gold which were used in the Churches. And because there were no Places large enough to contain the Multitude, he appointed them two great Churches: That of *Faustus* and the new Church, which he furnished with Beds and Straw, giving Order every Day that what each had Occasion for, should be provided. There was among them a great Number of Sick; whether from the Sea, which they had not been used to, or from ill Treatment in Slavery: The holy Bishop continually visited them with Physicians,

ans, according to whose Advice, he had Nourishment distributed in his Presence. In the Night he visited all the Beds, asking every one how he did; for he entirely gave himself up to this Work, notwithstanding his Weakness and decrepit Age. The *Arians*, envious of his Virtue, would have destroyed him by several Artifices, from which G O D delivered him; but he died soon after, having held the See of *Carthage* but three Years. He was buried privately, when the People were at Prayers, for fear they should take away his Body, so much was he beloved; and the *Roman Captives*, at his Death, imagined themselves fallen again into Slavery. The Church honours his Memory on the twenty second of *March*. After his Death, King *Genferic* forbid the Ordination of Bishops in the proconsular Province, and in *Zugitana*, where there were sixty four. So that failing by Degrees, at the End of thirty Years, they were reduced to three.

Martyr.
Rom. xxii.
Mart.

T H E R E were in that Time many Confessors and Martyrs. Four Brothers, *Martinian*, *Saturnian*, and two others, were Slaves to a certain *Vandal*, with a young Woman named *Maxima*, very beautiful. *Martinian* was an Armourer, and very much beloved by his Master; *Maxima* had the Care of the whole House. The *Vandal* had a Mind to marry them, to engage them the more to him. *Martinian* was very glad of it; but *Maxima* was already devoted to G O D; accordingly, when they joined them together, she perswaded *Martinian* to Continence. He also gained over his Brothers, and all five together got away by Night, and went to *Tabraca*, where the four Brothers entered into a Monastery, the Abbot whereof was named *Andrew*. *Maxima* put her self into a Society of Virgins in the Neighbourhood. The *Vandal* searched so narrowly, that he found them; and and having them again in his Power, he put them in Irons, and made them undergo several Tortures; being desirous, not only that *Martinian* and *Maxima* should live together as Man and Wife, but be re-baptized.

LVIII.

Genferic
persecutes the
Catholicks.

T H E King *Genferic* being informed of it, ordered the Master to torment them till they obeyed. He commanded them to be beaten with great Staffs, cut in the Form of Saws, whereby their Bodies were covered with Blood, and torn in such a Manner, that their Entrails appeared; and nevertheless, after these repeated Tortures, they constantly found them healed the next Day. They were afterwards put into a close and grievous Prison, with Fetters on their Legs, which of themselves fell to pieces in the Sight of a great Number of the Faithful who came to visit them, which appeared a Miracle. The divine Vengeance pursued the Family of the *Vandal*. He and his Children died, with the best of his Slaves and Cattle. His Widow gave the Servants of G O D to a Relation of the King, named *Sersaon*; but the Devil tormented his Children and Domesticks. He told the King of it, who ordered him to send the four Brothers bound to a *Moorish Pagan* King, named *Capsur*. As for *Maxima*, he left her at Liberty, and she lived afterwards thirty Years, the Superior over many Virgins.

T H E Confessors being arrived at the Desert where the *Moorish* King lived, and seeing there a great Number of prophane Sacrifices, began by their Discourse and Manner of Life, to bring over the *Barbarians* to the Knowledge of G O D, and gained a great Multitude, in a Country where

the Name of JESUS CHRIST had not yet been heard of. They then considered by what Means they might establish the Gospel, and administer Baptism there. They sent Deputies, who having crossed the Desert, arrived at a Roman City, that is to say, within the Territories of the Empire. They desired the Bishop to send Priests and Ministers to this converted People, which the Bishop joyfully did: They built a Church, and baptized a great Number of Barbarians. *Genferic* having learned this from *Capsur*, ordered the Servants of GOD to be tied by the Feet behind Chariots, which being drawn through Places full of Briars and Bushes, they were torn to Pieces. The *Moors* bewailed themselves, and the Martyrs looking upon each other as they passed by, said; Brother, pray for me; GOD has accomplished my Desire; this is the Way to the Kingdom of Heaven. Great Miracles were performed at their Tombs.

LIX.
The Continuance of
the Persecution.
c. 12.

AFTER this, *Genferic* grew still more enraged against the *Catholicks*. He sent a Man named *Proculus*, into the Province of *Zugitana*, to oblige the Bishops to deliver up the sacred Vessels and Books, as it were to disarm them. The Bishops declared they could not give them up; and the *Vandals* took them by Force, and pillaged them of every Thing, and made Shirts and Drawers of the Linnen belonging to the Altar. *Proculus*, the Chief Instrument of this Violence, died very soon after, biting out his Tongue Piece-meal. At that Time, *Valerian*, Bishop of *Abbenza*, above fourscore Years of Age, boldly refusing to deliver up the sacred Things, was driven alone out of the City, with a Prohibition to all Persons to lodge him in their Houses, either in Town or Country. Thus this holy old Man lay naked a long Time in the publick Road, exposed to the Injuries of the Weather. The Church commemorates him on the fifteenth of December.

Martyr. R.
15. Dec.
c. 13.

IN a Place called *Regia*, the *Catholicks* opened the Church which had been shut up, to celebrate the Feast of *Easter*. The *Arians* knew of it, and one of their Priests, named *Adduit*, having assembled armed Men, came to attack the *Catholicks*. They entered Sword in Hand, others climbed to the Top of neighbouring Houses, and shot Arrows into the Windows of the Church. A Reader standing in the Desk, sung *Allclujah* when he received a Wound from an Arrow in his Neck; the Book dropped from his Hand, and he fell down dead. Many were killed with Arrows and Darts upon the Steps of the Altar. They who did not die upon the Spot, were afterwards put to Torture, and almost all put to Death by the King's Order, chiefly People of Quality. The Church commemorates these Martyrs on the fifth of April. At *Tinuzuda* and other Places, the *Arians* entering furiously at the Time of the Communion, threw the Body and Blood of CHRIST upon the Pavement, and trampled them under Foot. *Genferic* ordered, at the Persuasion of the Bishops, that none but *Arians* should serve in his Family, or that of his Children. They found a *Catholic*, named *Armogastus*, in the Service of *Theodoric* the King's Son. He was often tormented with Thongs, which they violently twisted round their Heads and Legs. After having made the Sign of the Cross, he looked up to heaven, and the Thongs were broken. They afterwards used stronger hempen Cords, which were broken, as soon as he called upon the Name

Martyr.
R. 5. Ap.

NAME of JESUS CHRIST. Being hanged up by one Foot, with his Head downward, they saw him sleep as if lain upon a Feather-bed. *Theodoric* his Master, would have had his Head cut off, but *Jocundus*, an *Arian* Priest, who belonged to him, diverted him from it, saying; You may put him to Death by several Torments; but if you cut off his Head, the *Romans* will immediately acknowledge him for a Martyr. Through all the Empire, the *Barbarians* call the antient Inhabitants of Provinces, *Romans*. *Theodoric* then sent *Armogastus* into the Province of *Byzacena*, to work in digging the Ground; and to disgrace him the more, he sent him to keep Cows about *Carthage*. The Confessor having it revealed to him that his Death was near, said to a *Catholick*, named *Felix*, the Prince's Steward, I desire you, as you will answer it before GOD, to bury me under this Oak. *Felix*, who looked upon him as an Apostle, answered, GOD forbid; I will bury you in a Church with the Honour you deserve. *Armogastus* insisted upon it, and *Felix* to comfort him, promised. The holy Confessor died a few Days after. *Felix* began to dig at the Foot of the Tree, but the Hardness of the Earth and Roots hindered him. At length having cut them, and digging further, he found a very fine Coffin of Marble, as if it had been purposely put there.

A PERSON named *Archimimus*, of the City of *Mascula*, was attacked by many Artifices, to make him renounce the *Catholick* Faith: The King himself flattered him, and promised to load him with Riches. At length he condemned him to lose his Head; but being willing to deprive him of the Glory of Martyrdom, he gave a secret Order, that if at the Moment of Execution he betrayed any Fear, they should put him to Death; if he continued constant and undaunted, they should spare him. The Confessor shewed an unshaken Courage, and they suffered him to live.

SATUR, Steward of *Huneric's* House, often spoke freely against *Arianism*. An *Arian* Deacon, named *Marivadius*, or *Varimadius*, having informed against him, *Huneric* pressed him to turn *Arian*, threatening if he did not comply, to take from him his House, his Estate, his Slaves, his Children, and even his Wife, and marry her before his Face to a Keeper of Camels. *Satur* submitted to all; but his Wife, unknown to him, desired Time to consider of it. She came to him at a desert Place, where he was retired to pray, with her Cloaths torn, her Hair loose, attended with her Children, and a sucking Infant in her Arms. She laid it down at the Feet of her Husband, without his perceiving it, and embracing his Knees, said; Have Pity on your self, on me, and on our Children, and reduce us not to Slavery; we are of noble Descent, do not expose me to an infamous Marriage while you are alive. GOD sees that you do this by Force. He answered her in the Words of *Job*; Thou speakest as one of the foolish Women speaketh. If you loved me, you would not push me on to a second Death. Let them do what they will, I will always remember the Words of the LORD: *Whoever does not leave his Wife, or Children, or Lands, or Houses, cannot be my Disciple.* They stripped him of all, and reduced him to Beggary, forbidding him even to stir out. The Church honours these three Martyrs on the twenty ninth of *March*.

Martyr.
R. 29. Mart.

Procop. 1.
Vandal. c. 5.

LX.
Empress
Eudocia
leaves the
Schism.

Vita. St.
Euthym.
p. 64.

p. 66.

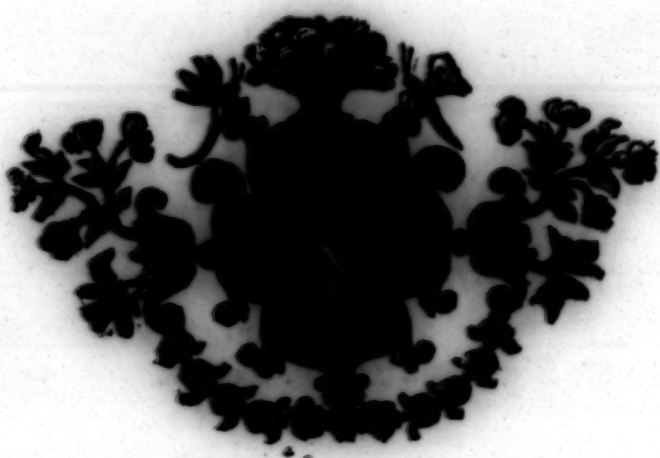
GENSERIC afterward ordered the Church of *Carthage* to be shut up, and banished the Priests and Ministers to several Places, for there was no Bishop; which Persecution continued to the Time of the Emperor *Zeno*. *Genseric* did even a great deal of Mischief to the *Catholicks* out of *Africk*, in *Spain*, *Italy*, particularly in the Southern Part, in *Sicily*, *Sardinia*, in *Greece*, in *Epirus*, in *Dalmatia*, and as far as *Venetia*. For being strengthened by the Assistance of the *Moors*, after the Death of *Valentinian*, every Year in the Spring, he sent Vessels to make a Descent, as well upon *Italy* and *Sicily*, as the Provinces of the *Eastern Empire*, pillaging every where, carrying away great Numbers Captive, and ruining whole Cities.

THE Empress *Eudocia*, Widow of *Theodosius*, who was at *Jerusalem*, heard with extream Grief of what had happened at *Rome*, of the violent Death of her Son-in-law, the Emperor *Valentinian*, the Irruption of the *Vandals*, the Captivity of her Daughter *Eudoxia*, and her Grand-daughters carried to *Carthage*. Moreover, her Brother *Valerius*, and *Olybrius* her Daughter's Son-in-Law, wrote often to her, to separate from the *Eutychians*, and return to the Communion of the *Catholic Church*. She was in great Perplexity of Mind, not being willing to act against her Conscience, in preferring the Love of her Relations to what she believed the true Faith. She then resolved to consult the most renowned Hermits. She sent *Anastasius*, *Chorepiscopus* of *Jerusalem* to *Antioch*, to *St. Simeon the Stylite*, who was at that Time a great Light of the Church, to whom she wrote the State of her Soul, and desired his Counsel. He answered; Know that the Devil, seeing your excellent Virtues, has a Mind to sift you as Wheat; and the pernicious *Theodosius*, as his Instrument, has filled your Soul with Darkness and Trouble; but take Courage, your Faith hath not failed: But I am very much surprized, that being so near the Source, you should come to search in so distant a Stream. You have the divine *Euthymius*; follow his Instructions, and you will be saved.

EUDOCIA having received this Answer, and knowing that *St. Euthymius* never entered into Cities, ordered a Tower to be built in the remotest Part of the Desert of the *East*, thirty Furlongs southward from his *Laura*, that she might frequently converse with him. She sent *Cosmus*, Keeper of the Cross, with the *Chorepiscopus Anastasius*, to find him out. They did not meet with him at his *Laura*, because upon this News he had retired to *Rouban*; they took with them *Theodotus* his Disciple, and having found him, after many Entreaties, with much Difficulty they persuaded him to come to the Tower, which was just built; and where they afterwards founded a Monastery. The Empress was ravished with the Sight of the Saint, and throwing herself at his Feet, said; I now see that GOD has visited me by your Presence. The holy old Man, after having given her his Blessing, said; My Daughter, take Care of your self for the future. These fatal Misfortunes in *Italy* have happened to you, because you suffered your self to be seduced by the Malice of *Theodosius*. Lay aside then this unreasonable Obstinacy; and besides the three general Councils of *Nice* against *Arius* of *Constantinople*, against *Macedonius* of *Ephesus*, against

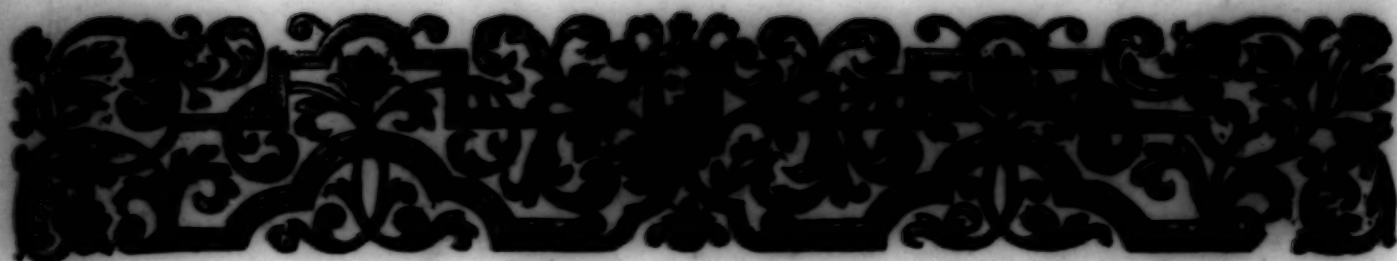
against *Nestorius*, receive also the Definition of that of *Chalcedon*: Withdraw your self from the Communion of *Dioscorus*, and embrace that of *Juvenal*. Having said this, he gave her his Blessing, took his Leave, and retired.

EUDOCIA admiring his Virtue, complied with his Counsel, as if *God* had spoken to her by his Mouth. She returned immediately to *Jerusalem*, and by the Means of the Priests *Cosmus* and *Anastasius*, she was reconciled to the Archbishop *Juvenal* and the *Catholick Church*. Her Example brought over a great Number of Laymen and Monks, whom *Theodosius* had seduced. The Abbot *Elpidius* came over, but *Gerontius* P. 67; continued in the Schism, with a great many People whom he drew after him; even two Monks, *Marcian* and *Romanus*, who left the Abbot *Elpidius*, and afterwards founded Monasteries, one at *Betlehem*, the other at *Thecue*.



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Ecclesiastical History.

BOOK XXIX.

THE Emperor *Marcian* making Preparations for War against the *A. D. 457.*
Vandals, ordered Processions near *Constantinople*, at which he
 assisted on Foot, and distributed Alms at the same Time. L. Death of Mar-
 cian. Leo Em-
 peror. Theod.
 Lect. Lib. 8.
 Chr. Pasch.
 Marcell. Chr.
 Among others, he made one on the twenty-sixth of *January 457*, in
 the Consulship of *Constantine* and *Rufus*; and the Emperor died
 a little Time after, aged threescore and five Years, having reigned six and
 a half. His Memory is blessed for his Virtues, and the Services he did
 Religion. His Successor was *Leo*, a Native of *Tharce*, surnamed *Magnus*,
 or *Macela*, Tribune and Governour of *Selymbria*. He was elected on the
 Seventh of *February 457*, in the Consulship of *Rufus* and *Constantine*, in
 the tenth Indiction, and crowned by the Bishop *Anatolius*, and reigned
 near seventeen Years. Chr. Pasc.
 Theoph. p. 95.

IN the Beginning of his Reign, the *Eutychians* appeared again in *Egypt*. II.
 There was a Monk named *Timotheus*, surnamed *Elurus*, who was a Priest, Timotheus El-
 lurus intruded
 into Alexan-
 dria. Epist.
 Egypt. Conc.
 Calch. p. 3.
 c. 22, 23.
 Theod. Lect.
 Lib. 1.
 Niceph. xv. c.
 16. Evagr. ii.
 c. 8.
 and had been separated from the *Catholicks* a little Time after the Council
 of *Chalcedon*. He was joined by four or five Bishops, and some Monks in-
 fected with the same Error; and for that Reason, condemned by *Proteri-*
us, and the Council of *Egypt*, and banished by Order of the Emperor *Mar-*
cian. This *Timotheus* went in the Night Time to the Monks Cells, and
 speaking to them through a hollow Cane, called them by their Names, and
 told them that he was an Angel sent from Heaven, to warn them to avoid
 the Communion of *Proterius*, and choose *Timotheus* for their Archbishop,
 which was himself. Perhaps the Custom of going out in the Night, got
 him the Surname of *Ailonros*, which signifies in *Greek* a Cat. The Empe-
 ror *Marcian's* Death encouraged him. He began to speak more openly
 against the Council of *Chalcedon*, and assembling some Monks of his Facti-
 on who lived in the Neighbourhood of *Alexandria*, he filled the City with
 so great a Tumult, that the *Catholicks* dared not shew themselves. He
 afterwards.

A. D. 457. afterwards got together, by Means of Money, a Troop of seditious Persons; and taking the Opportunity of the Absence of *Dionysius* who commanded the Troops of the Province, and was then engaged in the Upper *Egypt*, he made himself Master of the great Church of *Alexandria*, called *Cæsarea*, and caused himself to be ordained Bishop, by two of those Bishops who were condemned and banished; to wit, *Eusebius* of *Pelufium*, and *Peter* of *Majuma*. *Timotheus* in this Manner ordained, administered Baptism, and performed all the Functions of a Bishop.

THE Duke *Dionysius* returning to *Alexandria*, and not finding *Timotheus* there, prevented his coming in; which put those of his Party into a Fury. They looked out for the Bishop *Proterius*, who had retired into the Baptistry, believing that the Sanctity of the Place and Time would protect him; for it was *Holy Friday*, the twenty ninth of *March*, in this same Year 457. But the *Schismatics* had neither Regard to that, nor to his old Age and gray Hairs: They entered armed into the Baptistry, and as *Proterius* was at Prayers, they stabbed him with a Sword into the Belly, and gave him several other Wounds. They afterwards tied the Body with a Cord, and exposed it to the View of all the People, in a Place named *Tetrapyle*, or Four Gates; insulting him, and crying out with loud Huzzahs, That it was *Proterius*. They then dragged his dead Body through the whole City, pulling and tearing it into a thousand Pieces; and some even did not abhor to eat his Entrails. The rest of his Members they burnt, and threw his Ashes into the Air. Six others were likewise killed with the Bishop.

AFTER this *Timotheus* exercised at *Alexandria*, without Restraint, all the Functions of Priesthood. He disposed at his Pleasure of the Riches of this Church, and distributed them among the People of his own Faction, to the Prejudice of the Poor, who were to be maintained by them. He anathematized the Council of *Chalcedon*, and all those who received it; that is, the Pope *St. Leo*, *Anatolius* of *Constantinople*, *Basil* of *Antioch*, (for *Maximus* was dead) and all the *Catholic* Bishops. He blotted the Name of *Proterius* out of the sacred Registers, and inserted his own, and that of *Dioscorus*, therein. He persecuted the Relations of *Proterius*, and plundered his Patrimonial Estate. Of the four or five Bishops of his Party, some he kept near his Person, and sent the rest into the Cities of *Egypt*, to persecute *Catholic* Bishops and their Clergy. He drove out the old Men ordained by *Theophilus* and *St. Cyril*, and ordained *Hereticks* in their Room: He ordered the Pontifical Chairs to be broken and burnt, in which *Proterius* had sat, and the Altars erected and consecrated in the Churches, to be washed with Sea Water. He molested the Monasteries of both Sexes, putting Clerks of his Faction into them, and forbidding them to receive the Communion from *Catholic* Bishops and Clerks, or to esteem them as Clerks. So that they were compelled to fly and conceal themselves.

III.

Letters of
St. Leo re-
lating to
Timotheus.
Epist. Leo
118.

THIS News coming to *Constantinople*, *Anatolius* acquainted *St. Leo* with it, and that the *Hereticks* loudly demanded a new Council, to make void the Decrees of that of *Chalcedon*; but that the Emperor had himself rejected that Proposal. However, he thought it convenient that the Pope

Pope should write to him, to confirm him in his good Designs, and beg A. D. 457. him to put a Stop to these Evils. The Pope St. *Leo* wrote therefore to ^{Epist. 115.} the Emperor *Leo*, to whom he had already wrote, to congratulate his ^{al. 73.} Accession to the Empire. In this second Letter, he desires him to continue firm to the unquestionable Authority of the Council of *Chalcedon*, and to procure the Peace of the Church of *Alexandria*, by causing the *Catholicks* to ordain a Bishop therein. This Letter is of the ninth of June, in the Consulship of *Constantine* and *Rufus*, that is, in 457.

ST. *Leo* was of Opinion likewise, that the Bishops of the great Sees ought to be excited to maintain the good Cause, by a general Consent. He wrote therefore to *Basil* of *Antioch* a Letter, which begins thus : ^{Epist. 118.} We ought to have been informed of your Ordination, agreeably to the Custom of the Church, either by you, or by our Brethren the Bishops of the Province : You have good Reasons no Doubt for this Omission. The Emperor *Marcian*, of holy Memory, acquainted us by his Letters of your Consecration ; and besides, we have sufficient Knowledge of you, not to doubt of your Merit. He exhorts him afterwards to oppose the criminal Proceedings of the *Eutychians*, and not to suffer the Council of *Chalcedon* to be called in Question ; for they attack it, says he, only with a Design to abolish the Mystery of the Incarnation. I am certain that the Emperor, the *Patrician*, and the rest of the Magistrates, will grant nothing to the *Hetericks* to the Prejudice of the Church, if they see that the Courage of it's Pastors continues firm. He directs *Basil* to acquaint all the Bishops (that is, those of his Province) with this his Advice. The same Letter was sent to *Juvenal* of *Jerusalem*, and to *Euxitheus* of *Thessalonica*. It ^{Epist. 119.} bears Date on the twenty third of August, 457.

ST. *Leo* afterwards having an Opportunity of one named *Gerontius*, who was returning to *Constantinople*, wrote three Letters on the first Day of September ; the first to *Julian* of *Coos*, desiring him to convey those he had ^{Epist. 120.} writ to the Metropolitans, and complaining that his Letter to *Flavian* was accused by some Persons, of Obscurity, pretending that it ought to have been better explained. The second is to the Priest *Aetius*, wherein he says, That he had wrote to *Aspar* the *Patrician*, to *Sporatius* and others. I likewise send you, says he, the Copies of the Letters which the Bishops of *Gaul* and *Italy* have sent us, to the End you may see how much we are united with them in the same Faith. The third Letter is to the Em- ^{Epist. 122.} peror *Leo*, to confirm him still more in maintaining the Council of *Chalce-* ^{al. 74.} *don*. *Majorian* at that Time reigned in the *West*, having been declared ^{Marcell.} Emperor at *Ravenna*, with the Consent of the Emperor *Leo*. ^{Chr. Idac.}

IV. ^{Bishops of} IN the mean Time several Bishops of *Egypt*, having escaped from the ^{Egypt at} Persecution of *Timotheus*, came to *Constantinople*, and related to the Bi- ^{Constantino-} shop *Anatolius*, what had happened to them. They presented a Petition ^{ple.} to the Emperor *Leo*, in the Name of all the Bishops of *Egypt*, and the Clerks of *Alexandria*, wherein they say, That in the Beginning of his ^{Conc. Calch.} Reign he had wrote to the Metropolitans in Favour of the *Catholic* ^{p. 3. C. 22.} Faith, confirming the Ordinances of all his Predecessors, and particularly of the Emperor *Marcian*. They afterwards take Notice of the In-
trusion

p. 396.

p. 397.

trusion of *Timotheus*, the Murder of *Proterius*, and the Persecution under which the *Catholicks* suffered; and afterwards add, We beseech you therefore to write to the most holy Archbishop of *Rome*, to those of *Antioch*, *Jerusalem*, *Thessalonica*, *Ephesus*, and others, as you shall think proper, to the End that they may inform you what is ordained by the Canons; and that you may give Orders that the Usurper be driven out of the Church of *Alexandria*, and punished as he deserves. And afterwards, that, according to the Canons and antient Custom, the Orthodox Council of the whole Diocese of *Egypt* may choose a Person worthy to fill the See of *St. Mark*. And if after that, there shall be still Occasion for a Council, as we think not, we will readily repair thither; not in Defence of the Faith, which is no longer doubtful, but on Account of the Proceedings of *Timotheus*. We beseech you likewise to forbid him to ordain any Bishops or Clerks, or perform the Office, or innovate any Thing in our Churches, and to give Orders that the Wealth of that of *Alexandria* may be managed by the Advice of the antient Clergy, and that all the *Catholic* Clerks may continue peaceably in their Churches; and for this Purpose to address your Letters to the most noble Duke *Dionysius*, and to the Judges of each Province. This Letter was subscribed by fourteen Bishops, and four Priests, two of which were Stewards of the Church of *Alexandria*, and by two Deacons.

Conc. Chalced.
p. 3. c. 24.

Leo Epist.
125. al. 75.
c. 4 Ep. 126.
c. 2. Genn.
de scrip.
n. 71.
V.

The Emperor
Leo consults
the Bishops.
Conc. Chalced.
p. 3. c. 21.

TIMOTHEUS sent likewise on his Part to *Constantinople*, and his Deputies presented Letters to the Emperor in his Behalf; but before he returned an Answer, he gave Orders that they should make a Declaration of their Faith, and their Opinion concerning the Councils. They then presented a Libel, wherein they declared that they maintain the Council of *Nice*, without any Addition to it; that they receive the Councils of *Ephesus*, that is, as well the false Council of *Dioscorus*, as the legal one of *St. Cyril*. But they rejected those of *Constantinople* and *Chalcedon*, and desired the Emperor would return an Answer to their Archbishop *Timotheus*. This Petition was without Subscription, lest they should discover the small Party of the *Schismatics*; for there was but four Bishops of *Timotheus's* Faction. He likewise wrote the Emperor a very artful Memorial, wherein he pretended to make appear that *St. Leo*, the Council of *Chalcedon*, and all the Bishops of the *East*, were *Nestorians*.

THE Emperor sent these Petitions to *Anatolius*, Bishop of *Constantinople*, informing him that the People of *Alexandria*, the Magistrates and Mariners desired that *Timotheus* might continue their Bishop. It is very likely there were Petitions likewise on their Part. The Emperor therefore ordered *Anatolius* to assemble his Clergy with the *Catholic* Bishops who were at that Time at *Constantinople* to give their Advice, as well upon the Ordination of *Timotheus*, as concerning the Council of *Chalcedon*. For the *Schismatics* pretended, that without having Regard to that, another ought to be assembled to examine the Faith a-new.

Conc. Chalced.
p. 3. c. 24
p. 900. D.

ANATOLIUS held a Council at *Constantinople*, according to this Order of the Emperor, (as appears by the Petition of the Bishops of *Egypt*) wherein it was resolved that he should write Synodical Letters to the Pope *St. Leo*, to the Bishops of *Antioch*, *Jerusalem*, *Thessalonica*, *Ephesus*, and to whom else

else he should think proper, to the End that they might all advise the Emperor how he ought to proceed conformably to the Canons, to suppress these Disorders. The Result of this Council of *Constantinople* was, very likely, the Letter which is extant of *Anatolius* to the Emperor *Leo*, where- in he signifies, that he had written to the Pope *St. Leo*, and all the Metropolitans; and in Answer to what the Emperor advised with him about, he declares that the Ordination of *Timotheus* is void, and contrary to the Canons: That the Council of *Chalcedon* has decided nothing but what is agreeable to the Faith; and to attempt to call it in Question, is to endeavour to disturb the Peace of the Churches.

Conc. Chalc.
P. 3. c. 26.

THE Emperor considered the Difficulty of assembling a general Council, and the Inconvenience which would arise to many of the Bishops on Account of their great Age, their Want of Health, and their Poverty, in so troublesome a Journey. He thought it therefore sufficient to write to the Bishops of the great Sees, sending them the same Letter which he had addressed to *Anatolius*; but whereas he had before given Orders to him to assemble the Bishops who were at *Constantinople*, he directed the others to assemble those of their Province. We have the Names of the Bishops, to whom this circular Letter was addressed, to the Number of about sixty; the chief are, the Pope *St. Leo*, *Basil* of *Antioch*, *Juvenal* of *Jerusalem*, *Epiphanius* of *Apamea*, the Metropolis of the second *Syria*, *Dorotheus* of *Tyre*, *John* of *Damascus*, *Pelagius* of *Tarsus*, *Orestes* of *Anazarbus*, *Stephen* of *Hierapolis*, and *Ibas* of *Edeffa*. All these Letters from the Emperor were sent by Magistriars, and *Anatolius* likewise sent his Deacon *Asclepiades*. The Emperor besides took the Advice of three famous Hermits on this Occasion; *St. Simeon the Stylite*, *St. James* and *St. Baradat*. We should give an Account who these Saints were whose Advice was asked, together with that of the greatest Bishops.

Liber Brevi-
ar. c. 15.

To. 4. conc.
p. 890, 891.
Baluz.
Nova coll.
p. 142.

THE eldest of the three was *St. James*, surnamed the *Syrian*, and Disciple of *St. Maro*. He dwelt on a Mountain thirty Furlongs, that is, a League and a half distant from the City of *Cyrus*, and was particularly known to *Theodoret*. He lived in the open Air without Covering, or Inclosure, constantly exposed to all the Injuries of Weather, and to the Sight of those who came to look at him: Sometimes he was burnt by the Sun, at other Times buried in the Snow; under his Habit he wore heavy Chains of Iron, and never made use of Fire, not even to dress his Food; which consisted only of Lentils dipped in Water. He performed many Miracles, curing Feavers and other Distempers, and driving out Devils: The Water which he blessed, was a Remedy for many Diseases: He raised up a Child of four Years of Age from the Dead, whom *Theodoret* says, he has seen and heard relate the Miracle to his Father. When the Saint was sick, the People assembled round him, to take away his Body after his Death. They had built a Church to put it in, and *Theodoret* had prepared a Coffin for him in the Church of the Apostles: But the holy Anchorite made him promise to bury him on his Mountain; and the Coffin being carried thither, he therein put some Relicks of the Prophets, Apostles, and Martyrs, which he had collected from all Parts, that it might not be said it was his Sepulchre; desiring to lie in another Coffin near these Saints.

VI.
St. James the
Syrian, and
St. Baradat.
Theod.
Philoth. c. 21.

Ibid. c. 27.

ST. Baradat at first lived in a Hut, where he was shut up, and afterwards went on a Rock, where he put himself into a Sort of Box so small that he was bent Double in it, and so ill joined together, that it was like a Cage, exposed both to the Rain and Sun. After having lived there a long Time, he came out of it, by the Advice of *Theodotus*, Bishop of *Antioch*, and lived in the open Air, having his Hand continually lifted up to Heaven, and covered all over with a Coat made of a Skin, in such a Manner, that he had nothing at Liberty but his Nose and Mouth, to draw his Breath. He answered very reverently to the Questions that were put to him, and reasoned better, says *Theodore*, than those who had studied the Intricacies of *Aristotle*, and this with the profoundest Humility.

VII.

The Original
of St. Simeon
the Stylite.
c. 26.

Vita per An-
ton. Ap. Ros-
weid. p. 170.
Theod. Phi-
losth. c. 26.
Luc. vi. 21,
25.

Philoth. c. 4.

ST. Simeon was born in a Town of *Cilicia* named *Sisan*, upon the Frontiers of *Syria*, and at the Age of thirteen he kept his Father's Sheep. One Day, as the Flock could not go out by reason of the Snow, he went with his Relations to Church, and heard the Gospel read, which says, That they who mourn are happy, and they that laugh unhappy; and that the Heart must be pure. He ask'd an old Man, How this Happiness was to be acquired? who told him, By Fasting, Prayer, Humility and Poverty, and advised him to go to a Monastery. The young *Simeon* entered into a neighbouring Monastery, where he remained two Years: But the Desire of a more perfect Life, caused him to repair to *Beleda*, a Town situate at the Foot of Mount *Coryphe*, between *Berrhaea* and *Antioch*. There were two Monasteries there; one of which was under the Government of *Heliodorus*, and composed of fourscore Monks. *Simeon* dwelt there ten Years, and exceeded all his Brethren in the Austerity of his Life: For whereas they eat every other Day, he eat but twice a Week; and notwithstanding the Superiors reprehended him for it, as guilty of Disobedience, they could not prevail upon him.

ONE Day he took a Cord which belonged to a Well, made of Palm-tree, very hard even for the Hands, and bound his Body round with it from the Waist upwards, in such a Manner that it eat into the Flesh; and having worn it thus more than ten Days, they at last discovered it by the noisome Smell and Blood which dropt from it. They with Difficulty took it from him, and finding him so severe in his Mortifications, caused him to leave the Monastery. He then retired into the most desert Part of the Mountain, and went down into a dry Cistern, where he continued in praising God. At the End of five Days, the Superiors of the Monastery repented that they had driven him out, and going to look for him, they found him, and drew him up with a Cord. A little Time after he went to *Belanissa*, a Town situate at the Foot of a Mountain near *Antioch*. He there found a little Hut, where he shut himself up for three Years.

HE would then imitate the Fasting of *Moses* and *Elias*, and pass forty Days without Eating. The Abbot *Bassus* was Superior of a neighbouring Monastery, and had the Care of the Priests of the Country. *Simeon* begged him to wall up the Door with Earth, and not leave him any Thing in his Cell. *Bassus* told him, That to kill himself was not a Virtue, but the greatest of Crimes. *Simeon* said to him, My Father, give me ten loaves, and a Vessel full of Water, if I have Occasion for Food I will eat: And having

having done so, *Bassus*, at the End of forty Days returned, and taking away the Earth with which the Door was closed, went in, and found the Loaves untouched, the Vessel still full of Water, and *Simeon* stretched on the Ground without Speech, Motion, or Breath. He asked for a Sponge, and having moistened his Mouth with it, he gave him the divine Mysteries. Being strengthened with this, he rose up and took a little Food, that is, some Lettice, Succory, and such like Herbs, which he chewed and swallowed by Degrees. *Bassus* ravished with Joy, returned to his Monastery, consisting of more than two hundred Monks, and related to them this Wonder. From that Time *Simeon* continued in this Manner to fast successively; and he had already lived thus eight and twenty Years, when *Theodoret* wrote to him. He remained standing for the first Days, he afterwards sat down, continuing in Prayer; the rest of the Time he lay extended, and half dead upon the Ground.

AFTER having been three Years in this Cell near *Thelanissa*, he went to the Top of the Mountain, and had an Inclosure of Walls made, in which he shut himself up, having a Chain of Iron twenty Cubits long, fastened at one End to a great Stone, and with the other to his right Foot; so that if he had desired it, he could not go beyond that Compass. He there employed himself in the Meditation of heavenly Things. *Meletius*, at that Time Chorepiscopus of *Antioch*, advised him to take away the Chain, representing to him, that the Will was sufficient to contain the Body in reasonable Bounds. *Simeon* consented, and sent for a Smith, who took off the Chain. This *Meletius* seems to be the same who was afterwards Bishop of *Mopsuestia*, a particular Friend of *Theodoret*.

SIMEON'S Reputation being spread in all Parts, they came to him not only from the Neighbourhood, but many Days Journey off. People that were troubled with the Palsy were brought to him, and they begged him to cure divers Diseases, or to obtain Fruitfulness to Persons that were barren. They who had succeeded in what they desired, returned with Joy, and published his good Works. This drew still a greater Number to him. All Sorts of Nations came there in Crowds; the *Ismaelites*, *Persians*, *Armenians*, *Iberians*, *Omerites*, and more distant *Arabians*. They came to him from the further Ends of the *West of Italy*, *Gaul*, *Spain*, and *Great Britain*. His Reputation spread it self even to the *Ethiopians*, and the wandering *Scythians*. At *Rome* it was so great, that the *Artisans* had placed little Images of this Saint at the Door of their Shops, to obtain his Protection. *Theodoret* says, that he has heard it.

SIMEON finding himself importuned with this innumerable Crowd, who thronged about him to touch him, and draw some Virtue from the Skin which he wore; and these great Honours, in his Opinion, not belonging to him, and it being troublesome to be thus continually pressed, it came into his Thoughts to place himself on the Top of a Pillar. He at first made one of six Cubits, afterwards of twelve, then of two and twenty, and at last of six and thirty; and from thence came his Name of the *Stylite*: For *Style* in *Greek* signifies a Pillar. Several blam'd a Manner of Life so extraordinary, and some made a Jest of it: But *Theodoret* believed, that it was the Effect of a particular Providence of *God*, to influence Men

with:

VIII.
St. Simeon
upon the Pillar.

with such a Spectacle; and the Miracles which *Simeon* did before and afterwards, gave great Occasion for this Belief.

Evagr. I.
Hist. c. 13.

THE Monks of the Desert sent to ask him, what was the Meaning of this so strange a Manner of Life, ordering him to leave it, and follow the beaten Paths of their Fathers. They told their Messenger, If he consents willingly, let him live after his own Fancy; if he resists, and appears obstinate, take him from the Pillar by Force. The Messenger being come, and having declared to *Simeon* the Order of the Fathers, he immediately prepared to come down. The Messenger then bid him not stir, but take Courage, saying, that his Way of living proceeded from God. The Monks of *Egypt* were likewise offended with this Novelty, and sent to pronounce Excommunication against him; but being better informed of his Merit, they received him again into their Communion. *Domnus*, Bishop of *Antioch*, went to see him, admired his Manner of Life, and gave him the Sacraments.

Theod. Lect.
11. p. 565.

Theod. p.
882.

FROM the Time of *Simeon's* being upon the Pillar, he converted a great Number of Infidels, of *Iberians*, *Armenians*, *Persians*, and particularly *Arabian Ismaelites*. They came to him in great Numbers of two, or three hundred, and sometimes a thousand, renouncing with a loud Voice the Errors of their Ancestors, (particularly the worshipping of *Venus*) and breaking their Idols in his Presence. They received Baptism, and were instructed from his Mouth in the Laws, according to which they were to live. *Theodoret* speaks of this as an ocular Witness, and had once like to have been crushed in Pieces by these *Barbarians*, who, by Order of the Saint, pressed about him to receive his Blessing. He likewise testifies, that *Simeon* had the Gift of Prophecy; that he foretold two Years of a Dearth and Famine, and at another Time of a great Swarm of Caterpillars.

p. 885.

IX.
The Employment of St. *Simeon*,
p. 887.

p. 888.

Anton. vita
ap. Rosweid.
Evagr. I. c.
14.

HIS usual Employment was Prayer, sometimes standing up, sometimes in an inclining Posture; and he bent so low, that his Head touched his Feet; for his continual Fastings had rendered his Body lank and pliable. These Inclinations of his Body were so frequent with him, that they once reckoned up to the Number of twelve hundred forty four. At great Solemnities he passed the Nights, standing with his Hands stretched out: After having prayed all Night, and till the Noon in the Day, he begun to instruct those that were present; he afterwards heard their Requests, curing the Sick, and putting an End to Differences. About Sun-set, he began to pray again. He eat but once a Week, and not at all during *Lent*. Women never came within the Limits of his Pillar, nor was his Mother suffered to see him; but dying upon the Place, he prayed with a loud Voice for the Repose of her Soul. His Habit was a Skin which reached down to his Feet, with a Tiara upon his Head, that is, a Cap in the Fashion of the Country, and he wore his Beard long. The Top of the Pillar was enclosed as our Pulpits, on which he used to rest.

Evagr. I.
c. 13.

HE did not neglect the general Affairs of the Church, but combated against the *Heathens*, *Jews*, and *Hereticks*. Sometimes he wrote to the Emperor concerning them; as to *Theodosius*, on Occasion of the Synagogue of *Antioch*. He sometimes stirred up the Zeal of Magistrates, and exhorted even the Bishops themselves to be more careful of their Flocks. The

Em-

Emperor *Marcian* disguised himself to go and see him as a private Person, and was a great Admirer of him. The King of *Perfia* had a great Honour for him; and as the Ambassadors mentioned him in Discourse, he was very inquisitive after his Way of Living, and his Miracles. The Queen his Spouse desired some Oil which he had blessed, and received it as a Present of great Value. All the Courtiers, notwithstanding the Calumnies of the *Magi*, were very curious to be informed of him, and called him a Man divine. In the Midst of all this Glory, his Humility was such, that he thought himself the meanest of Mankind. He was easy of Access, mild and affable, giving Answers to all, whether Mechanick, Peasant, or Beggar. He said to those whom he had healed of their Diseases, If any one asks you who cured you, say, that it is God; be cautious of speaking of *Simeon*, otherwise I give you Warning, that you will relapse into the same Distemper. *Theodoret*, who had often seen and discoursed with him, and who before his Death had writ an Abridgment of his Life, foresaw very well the Difficulty there would be in gaining Credit to these Wonders; for which Reason he speaks in this Manner concerning them: Although I have for Witnesses, if I may say so, all Men living, I fear that my Relation may appear to Posterity a Story altogether void of Truth; for what passes here is above the Reach of humane Power. However, Men are accustomed to measure what is told them by the Force of Nature, and if any thing exceeds the Bounds of it, it appears a Fiction to those who are unacquainted with divine Things.

SUCH was the great *Simeon* the *Stylite*, whose Advice the Emperor asked, relating to the Council of *Chalcedon*. The Answer which he returned the Emperor is not extant; but only the Letter which he wrote to *Basil*, Bishop of *Antioch*, wherein he says; Having received your Letters, I have admired the Zeal of the Emperor, his Piety and Concern for the Faith of the Fathers. This Gift is not of us, as the Apostle says, but of God, who has bestowed this good Disposition on him, by the Intercession of your Prayers. And a little after: For which Reason, vile and contemptible as I am, and but an imperfect Monk, I have likewise declared to his Majesty my Opinion relating to the Faith of the six hundred and thirty Fathers, who were assembled at *Chalcedon*; fixing and strengthening my self upon this Faith revealed by the HOLY GHOST. For if our SAVIOUR is present in the midst of two or three Persons gathered together in his Name, how is it possible that the HOLY GHOST should not be in the midst of so many holy Bishops! Persevere therefore with Courage for the true Religion, as *Joshua* did for the People of *Israel*. I desire you to salute, on my Part, all your pious Clergy and faithful People.

THE Pope *St. Leo*, being informed that the *Catholic* Bishops of *Egypt* had taken Refuge at *Constantinople*, wrote several Letters to them, for their Comfort and Encouragement. In the last, bearing Date the twenty first of *March* 458, fifteen are named, the Chief of which are *Nestorius*, *Athanasius*, *Paul*, *Peter* and *Theonas*. He likewise wrote to *Anatolius* of *Constantinople*, and the Emperor *Leo*. He complained to *Anatolius*, that some of his Clerks favoured the *Hereticks*, and exhorts him to cut them off

Theod. lect.
p. 165.
Philos. p.
886. B.

p. 887. D.

Philoth. p.
877. A.

Evagr. II.
Hist. c. 104

X.
Letters sent by
St. Leo to
Constantino-
ple.
Epist. 124.
al. 76.

A.D. 458. off from the Church, if he could not reform them. And as *Anatolius* gave no Order about it, he urges it more preffingly in a second Letter, taking Notice in particular of the Priest *Atticus*, who had preached in the Church against the *Catholick* Faith, and the Council of *Chalcedon*, and requires that he should make a publick Recantation, by condemning the Doctrine of *Eutyches*. *Anatolius* was not pleased at St. *Leo's* taking this Care about his Clergy. The Priest *Atticus* likewise sent a Writing for his Justification, wherein he protests that *Eutyches* had been odious to him; upon which St. *Leo* returned this Answer to *Anatolius*: You are

Epist. 128.
al. 77.

Epist. 131.

Epist. 125.
al. 75.

Epist. 132. al.
78.

p. 133.

c. 95.

not to take it ill, that I refer to you the Examination of the Information made to me against your Clerks: I have not in this injured your Dignity, but taken Care of your Reputation, which is as dear to me as my own. As to the Priest *Atticus*, the Ambiguity of his Writing confirms the Information I have received: For, the Enmity which the *Catholicks* bear to one another, is different from the Error which the Faith condemns. He must make it clearly appear in what Particular he condemns *Eutyches*, and promise to observe the Decision of the Council of *Chalcedon*. This Letter is of the Month of *March* 458. St. *Leo* at the same Time wrote to the Clergy of *Constantinople*, to confirm them in the Faith, and in their Separation from the *Hereticks*, and to cause them to depose *Atticus* and *Andrew*, who were accused of the same Error, if they did not publicly condemn it.

THE Emperor had invited the Pope to come to *Constantinople*; upon which the Pope wrote him an Answer, on the first of *November* 457, that there was no Reason to examine a-new what had been decided at the Council of *Chalcedon*: Otherwise, says he, the Troubles of the Church will never be at an End, if Disputes are continually to be renewed at the Humour of the *Hereticks*. He exhorts him not to give Ear to them, but on the contrary, expel them from the See of *Alexandria*, which they had unworthily usurped, and takes Notice of the Difference of the Petitions of which the Emperor had sent him Copies. The *Catholicks* had subscribed to theirs, and freely set their Names, and added their Distinctions; the *Hereticks* had not subscribed, lest their small Number and Unworthiness should be discovered. Having lost the Hope of a general Council, they desired at least a Conference, where they might set forth their Reasons; but St. *Leo* positively insisted, that he could not enter with them into any Examination of the Doctrine. He, however, promises to send his Legates into the *East*, conformably to the Emperor's Order, not to dispute against the Enemies of the Faith, but to instruct those who would sincerely be informed: For we dare not, says he, in any manner call in Question what has been decided at *Nice* and *Chalcedon*. This Letter is of the twenty second of *March* 458.

HE accordingly sent four Months after, two Deputies, the Bishops *Domitian* and *Geminian*, in order to solicit the Emperor, only in Behalf of the Peace of the Church, as appears by his Letter of the seventeenth of *August*, 458; where, speaking of the Crimes of *Timotheus Elurus*, he says, Revenge is not what we desire, but we cannot have any Communication with the Ministers of the Devil. But if we find they repent, we may then even pray for them, that they may not perish eternally. Immediately

mediately after, that is, on the twentieth of *August*, he sent the Emperor A. D. 458.
 Instructions more at large, which he had promised him, relating to the Ep. 134.
al. 97.
 Faith; wherein he treats of the Mystery of the Incarnation and Redemption, and refutes the Errors of *Nestorius* and *Eutyches*, much in the same manner as he had done in his Letter to *Flavian*; insisting chiefly on the Necessity of believing that JESUS CHRIST had a true Flesh like ours. He annexes to this Letter, Extracts from the Greek and Latin Fathers; to wit, *St. Hilarius*, *St. Athanasius*, *St. Ambrose*, *St. Augustine*, *St. John Chrysostome*, *Theophilus of Alexandria*, *St. Gregory of Nazianzum*, *St. Basil* and *St. Cyril of Alexandria*.

THE City of *Aquileia*, one of the most considerable of *Italy*, had XI.
Decretals to
Nicetas and
Neonas.
 been taken and plundered by *Attila*, when he ravaged the Country. They brought away several Captives, some of which had eaten the Sacrifices, or suffered themselves to be re-baptized; and some, at their Return, found their Wives married again. *Nicetas*, Bishop of *Aquileia*, asked *St. Leo's* Advice upon this Case, and *St. Leo* returned him an Answer by a Decretal, dated on the twenty first of *March*, in the Consulship of *Majorian*, that is, in 458. As relating to the Women who were married again, either because they thought their Husbands were killed, or that they would never return, *St. Leo* determines, that if they do return, their Wives should go home to them upon Pain of Excommunication; because the first Marriage is always in Force, although the second Husbands may be excusable. They who out of Fear or Hunger had Ep. 129. al.
79.
 been obliged to eat the Sacrifices, ought to be enjoined Penance, but the Measure of it should be more by the Sharpness of the Pain, than the Length of Time. They whom Fear or Error had occasioned their being re-baptized, not knowing that it was forbid, ought likewise to be enjoined Penance, and be reconciled by the Imposition of the Hands of the Bishop, but the Penance shall be lessened in Case of old Age, Sickness, or any other Danger that threatens them. They who have been baptized but once, and by the *Hereticks*, are to be only confirmed by the Imposition of Hands, with the Invocation of the HOLY GHOST, in order to receive the Sanctification, which the *Hereticks* are not able to give. *St. Leo* directs *Nicetas* to communicate this Letter to all of his Province, to the End that they may observe the same Discipline. C. 7.

WE are to refer to this same Year, and to the Consulship of *Majorian*, Epist. 133.
al. 37.
 the Decretal of *St. Leo* to *Neonas*, Bishop of *Ravenna*, which is the Result of a Council; wherein the Pope, according to their common Advice, V. Quesn.
not.
 decrees, that they who were carried into Captivity before Years of Discretion, and do not remember to have been baptized, ought to be carefully examined, in order to see if any Proof of their Baptism can be discovered either by themselves or others. But at last, if none can be discovered, they are freely to be baptized, without Fear of the Danger of Re-baptism, lest they should be suffered to perish by an unnecessary Scruple. There is no Mention made of conditional Baptism.

WE find that *St. Leo* decreed, That Virgins should not receive the solemn Benediction with the Veil, till they had passed a Probation to the

A D. 458. Age of forty Years; which makes it believed that it was by his Advice, that the Emperor *Majorian* made a Law against Parents who forced their Daughters to consecrate themselves to God; prohibiting that young Women thus offered by their Parents should receive the Veil before the Age of forty Years, leaving it in their Power till that Age to marry. The same Law severely censures Widows, who having no Children, refuse a second Marriage, more out of Love of Liberty than Virtue. This Law is dated from *Ravenna* on the Twenty-sixth of *October*, 458.

XII. THE Metropolitans of the *East*, whom the Emperor *Leo* had consulted upon the Authority of the Council of *Chalcedon*, and the Ordination of *Timotheus Elurus*, were all unanimous in their Answers. Thirty-four are extant, besides the Two which I have already mentioned; to wit, the Letter of the Pope *St. Leo*, dated on the First of *November* 457, wherein he speaks for all the *West*, and that of *Anatolius* of *Constantinople*. These Letters are Synodical, and most of them contain the Subscription of several Bishops. *Julian* Bishop of *Coos* answer'd in particular, and it appears by the List of the Bishops, whose Advice had been asked, that there were more than Sixty. They all approve of the Council of *Chalcedon*, esteeming it as general, and placing it in the Rank of those of *Nice*, *Constantinople*, and *Ephesus*; and are unanimous in condemning the Ordination of *Timotheus*, calling him a Tyrant and Usurper, declaring that they look upon *Proterius* as a Martyr, and that they communicate with those of his Communion. *Ambilobus*, Bishop of *Sida*, was the only Person, who although he condemned the Ordination of *Timotheus*, declared that he did not receive the Council of *Chalcedon*, for which Reason his Letter is not preserved.

BUT we have that of the holy Monk *Baradat*, bearing Date on the Twenty-seventh of *August*, in the Second Year of the Emperor *Leo*, in the tenth Indiction, that is, the Year 458. He learnedly explains the Mystery of the Incarnation, and speaks clearly of the *Eucharist*. They made a Collection of these Letters, which they called in *Greek* *Encyclia*, as meaning circular Letters, and which Collection was translated about fifty Years after by *Epiphanius* the Scholastick. In this Manner the two Questions, for which the *Hereticks* required a new Council, were resolved without another general Council. The Letters of the particular Councils had the same Effect, and it plainly appears by this Example, that the Force of the Decisions of the Church did not consist in the Assembly of the Bishops, but in their unanimous Consent, in what Manner soever declared.

BASIL of *Antioch* died in this Year 458, having held the See two Years, and *Acatius* succeeded him, in whose Time a great Earthquake happened which overthrew almost the whole City of *Antioch*. This was on the fourteenth of *September*, in the second Year of the Emperor *Leo*. *Isaac*, Priest of the same Church, bewailed his Misfortune in a Poem made for that Purpose, and writ several Works in *Syriack*, chiefly against the *Nestorians* and *Eutychians*. *Acatius* enjoyed the See of *Antioch* but one Year, and was succeeded by *Martyrius* in 459.

JUVENAL Bishop of *Jerusalem* died likewise in 458, after he had been Bishop forty Years. *Anastasius* was his Successor, and was elected by

Lib. Pontif.
Nov. Major.
Tit. 2.

The Answers
of the Metro-
politans.

Marc. Chr.
an. 458. To 4.
Conc. p. 902.
ad. 975.

Conc. Chalced.
p. 3. p. 25. ad.
c. 60. Baluz
Encycl Ep.
125. al. 75.
c. 46.

To. 4. Conc.
p. 890, 891.

Evagr. II.
Hist. c. 10.

To. 4. Conc.
p. 977. E.
Brev. Lib.
c. 15. Baluz
prat. in Cod.
Encycl.

Chronogr.
Niceph.
Evagr. II. c.
12.
Marcell. Chr.
an. 459.

Chr. Niceph.

Vita. S. Eu-
symb. p. 70.
& vita S. Cyr. p. 103.

the unanimous Consent of the People in the Beginning of *July*, according A.D. 458.
 to the Prophecy of *St. Euthymius*. For some Years before, *Anastasius*, Vita S. Euthym. P. 44.
 Disciple of the Abbot *Passarion*, being Treasurer of the Church of the
 holy Sepulchre and Chorepiscopus, desired to make *St. Euthymius* a Visit;
 he went thither with *Fidus* Bishop of *Joppa*, and *Cosmus Stanrophylax*,
 that is, Keeper of the Cross. They carried with them *Fidus*, a young
 Reader of the Church of the holy Sepulchre, and Grandson of the Bishop
Fidus. When they came near the *Laura*, *Euthymius* said to *Chrysippus* the
 Steward, Prepare yourself, see the Patriarch is coming with your Brother;
 for *Cosmus* and *Chrysippus* were Brothers. When they came up, *St. Euthy-*
mius addressed himself to *Anastasius*, as being Patriarch of *Jerusalem*: The
 People present were surprized at it, and *Chrysippus* coming up to the holy
 old Man, said to him in private; Reverend Father, the Patriarch is not
 here; it is *Anastasius* the Treasurer: See his Cloaths are coloured, which
 the Patriarch of *Jerusalem* never wears. *St. Euthymius*, in great Astonishment,
 said to him; Believe me, my Son, till the Time you spoke, I saw him
 cloathed in White. He afterwards spoke out aloud, Certainly I am not
 mistaken! What *GOD* has foreseen and pre-ordained he will without doubt Rom. xi. 29.
 accomplish; for *His Gifts are without Repentance*.

ANASTASIUS, when Bishop of *Jerusalem*, remembered this Prophecy; p. 70.
 and having ordained *Fidus* (who was a Witness of it, being then Reader)
 Deacon of the holy Sepulchre, he sent him to *St. Euthymius* with the Keep-
 er of the Cross, desiring Leave to come and see him. *Euthymius* answered,
 I should be very desirous of being always in his Company; but I cannot p. 71.
 now as formerly receive him without Inconvenience. I beg you therefore
 not to be at the Trouble of coming. If you will come, I will receive you
 with Joy; but if I receive you, I must receive all Comers, and it will be
 impossible for me to continue here. The Archbishop *Anastasius* having
 heard this Answer, said, If I am troublesome to him, I will go no more.

ANATOLIUS Bishop of *Constantinople* died about the same Time, after
 having been Bishop eight Years and eight Months. He was succeeded by
Gennadius Priest of *Constantinople*, who held the See thirteen Years and Niceph. Chr. Sup. xxvii. 2.
 two Months. He made *Marcian* Steward of it, who had been of the Sect 41. Theod. Lett. 1. p. 153.
 of the *Catbari*, or *Novatians*, and who immediately upon entring into this
 Office ordained, that the Clerks of every particular Church should take the
 Offerings of it. Whereas the great Church received them all before. Se- Vita Marc. ap. Boll. 10. Janua. p. 609. XIV.
 veral Miracles are related of *Marcian* as well as of *Gennadius*.

THE Emperor *Leo* having received the Answers of the Metropolitans,
 wrote to *Styla*, Duke of *Alexandria*, to expel *Timotheus Elurus*, which was Timotheus So- lofaciolus Bi- shop of A-lexandria. Liber brev. c. 15, 16.
 put in Execution. But at the Sollicitation of some Enemies of the Faith,
 he was permitted to come to *Constantinople*, and pretending to be a Catho-
 lick, he desired to be restored to his See, as having been driven out of it
 only upon that Account. The Pope *St. Leo* being informed of this, wrote
 of it to the Emperor *Leo*. He at first returns him Thanks in the Name of
 all the Churches, for having driven out the Usurper, and begs him to choose
 a Bishop of *Alexandria*, who may not lie under the Suspicion of the He- Epist. 137. al. 99.
 resy which is now under Examination. As to *Timotheus*, he says, that if
 his Profession of Faith should be sincere, the Horror of his Crimes is suffi-
 cient to exclude him for ever from the Episcopacy; since in a Bishop, and

A. D. 460. especially one of so great a See, the Sound of Words is not enough, unless the Sincerity of his Religion be made manifest by his good Works. This

Epist. 138. al. Letter bears Date on the Seventeenth of June, 460.
100.

ST. Leo learnt about two Months after, that *Timotheus Elurus* had been banished into the *Cherjonesus*, under a strong Guard, and that another *Timotheus*, surnamed *Solofaciolus*, or the White, had been elected Bishop of *Alexandria*, with the general Consent of the Clergy and People. He received his Letters of Advice of this, with those of the ten Bishops of *Egypt*, and of the Clergy of *Alexandria*. St. Leo returned them an Answer by three Letters, wherein he congratulates them upon this Election, exhorts them to Concord, and to bring over the Hereticks with Gentleness. He desires *Timotheus* in particular to write to him often, to inform him of the Progress which was made in the Peace of his Church. These Letters bear Date on the Eighteenth of August 460, and are the last which are extant of St. Leo, according to the Order of Time.

Other Decretals of St. Leo. Epist. 136. al. 5.

BUT there are others which I have not mentioned according to their Dates, because they treat only of Discipline. The First, addressed to *Dorus* Bishop of *Benevento*, is on the Fifteenth of March, 448. St. Leo severely reprehends him for not observing the Order among the Priests of his Church. He had ordained one named *Epicarpus*, and had placed him at the Head of all his Priests, with the Consent, and even at the Desire of the two Chief. Another Priest named *Paul*, complained of it to the Pope, who decreed that every one of them should preserve the Rank of his Ordination, except those two eldest, who had forfeited theirs by a base Flattery and Collusion with the Bishop; and his Will is, that they Two continue after him in Rank, to whom they had given Place, that is, the last of all. St. Leo moreover pretends that he had been indulgent to them, and that they deserved to be deposed. He gives it in Charge to a Bishop named *Julius*, to see his Orders put in Execution.

Epist. 83. al. 91.

THE Second of his Decretals is addressed to *Theodorus* Bishop of *Frejus*, and relates to Penance. The Date is on the Tenth of June, 452. The Pope St. Leo at first reproves *Theodorus* for not first applying to his Metropolitan for Information in what he was ignorant of. He afterwards sets down the whole Order of the Administration of Penance: The Confession, Satisfaction, and Reconciliations which qualifies them to be re-admitted to the Sacraments. He says that Penance is accomplished by the Ministry of the Pastors; but not without the Power of JESUS CHRIST, and the Gift of the HOLY GHOST. This Remedy is only for the Living, and cannot be applied to the Dead, who have neglected it during their Life: But as long as Life continues, we cannot set Bounds to the Mercy of GOD; and we are to grant Satisfaction and Reconciliation to all those who require it, even in extream Danger of Life, provided the Conversion be sincere. We are not to be backward in dispensing GOD's Gifts, nor despise the Tears of those who accuse themselves: On the Contrary it is our Part to believe that it is GOD who inspires them with this Repentance. If they have lost their Speech, it is sufficient that they give Signs of a perfect Understanding, and that Persons of Credit give Testimony of their desiring Penance. The Pope recommends to *Theodorus*, to communicate this Answer to his Metropolitan, for the Instruction of other Bishops.

THE

THE third decretal is addressed to all the Bishops of *Campania*, and the two neighbouring Provinces, named *Samnium* and *Picenum*, and bears Date on the sixth of *March*, 459. St *Leo* therein severely censures those Bishops for administering Baptism without Necessity, at other Times than on the two solemn Days of *Easter* and *Pentecost*; and that they had given it without the necessary Preparations, Instruction, Exorcisms, Imposition of Hands, and Fasts. He reproaches them for thus breaking through Rules, out of a Motive of Interest, and mentions the Cases of Necessity, wherein Baptism ought at all Times to be performed; namely, a desperate Disease, an Invasion of an Enemy, and Danger of Shipwrack. He likewise reprehends these Bishops for causing the Confession of the Penitents to be publicly recited. His Abundance of Faith, says he, is praise-worthy, which occasions a Fear of GOD in such a Manner as not to be afraid to blush before Men; but there may be some Sins of such a Nature, that they who desire Penance, may be afraid to have them made publick; and many would avoid it, either out of Shame, or Fear of their Enemies, in whose Power it may be to prosecute them by Virtue of Laws. It is sufficient therefore that Sins be confessed first to GOD, and afterwards to the Priest, by a secret Confession.

THE Writings which are extant of Pope St. *Leo*, are ninety six Sermons upon the chief Feasts of the Year, and one hundred forty one Letters. He is the first of all the Popes who has left us a Body of his Works. His Style is noble and elegant, shewing the Solidity of his Judgment, the Beauty of his Imagination, and the Greatness of his Courage. After the Ravages of the *Vandales*, he gave all the Churches of *Rome* a new Set of Plate, having melted down for that Purpose six great Vessels of one hundred Pound each, formerly presented by *Constantine*. He repaired the Basilica of St. *Peter*, and therein made a Vault which he adorned. He likewise rebuilt the Basilica of St. *Paul* destroyed by Thunder, and therein made a Vault where our Saviour JESUS CHRIST was represented in Mosaick Work, accompanied with the four and twenty Elders; and an Inscription, signifying that this Church had been begun by *Theodosius*, finished by *Honorius*, and beautified by *Placidia* and St. *Leo*. He likewise made a Basilica in Honour of Pope St. *Cornelius*, near the Cæmety of *Calista* in the *Appian* Way, and appointed Guardians over the Sepulchres of the holy Apostles, which were called Chamberlains, and afterwards Chaplains; because Chambers were at that Time called Chappels. He made four Ordinations at *Rome* in the Month of *December*, and ordained fourscore and one Priests, thirty one Deacons, and one hundred fourscore and five Bishops in different Places. He filled the holy See one and twenty Years, and died in 461, as it is thought, on the eleventh of *April*, the Day on which the Church now pays Honour to his Memory.

HILARUS, his Archdeacon, was his Successor, who having been sent to the Council of *Ephesus*, thirty Years before, did there so well defend the Interest of the Church. He was elected on the twelfth of *November* of the same Year, in the Consulship of *Severinus* and *Dagalaifus*. He was of *Sardinia*, the Son of *Crispinus*, and possessed the holy See six Years. It is said, that he wrote a Letter relating to the *Catholick* Faith, which he sent

Epist. 136.
al. 80.

XVI.
Death of St.
Leo. Hi-
larus Pope.

Lib. Pontif.

Hadrian. Ep.
ad Car. M.
To. 7.
Conc. p. 933.
D. ap.
Grut.

V. Quesi.
Diff. 1. n. 3.
4. &c.

Marcell. Chr.
Mar. Scot.
hoc an. lib.
Pontif.

A. D. 461. sent into all the *East*, approving the three Councils of *Nice*, *Ephesus*, and *Chalcedon*, together with the Letter of *St. Leo*, and condemning *Eutyches* and *Nestorius*; but this Letter we have not.

Chr. Idac.
Marcell. Caf-
siod. Jor-
nand.

IN the same Year 461, the Patrician *Ricimer* obliged the Emperor *Majorian* to resign the Empire at *Tortona* on the second Day of *August*, and on the seventh he caused him to be killed, after a Reign of four Years and four Months. On the nineteenth of *November*, *Severus* was proclaimed Emperor at *Ravenna*, without waiting the Consent of the Emperor *Leo*.

XVII.
The Death of
the Empress
Eudocia.
Vita S. Eu-
thym. f. 64.
p. 72.
Evagr. lib. 1.
c. 21, 22.
Niceph.
xiv. c. 50.

IN the *East*, the Empress *Eudocia*, Widow of *Theodosius* the Younger, died on the twentieth of *October* of the same Year 461, in the fourteenth Indiction, aged sixty seven Years. Since her Retreat into *Palestine*, she built a great Number of Churches, Monasteries and Hospitals; among others, a Church of *St. Peter*, over-against the Monastery of *St. Euthymius*, about a League distant. She came there in *Easter-Week*, to see a great Cistern which she was making; and looking upon the *Laura* of *St. Euthymius*, with his Cells dispersed up and down the Desert, she was moved with it, recollecting that Passage of Scripture, *How goodly are thy Dwellings, O Jacob, and thy Tabernacles, O Israel!* She sent *Gabriel*, Abbot of *St. Stephen*, to desire *St. Euthymius* to come and see her; but he returned her this Answer, My Daughter, do not expect to see me any more in this Life. Why do you busy your self about so many Things? I believe, that you will go to the Lord before Winter. Think therefore, and recollect your self this Summer, and prepare for this Journey, and make no more Mention of me in this Life, either in Writing, or by Word of Mouth; I mean to give, or to receive. But when you shall go to the Lord, remember me, that by his Mercy he may take me to him, when and how it shall please him.

Num. xxiv.
3. p. 73.

WHEN the Empress heard this Answer, she was very much troubled, chiefly on Account of what the Saint had said, Make no more Mention of me in Writing; for she intended to leave him a large Revenue by Will. She went immediately to *Jerusalem*, and told the Archbishop the Discourse of *St. Euthymius*, and made him consecrate on the fifteenth of *June*, the Church of *St. Stephen*, which she had built in the Place of his Martyrdom, about a Furlong from *Jerusalem*, and which was not yet finished. It was so large, that it could hold ten thousand People: They therein put the Body of *St. Stephen*; and it was likewise the Burial-place of *Eudocia*, who endowed it with large Revenues, the Management of which she left to the Abbot *Gabriel*; for there was a Monastery joined to this Church, which *Gabriel* governed four and twenty Years. He died at fourscore Years of Age, after having performed Miracles. He was a Man of Learning, and wrote in *Latin*, *Greek* and *Syriac*. There were three Brothers of them, *Gabriel*, *Cosmus* and *Chrysippus*, all three Disciples of *St. Euthymius*. *Cosmus* was Keeper of the Cross, afterwards for thirty Years Bishop of *Scythopolis*, Metropolis of the second *Palestine*. *Chrysippus* succeeded him as Keeper of the Cross, and held that Post twelve Years. He was a Priest, and had writ some Books. *Eudocia* likewise caused the other Churches which she had built, to be consecrated before her Death, and endowed each with a sufficient Revenue. All her Donations to the Churches, Hospitals,

Niceph. xiv.
c. 50.
Conc. Nic.
II. act. 1. To.
7. p. 92. B.
Vita S. Eu-
thym. p. 76,
77.

Phot. cod.
171. p. 383.

Hospitals, and Monasteries, amounted to twenty thousand four hundred A. D. 462. and fourscore Pounds of Gold, without reckoning the sacred Vessels. One Niceph. xiv. c. 50. Easter-day, coming to the Church of the Holy Sepulchre, she presented to it for Lights ten thousand Measures of Oil, each containing about a Roman Pound in Weight. She rebuilt the Bishop's Palace from the Foundation, and enlarged and repaired the Walls of Jerusalem.

THE Empress *Eudocia* likewise employed her fine Parts in the Service of Religion. She turned the eight first Books of Scripture into Heroick Greek Verse. It was an easy, plain and elegant Translation, which faithfully rendered the Text without any Poetical Ornament. She translated in the same Manner the Prophets *Zachariah* and *Daniel*, and in the same Style composed the History of St. *Cyprian* and St. *Justina*, which consisted of three Books. None of her Works are extant, but only the Centos of *Homer*, that is, the Life of JESUS CHRIST all in *Homer's* Verse, collected out of different Parts of his Works. Others ascribe these to the Patrician *Pelagius*. There are likewise Centos of *Virgil* ascribed to *Proba Faltonia*, Wife of *Anicius Probus*. Phot. Cod. 123. p. 414. Cod. 124. Sup. xix. a. 60.

ST. *Simeon* the Stylite died about the same Time, putting himself into an inclining Posture in order to pray: He continued so for three Days, that is, Friday, Saturday and Sunday. *Anthony* his Disciple, terrified with this Wonder, went up and said to him, Arise, Master, and bless us. It is three Days and three Nights since the People have waited for your Blessing. As he made no Answer, *Anthony* added, Why do you afflict me? give me your Hand: Would you leave us so soon? finding that he did not speak, he resolved not to say any thing of it; and not daring to touch him, he held his Ear close to him, and did not hear him breath; but he perceived an excellent Odour which proceeded from his Body. He concluded thereupon, that he was dead; and kissing his Eyes and Beard, said to him, To whom do you leave me, Master? Where shall I find your angelical Doctrine? Who can look upon your Pillar without you, and refrain from Tears? What shall I say to the Sick who are come to seek you? Here Sorrow made him fall asleep, in which Time the Saint appeared to him, and said, I will not forsake this Pillar, this Place, nor this Mountain. Let this News be secretly told in *Antioch*, to prevent any Tumult, and continue to serve God in this Place. XVIII. The Death of Simeon the Stylite. Vita per Anton. c. 16. al. 9.

WHEN *Anthony* awoke, he sent a faithful Brother to *Antioch* to advertise the Bishop *Martyrius*, who immediately came with three other Bishops, and *Ardabure*, Master of the Militia in the East, to guard the holy Body with his Troops, lest the People assembled from the neighbouring Cities should take it away. They accompanied it to *Antioch* with singing of Psalms; but all the People of the Country were in the utmost Affliction for being deprived of such a Protection; and because the Bishop had forbid that any Body should touch it, they carried it upon Mules by reason of the Length of the Way; for it was three hundred Furlongs, that is, fifteen Leagues. A certain Man, who as a Punishment for a great Sin, had been for eleven Years deaf and blind, threw himself before the Coffin, crying out, You are welcome, Servant of God, you will cure me, and I will. c. 17. Evagr. l. c. 13. Anton. c. 17. c. 20.

I will serve you all the Days of my Life. He arose, took hold of one of the Mules, and was immediately cured.

Evagr. l.
Hist. c. 13.

ALL the Inhabitants of *Antioch* came to meet the precious Relicks; and with singing, and many Torches, they placed them in the great Churches, and from thence in another, which was called the Penance. More Miracles were performed at his Tomb than he had done during his whole Life; and the Man who had been cured continued the rest of his Life in the Service of the Church. All this is taken from the Relation of *Anthony*, the Disciple of the Saint. *St. Simeon* lived about sixty nine Years. He was thirteen when he entered upon a Monastical Life, and continued in it fifty six Years, nine of which he passed in the first Monasteries, and forty seven in the *Mandra*; for thus was the Place of his Abode called. This Word signifies properly a Flock, and from thence comes *Archimandrite*; that is to say, *Abbot*. *St. Simeon* lived ten Years in the little Enclosure, and thirty seven upon the Pillars of different Heights. He must therefore be born about the Year 390.

c. 14.

THE Emperor *Leo* required the Body of *St. Simeon* of the Inhabitants of *Antioch*, but they begged him to leave it to them, to serve as a Safe-guard to their City, the Walls of which had been destroyed by the Earthquake; and the Emperor granted them their Request. They shewed the Head of the Saint, which the Historian *Evagrius* says he has seen with his Hair, and the Chain which he wore about his Neck. They afterwards built at the *Mandra* a Church, in the Form of a Cross, the four Sides of which were adorned with Galleries, supported with Pillars: The Middle of the Cross was an open Court, adorned with great Art, in which was placed the Pillar of forty Cubits, upon which the Saint had lived; the Galleries had Windows to them, through which this Pillar was to be seen; but the Women only saw it through the Doors, for they were not suffered to come into this Church.

XIX.
The third
Council of
Arles.
Martyr. R. 27.
Nov.

Epist. To. 4.
Conc.
p. 1023. E.

IN Gaul *St. Maximus*, after *St. Honoratus*, was Abbot of the Monastery of *Lerins*, afterwards Bishop of *Ries*: He performed several Miracles, and the Church honours his Memory on the twenty seventh of November. *Faustus* succeeded him, in both Places. During the Time of his being Abbot of *Lerins*, he had a Difference with *Theodorus*, Bishop of *Frejus*; for *Lerins* at that Time depended on this Diocese. To accommodate this, *Ravennius*, Bishop of *Arles*, convened a Council of thirteen Bishops, including himself with *Rusticus* of *Narbonne*, and the Bishops of the Province: The Abbot and Monks of *Lerins* assisted at it. It was therein first resolved, That *Theodosius*, Bishop of *Frejus*, should be desired, in order to put an End to the Offence, to receive the Satisfaction of *Faustus*, Abbot of *Lerins*, to forget all that was passed, to restore him to his Friendship, and send him back to his Monastery: That he should continue to give him the Assistance he had promised him, and not to assume a greater Authority over this Monastery, than what *Leontius* his Predecessor had done: That is, that the Clerks and Ministers of the Altar should be ordained by him only, or by one to whom he had given Commission for that Purpose; that he alone should present the holy Chrism, and confirm the *Neophytes*, if there were any, and that strange Clerks should not

not be received without his Order. But it was inserted, that all the Laymen of the Monastery should be under the Guidance of the Abbot whom they had elected, without the Bishop's assuming any Right, or having Power to ordain any Person for a Clerk, but according to the Desire of the Abbot.

WE see by this the Rights of Bishops over Monasteries, and the Beginning of Exemptions; founded upon the Body of the Community's being composed of Laymen, in whose Power it was to choose a Superior. This is reckoned the third Council of *Arles*; and it cannot have been held later than in 461, for in the Beginning of the following Year, *Leontius* was Archbishop of *Arles*, after *Ravennius*. This appears by the Letters of Pope *Hilarus*, who wrote to him on the the five and twentieth of *January* 462, in the Consulship of the Emperor *Severus*, to acquaint him, according to Custom, with his Election, and to desire him to notify it to all the Bishops under his Jurisdiction.

A LITTLE Time before, there was a Council at *Tours*, on the fourteenth of the *Calends* of *December*, in the Consulship of *Severinus*, that is, the eighteenth of *November*, 461. It was composed of eight Bishops, at the Head of whom was *St. Perpetuus*, who is reckoned the sixth Bishop of *Tours*, and the third from *St. Martin*. *St. Bricius* succeeded *St. Martin*; then *Eustochius* of a Senatorian Family, afterwards *Perpetuus*, a Relation of *Eustochius*. As Miracles were frequently performed at the Tomb of *St. Martin*, *Perpetuus* found the Church too small which *St. Bricius* had built there, and caused a large Church to be built about five hundred Paces distant from the City, one hundred and fifty five Feet in Length, sixty broad, and forty five in Height, supported with sixscore Pillars, having eight Doors, and two and fifty Windows. It was consecrated the same Day that the Body of *St. Martin* was brought into it, which was on the third of *July*, the Day of his Ordination. *Perpetuus* desired several of the Poets of his Time to give him Inscriptions for his new Church; but the chief was that of *Sidonius*, which he himself has preserved to us.

THE second Bishop of the Council of *Tours*, was *Victorius*, Bishop of *Mans*, commemorated likewise among the Saints on the first of *September*, and Successor of *St. Liborius*. The third was *Leo*, Bishop of *Bourges*. These Bishops being assembled at *Tours* for the Solemnity of *St. Martin*, held there this Council on the Day of the *Octave*, and made thirteen Canons in it.

CONTINENCE is therein particularly recommended. The antient Prohibitions to Priests and married Deacons to have Conversation with their Wives, are revived; but the Rigour of the antient Canons is lessened, which in such Case deprives them of the Communion; and they are exhorted to avoid Excess of Wine, and the keeping Company with strange Women, as the Sources of Incontinence. The inferior Clerks, who are permitted to marry, are not to marry Widows. The Clerks who lay aside their Functions to enter into the Militia, or return to a Lay-life, are excommunicated, as well as all those who leave their Churches without Permission of their Bishop. Usury is likewise forbid, as contrary to the Commands of *GOD*. Encroachments of Bishops upon their Brethren are restrained.

A.D. 462 strained. It is forbid to hold Communion with Homicides, Corrupters of the sacred Virgins, and Apostate Monks, till such Time as they have performed Penance. In the same Manner, with deserting Penitents, that is, those who after they have been enjoined Penance, neglect the Exercises of it. It is thought that the Wars and Incurfions of the *Barbarians* gave Occasion to the Disorders which this Council restrains. It is subscribed by the eight Bishops who are therein named, by a Priest for a Bishop who was blind, and by *Tbalassius*, Bishop of *Angers*, who subscribed at his own House.

XXI.
Council of
Vennes.

SOME Years after, the same *Perpetuus* held a Council at *Vennes*, on Occasion of the Ordination of *Paternus*, Bishop of the City. There were likewise four other Bishops, *Atbenius* of *Renes*, *Nunecbius* of *Nantes*, the Successor of *Eusebius*, *Albinus* and *Liberalis*. Thirteen Canons were there made, for the most part like those of *Tours*. The Prohibition made to Clerks is extended to Monks, not to travel without Letters of Recommendation from their Bishop; and they are subject to corporal Punishment, if Words are not sufficient. They are forbid to have particular Cells, unless they are in the Enclosure of the Monastery, and by Permission from the Abbot; nor is an Abbot permitted to have several Monasteries or different Abodes, except they are Retreats in the Cities, against Invasions of Enemies. Clerks are forbid upon Pain of Excommunication, to apply to secular Tribunals without Permission of their Bishops, but if the Bishop is suspected by them, or that their Law-Suit be with himself, they are to apply to other Bishops. The Clerks who are not permitted to marry, that is, the Subdeacon, and those of superior Rank, should not be present at Marriage Festivals, or Assemblies where Love-Songs are sung, or indecent Dances used; lest their Eyes and Ears should be defiled, which are appointed for sacred Mysteries. They are likewise to avoid eating with *Jews*, because they do not eat all such Food as we think lawful. Whoever shall be found guilty of Excess in Drinking, shall be separated from the Communion for thirty Days, or receive corporal Punishment.

If any Clerk who is in the City, shall neglect to be present at Morning Prayers, without a necessary Excuse, he shall be separated from the Communion for seven Days. The Order of the sacred Ceremonies, and the Use of the Psalmody, shall be the same throughout the whole Province. Clerks are forbid, upon Pain of Excommunication, to practise Divination, which they call the Lots of the Saints, or to pretend to know future Events by the looking into any Writings whatsoever. This Superstition has been already spoken of, and it continued a long Time after. Annexed to these Canons, is a Letter to address them to the two Bishops of the Province who had not assisted at the Council of *Vennes*; namely, *Victorius* of *Mans*, and *Tbalassius* of *Angers*.

XXII.

a Council of
Rome.

A PERSON named *Hermes*, having been ordained Bishop of *Beziers*, the Inhabitants would not receive him, because his former Life rendered him unworthy of the Episcopacy. Exasperated with this Refusal, he got Possession of the Church of *Narbonne*. Afterwards he and the Bishop of *Beziers* complained at *Rome* to the Pope *St. Leo*, and the Pope *Hilarius*; who being again informed of it by a Deacon named *John*, wrote first

Hil. Epist. 7.
To. 4. Conc.
p. 1040.

first to *Leontius* of *Arles*, desiring him to send him an Account of the A.D. 462. Affair, subscribed by him and the other Bishops, upon which he might interpose his Judgment. This Letter is of the third of November, 462. They sent Deputies on both Sides, and two Bishops of *Gaul*, *Faustus* and *Auxanius*, coming to *Rome*, assisted at the Council which the Pope held in the same Month of November, with the Bishops who were assembled in great Numbers, and from different Provinces, for the Anniversary of his Ordination. The Affair of *Hermes* was therein judged, and the Pope wrote the Decision of the Council to the Bishops of the Provinces of *Vienne*, *Lyons*, *Narbonne* and the *Alpes Penninæ*. The Letter is dated on the third of December, in the Consulship of the Emperor *Severus*, the same Epist. 8. Year 462.

It imports, that for the Good of preserving Peace, and by Indulgence, *Hermes* should remain Bishop of *Narbonne*; but upon Condition that he should not have the Power of ordaining Bishops, which should be transferred to *Constantius* Bishop of *Uzes*, as the most antient of the Province; but that after the Death of *Hermes*, the Right of Ordinations should return to the Bishop of *Narbonne*. In order to avoid the like Inconveniences, c. 2. it is recommended to the Bishops of *Gaul*, to hold a yearly Council of those Provinces which could assemble; very likely on Account of the Hostilities, which would not suffer them to be held regularly in all Places. *Leontius*, Bishop of *Arles*, was to signify by his Letters to the Metropolitans, the Place and Time of the Council, but the holy See was to be consulted in Affairs of the greatest Importance, which could not be determined by the Council of the Province. The Bishops are not to go out of their c. 3. Province, without Letters from their Metropolitan; and in Case of a Refusal, they are to apply themselves to the Bishop of *Arles*. The Church Lands are not to be alienated, but by the Authority of the Council. c. 4. *Leontius* applied to the Pope, to recover some Parishes of the Church of *Arles* which had been alienated by *St. Hilarius* his Predecessor, but the Pope refers the Cognizance of that Affair to the Bishops of *Gaul*.

A REPORT was made to Pope *Hilarus*, that *Mamertius*, Bishop of *Vienne*, had ordained a Bishop at *Die*, in Opposition to the People, and by Violence, and it appeared by the Archives of the Roman Church, that that Church was not of the Number of those which were dependent on *Vienne*: For, according to *St. Leo's* Regulation, it had but four under its Jurisdiction. *Valence*, *Tarantaise*, *Geneva* and *Grenoble*. The Pope *Hilarus* complained to *Leontius* of *Arles*, that he had not acquainted him with this Proceeding. Examine, says he, this Affair in the Council, which, according to our Decrees, is to assemble yearly, and where you are to preside: Make *Mamertius* therein give an Account of his Behaviour, and inform us of it by a general Letter. This Letter is on the tenth of October 463, in the Consulship of *Basil*. The Pope wrote of it likewise to the Bishops of the Provinces of *Vienne*, *Lyons*, *Narbonne* and the *Alpes*, by a Bishop named *Anthony*; exhorting them to restrain this and the like Proceedings; and to be more punctual in holding the Councils.

ANTHONY reported the Answer of the Council of *Gaul*, composed of twenty Bishops, as appears by a Letter which the Pope wrote to them

XXIII.
Letters of
Hilarus
against
St. Mamertius of
Vienne.
Sup. xxvii.
n. 49. Leo
Ep. 50. al.
109. Epist. 9.
To. 4. Conc.
p. 1043.
Epist. 10.

A. D. 464. on the four and twentieth of February of the following Year, 464. He says, that the Bishop of *Vienne* ought to be deposed, together with him of *Die*, whom he had ordained contrary to Rule; however, in order to preserve the Peace of the Church, he treats him more indulgently, and directs the Bishop *Veranus*, one among them, as appointed by the holy See, to go to *Mamertius* of *Vienne*, to admonish him not to be guilty of the like Practice for the future, upon Pain of being deprived of his Jurisdiction over the four Churches of his Province, which should be given to the Bishop of *Arles*. He likewise decrees that the Ordination of the Bishop of *Die* should be confirmed by *Leontius*, Bishop of *Arles*, if they thought proper.

XXIV.
Another
Council of
Rome.
Epist. 1.
Tarr. To. 4.
Conc.
p. 1053.

Epist. 2.

ASCANIUS, Bishop of *Tarragona*, with all his Suffragans, wrote to the Pope *Hilarus*, to complain of *Silvanus* Bishop of *Calaborra*, at the further End of the same Province, who had ordained a Bishop without the Consent of the People, and had taken a Priest from another Bishop, to ordain him Bishop against his Will. The Bishop of *Saragossa* complained of it, and had acquainted all the neighbouring Bishops, to separate themselves from this *Schismatick*: The Bishops of the Province of *Tarragona* therefore desired the Pope to direct them what they were to decree thereupon in their Council. They afterwards writ to him upon another Affair. *Nundinarius*, Bishop of *Barcelona*, had declared at his Death, that he desired to have *Irenæus* for his Successor, already Bishop of another City, originally dependent on that Church; to whom he left the small Fortune which he had. The Bishops of the Province having Regard to the Will of the deceased, and the Consent of the Clergy and People of *Barcelona*, and the most considerable of the Province, agreed to the Translation of *Irenæus*. This they desired the Pope would confirm.

To. 4. Conc.
p. 1060.

A. D. 465. THESE Affairs were examined in a Council held at *Rome*, in the Consulship of *Basiliscus* and *Hermeneric*, on the fifteenth of the Calends of December, that is, the seventeenth of November 465, in the *Basilica* of *St. Mary*, on Occasion of the Anniversary of the Ordination of the Pope. There were present forty eight Bishops, reckoning the Pope and two *African* Bishops. After the Pope, *St. Maximus* of *Turin* is named the first; he was likewise in great Reputation in the Time of the Emperor *Honorius*. Several of his Sermons are still extant. The Bishop of *Porto* is named but in the fifth Place, and it appears by this, that they followed the Order of their Ordination. Five Canons were made in this Council, which the Pope pronounced, and which the other Bishops approved by their Acclamations, without giving their particular Opinion. The fourth Canon imports, that a Bishop ought himself to condemn what he or his Predecessors have done contrary to Rule; but if he neglects to do it, he shall be punished. The fifth is against the Bishops, who at their Death appoint their Successors; in this Manner preventing and hindering legal Elections.

As the Pope proposed this Regulation on account of what had happened at *Barcelona*, he caused the Letter of the *Spanish* Bishops to be read upon this Subject; and the Reading was twice interrupted by the Bishops, who declared against this Abuse of giving away Bishopricks, as by Will. The other Letter relating to the Proceedings of *Silvanus* was likewise read. After some Acclamations, the Pope desired their Opinions. *St. Maximus*

of *Turin* protested that he would not do any Thing which was forbid by the Canons; and that whosoever should do it ought to give an Account of it to the holy See. *Ingenuus* of *Embrun* made the same Protestation, which was followed by the rest. The Pope gave Orders that the Acts of the Council should be published by the Notaries, and wrote the Result of it in a decretal Letter addressed to *Ascanius*, and to all the Bishops of the Province of *Tarragona*, bearing Date on the thirtieth of December of the same Year 465. The Pope therein at first signifies, that he had received Letters from the Magistrates and principal Citizens of several Cities of *Spain*, to excuse the Behaviour of *Silvanus*; upon which Account, considering the Necessity of the Time, he pardons what is past, provided that for the future the Canons be observed. He therefore in the first Place decrees, that no Bishop shall be consecrated without the Consent of the Metropolitan. Translations he forbids; and his Will is, that *Irenæus* do return to his Church upon Pain of Excommunication; and that *Ascanius* should cause a Bishop worthy to fill the See, to be elected by the Clergy of *Barcelona*, and that he should consecrate him; and never for the future to consider the Episcopacy as Hereditary, which can only be conferred by the Grace of JESUS CHRIST. There shall never be two Bishops in one Church; nor shall any that have been twice married, being under Penance, or maimed, or illiterate Persons, be ordained, notwithstanding the People desire it. The Pope however suffers the Bishops who had been ordained without the Knowledge of *Ascanius*, to continue Bishops, if they have none of these Defects. The Necessity of the Times, which was the Motive of his using Indulgence, seems to signify the Oppression of the *Barbarians*, of whom *Spain* was full at that Time.

Epist. 2.
To. 4. Conc.
P. 1035.

INGENUUS, Bishop of *Embrun*, the Metropolis of the Maritime *Alpes*, complained to the Pope *Hilarus*, that in the Council of *Rome* held in 462, the Bishop *Auxanius* had obtained by Surprise, some Advantage, to the Prejudice of his Metropolis. The Pope wrote of it to the Bishops *Leontius*, *Veranus* and *Victurus*, to take Cognizance of this Difference; declaring that he would not act contrary to the Canons in any Respect, or the Privileges of the Church, nor favour the Ambition of Bishops, the Fruit of whose Ministry ought not to consist in the Extent of Land, but in the Acquisition of Souls. He confirms what *St. Leo* had decreed, relating to the two Cities of *Cemela* and *Nice*, which were to have but one Bishop; who at that Time had his Residence at *Cemela*, being the most considerable: But when *Cemela* was afterwards destroyed, it was transferred to *Nice*.

Epist. 4.

IN the same Year 465, in the Consulship of *Basiliscus* and *Hermeneric*, a great Fire happened at *Constantinople*, which consumed eight of its Regions or Quarters. *St. Daniel* the *Stylite* had foretold it, and advised the Patriarch *Gennadius*, and the Emperor *Leo* to prevent it, by ordering public Prayers to be said twice a Week; but no Credit was given to him. The Event made them remember it, and the People ran in great Haste to his Pillar: One complaining that he had lost his House; another, his Fortune, Friends, Wife, his Children. The Saint moved with their Affliction, burst into Tears, and advised them to have Recourse to Prayer and Fasting. He stretched out his Hands to Heaven and prayed for them: He

XXV.
The Beginning
of St. Daniel
the Stylite.
Marc. Chr.
an. 465.
Chr. Pasch.
Vita S. Dan.
ap. Sur.
11 Decemb.
c. 24.
c. 27.

af-

A. D. 465. afterwards sent them away, saying, that the Fire would be at an End in seven Days, which happened. The Emperor and Empress then went to desire him to ask God Forgiveness for what was past, and to preserve them for the future.

At this Time *Daniel* had not been on his Pillar above four or five Years, that is, after the Death of St. *Simeon*, whom he designed to imitate. *Daniel* was a Native of the Town of *Maratba*, near to *Samosata*: At twelve Years of Age he retired into a neighbouring Monastery. A long Time after, his Abbot going to *Antioch* about the Affairs of the Church, carried him with him; and passing by *Telada*, or *Telanissa*, he carried him to see St. *Simeon* the *Stylite* upon his Pillar. St. *Simeon* suffered him to come up to him, gave him his Benediction, and foretold that he would suffer much for JESUS CHRIST. The Abbot dying, they would have put *Daniel* in his Place, but he refused it. He returned to see St. *Simeon* the *Stylite*, and continued fourteen Days in the Mandra, or Monastery, which was near his Pillar. He afterwards undertook a Journey to the Holy Land; but St. *Simeon* appeared to him on the Way, and ordered him to go to *Constantinople*, which he obeyed; and stopping in a Place named *Philempora*, which was said to be haunted by evil Spirits, he settled himself in a Church which was neglected and out of Use. Some Clerks of the Church of *Constantinople* would have given him Disturbance, but he was protected by the Bishop *Anatolius*; whom he having cured of a violent Fit of Sickness, desired no other Reward, but that he would pardon those by whom he had been calumniated.

St. *Simeon* the *Stylite* had sent his Disciple *Sergius*, to carry to the Emperor the Dress he wore about his Head: Who not being able to gain Access to the Emperor, repaired to *Daniel*, of whom he had heard great Things. He informed him of the Death of St. *Simeon*, and the Occasion of his Journey; and *Daniel* on his Side told him some Particulars of the Life of St. *Simeon*, which God had revealed to him: So *Sergius* quitted his first Intention, and left the Present which he was carrying to the Emperor, with *Daniel*. After *Daniel* had lived nine Years at *Philempora*, he resolved to settle himself upon a Column.

He caused this Pillar to be erected on a Mountain, at a Place called *Anaplus*, near the Mouth of the *Euxine* Sea. First, there were two large Pillars fastened together with Iron Bars, whereon he caused another lesser to be placed, on the Top of which was fixed something in Figure of a Bushel, in which he abode. The Country being by its Situation subject to high Winds, and very severe Frosts, his Penance was still more surprising than that of St. *Simeon*. The Winds one Winter had like to have carried him away, having stripped off his Cloaths, and left him unable to stir, and stiff with Cold. But his Disciples ascended the Column, and having soaked some Sponges in warm Water, rubbed him therewith, to bring him to himself. This did not oblige him to leave his Column, where he, notwithstanding, lived till he was fourscore Years old.

Without descending from it, he was ordained Priest by *Gennadius* Bishop of *Constantinople*, who having read the Prayers at the Bottom of the Pillar, went up to the Top of it to finish the rest of the Ceremony, and ad-

administered the Communion to him. He by his Prayers obtained a Son for A D 465: the Emperor *Leo*, who frequently visited and greatly respected him. The same Prince caused to be built near to *Daniel's* Pillar, a small Monastery for his Disciples, and a Place of Entertainment for those who came to visit him, with a little Chappel, wherein to deposite some small Relicks of *St. Simeon*, for which *St. Daniel* had sent to *Antioch*. *Gubas*, King of the *Lazi*, coming to renew his Alliance with the *Romans*, the Emperor carried him to see *St. Daniel*, as the Wonder of his Empire. The barbarous King prostrated himself with Tears before the Pillar, and the holy Man was Umpire of the Treaty between these two Princes. *Gubas* being returned to his own Dominions, related this Wonder, and every Time he sent to *Constantinople*, wrote to *St. Daniel*, recommending himself to his Prayers.

THE Patrician *Ardaburus*, the greatest Man in the Empire, being incensed against one of his Dependents, the Man fled for Sanctuary to the Monastery of the *Acemets*, which was governed by the holy Abbot *Marcellus*. *Ardabure* sent to claim him; and they refusing to deliver him up, he threatened them, and afterwards sent some Souldiers, who surrounded the Monastery. *St. Marcellus* asked them, whether they intended to stay, and offered them some Victuals, which they accepted. This passed in the Evening, and the Night being come, the Monks pressed *St. Marcellus* to deliver up the Man who had fled thither for Shelter, that they all and the Monastery might not perish together. The Souldiers without threatned with their Swords in their Hands, being resolved to assault the Convent as soon as Day appeared. When they beheld a Flame of Fire upon the Top of the Monastery, which shot, as it were, Flashes of Lightning towards them; whereupon they threw down their Arms, and prostrated themselves on the Ground, endeavouring to appease the Wrath of God by their Prayers. And *Ardaburus* himself being informed hereof, forgave him who had fled thither for Shelter.

IT is supposed, that this Miracle was the Occasion of a long Law made by the Emperor *Leo*, in Behalf of Sanctuaries, dated on the last of *February*, in his third Consulship, that is, in the Year 466. It prohibits the forcing any one out of the Churches, the troubling the Bishops, or Stewards, for the Debts of those who had taken Sanctuary in the Church; for they had made them responsible for them, pursuant to the Law of *Arcadius*, of the seven and twentieth of *July*, in 398. All which is prohibited by this last Law, upon Pain of capital Punishment. Neither are they who betake themselves to a Sanctuary, to be so closely confined as to want Food, Cloaths, or Rest. If they appear publickly in the Church, they may, without offending against the Reverence due to the Place, be informed of the Sentence of the Judge, and return an Answer: If they conceal themselves within the Inclosure of the Sanctuary, the Steward, or the Defender, or some other appointed by the Bishop for that Purpose, shall bring them into the Church. The Sentence being thus notified to them, they may appoint an Attorney to plead for them before the Judge: If they refuse, they shall be proceeded against as the Law directs, and their Goods and Estates, as well personal as real, shall be sold, pursuant to the Sentence, according to Form: And if they conceal their Goods within the Inclosure

XXVI.

A Law relating to Sanctuaries.

Vita S. Marci.

ap. Sur. 29.

Decemb. sup.

xxvii. n. 30.

A. D. 466.

L. 6. Cod.

De. his qui

ad Eccles.

Sup. lib. xx.

n. 36. l. 3. C.

Th. De. his

qui ad Eccles.

A. D. 466. closure of the Church, or at the Dwelling of any of the Clerks, the Steward, or Defender, shall take Care to produce them; and if any one is suspected of concealing them, he shall be obliged by the Authority of the Bishop to clear himself.

As to Slaves, and other Domesticks, as soon as the Steward, or Defender, shall receive Notice from them to whom they belong, they shall send them back with all they have brought with them, having first obliged the Masters to swear, that they will pardon, or only give them gentle Correction: For it is not fit that they should stay long in the Church, lest their Masters should lose the Benefit of their Service, and they should be maintained to the Prejudice of the Poor. The Stewards, or Defenders, shall without Delay, procure Information of the Condition of the Persons, and of the Affairs of those who have betaken themselves to Sanctuary, that they may inform the Judges thereof, and the Persons concerned. This Law is not to take Place at *Constantinople*, but the Emperor is to be applied to, to settle and decide particular Cases. We see here the lawful Use of Sanctuaries, the preserving the Respect due to Religion, without putting any Stop to the ordinary Course of Justice.

XXVII.

Anthemius
Emperor of the
West. Cassiod.
& Marcell.
Chr.

Idem. Viſt.
Tua. Ch. Paſc.
p. 323. c.
Evagr. xi. c.
16.

Gelas. Epist.
13. To. 4.
Conc. p.
1208. C.

ABOVE a Year had passed since there had been an Emperor of Rome; *Severus* having been poisoned in the Palace, on the Fifteenth of *August* 465, and the Patrician *Ricimer*, who governed the *West*, was accused of his Death. At last it was agreed that *Leo* should send from the *East* *Anthemius*, Grandson of another of the same Name, and Son of *Procopius*, that *Ricimer* should marry his Daughter, and that he should be acknowledged Emperor of the *West*. The Senate sent for this Purpose, a Deputation to *Constantinople*. *Anthemius* went into *Italy*, and was acknowledged Emperor at a Place not far from *Rome*, being about eight Miles distant, in *August*, in the Year 467, *Pasens* and *John* being Consuls; and *Ricimer* did accordingly marry his Daughter.

ANTHEMIUS had with him a certain Person called *Philothheus*, a Heretic of the *Macedonian* Sect, who relying upon his Favour, would have brought divers new Sects into *Rome*, to hold their Assemblies there. This was opposed by Pope *Hilarus*, who desired the Emperor *Anthemius* to prevent his Design: He spoke to him publicly, and in the hearing of the People in *St. Peter's Church*, on this Subject, and prevailed upon him to promise him with an Oath, that nothing of this Kind should be done.

A. D. 467.

XXVIII.

Death of Hi-
larus Simpli-
cius Pope.
Lib. Pontif.

THE Pope *St. Hilarus* died in the same Year 467, on the seventeenth of *September*, having sat in the holy See five Years and ten Months. He erected several Churches, and gave a great Number of sacred Vessels, probably to supply the Place of what had been plundered by the *Vandals*. He built three Oratories in the Baptistry of the *Basilica of Constantine*; one in Honour of *St. John the Baptist*, another of *St. John the Evangelist*, and a third of the *Holy Cross*: Wherein he put some Wood of the true Cross, as also a Cross of Gold enriched with precious Stones, weighing twenty Pounds. In the Baptistry, the Bathing-Vessel was of *Porphyry*; in the same Place were also three Stags of Silver, out of which the Water issued, weighing thirty Pounds each; a Lamb of Gold, and a Dove of the same Metal. All the Vessels which he gave amounted, those of Gold to ninety four Pounds, and those of Silver to twelve hundred and fifty two Pounds. He

He likewise built a Chappel to St. Stephen in the Oratory of the Lateran, and in the same Place put two Libraries, or rather Presses of Books. He erected Monasteries near St. Lawrence, with a Bath and Palace: In December he ordained twenty five Priests, six Deacons, and twenty two Bishops. He was buried in St. Lawrence, in a Vault near St. Sixtus. After a Vacancy of ten Days, on the twentieth of September, Simplicius of Tibur, the Son of Castinus, was elected Pope, who sat in the holy See fifteen Years.

The Emperor Leo not being able to bear the Insults which Genferic offered every Day to the Cities of the Empire, sent out a large Fleet against him, under the Command of Basiliscus, Brother to his Wife the Empress Verina; but Basiliscus held Intelligence with the Patrician Aspar and his Son Ardaburus, who were then the most powerful in the Empire. They were professed Arians, and could not therefore themselves pretend to the Empire; for the People of Constantinople abhorred this Heresy, remembering the Persecutions the Church had suffered under Constantius and Valens. Which was the Reason that Aspar had made Leo Emperor; but they had afterwards quarelled; and Aspar openly said, That it was no Wonder that Genferic was prosperous, since the Faith which he professed was the purest. He had then plotted together with his Son Ardaburus, to make Basiliscus Emperor, who professed the Catholick Religion, that they might reign in his Name, and establish Arianism. Basiliscus being arrived in Africa, agreed with Genferic to destroy the Fleet, and shamefully betook himself to Flight. Being returned to Constantinople, he took Sanctuary in a Church, and the Empress his Sister caused him to retire to Perinthus, loaded with the Curses and Imprecations of the People. This happened in the Consulship of Anthemius, in the Year 468.

XXIX.

Deaths of Aspar and Ardabure.

Niceph. xv.

Hist. c. 27.

Procop. 1.

Vand. c. 6.

IN the following Year, in the Consulship of Zeno and Marcian, the Emperor Leo, being informed of this Conspiracy, and not finding himself strong enough to reduce Aspar and his Children by open Force, wholly dissembled his Knowledge of the Matter, and offered his Daughter Ariana to the other Son of Aspar, called Patricius, or Patriciolus, with the Dignity of Cæsar, which was in a manner the Reversion of the Empire. And it was pretended that Patricius should renounce Arianism. The People of Constantinople however, as well as all good Men, were very much alarmed; and being led by St. Marcellus, Abbot of the Acemets, and another called Geladius, they went to the Hippodrome, to endeavour to dissuade the Emperor from this Design, knowing very well that he had entered into this Engagement much against his Inclinations, and only out of the Necessity of his Affairs. Marcellus being entered into the Place where the Emperor was seated, spoke with great Freedom to him, exhorting him to oppose the Enemies of the Church; and obtained a Promise from him, that the Son of Aspar should not be made Cæsar, unless he would be instructed in the Catholick Religion.

A. D. 469.

Vit. Tun.

Chr.

Vita S. Mare.

ap. Sur. 29.

Det. c. 34.

THIS did not quiet the People of Constantinople; and not being able to endure the Thoughts of being exposed to the Dominion of the Arians after the Death of Leo, they assembled in the Hippodrome, reviling Aspar and his Children: Who, being terrified, went over to Chalcedon, and took Sanctuary in the Church of St. Euphemia. The Emperor sent the Patri-

A. D. 471.

Niceph. xv.

c. 27.

A. D. 471. arch to them, excusing the Matter, and assuring them that he would keep his Promise with them, if they left the Church. They replied, that they would not leave it unless the Emperor came himself in Person. Whereupon the Emperor went thither, sent for them, caused them to eat with him, and shewed them all other Marks of his having forgot what was passed: But however gave Orders to *Zeno* his Confident, to strike off their Heads, when they entered through the Baths into the Palace. *Aspar* and *Ardaburus* being put to Death in this Manner, *Patricius*, the other Son, was only Banished; and *Leo* having taken his Daughter *Ariana* from him, married her to *Zeno*. He was an *Isaurian* by Birth, and was before called *Aricmesus*, or *Tarasiodisus*; but *Leo* when he gave him his Daughter, changed his Name. This passed in the fourth Consulship of *Leo*, *Probian* being his Colleague, that is, in 471.

Marc. Chr. an.
471. Candid.
ap. Ph. Cod.
79. P. 174.

XXX. DURING these last Years, the Emperor *Leo* made many Laws in Favour of Religion. He forbids any Person who is not a *Catholic*, to be an Advocate in any Court, on Pain of perpetual Banishment. This Law is dated on the last of *July*, in 468. He confirmed the Laws against the *Pagans*. He granted all the Clerks and the Monks the Privilege of not having their Causes removed to another Court, or being obliged, in Order to their Defence, to leave their Churches, or their Monasteries. They ought to be prosecuted before the ordinary Judges of their respective Quarters. They who shall happen to be at *Constantinople*, can only be prosecuted before the *Præfect* of the *Prætorium*. In the Provinces, they shall not be obliged to provide any other Security than the Defenders, or Stewards of their Churches: At *Constantinople* they shall not find any. In Ecclesiastical Causes the Steward is only to be prosecuted: The Costs of the Suits against Clerks, are taxed moderately; and they who prosecute them upon any frivolous Pretence, are ordered to pay Costs. This Law does very well agree with that of *Marcian*, dated in the Month of *April* 456. By another Law published on the fifth of *January* 469, *Leo* confirms all the Privileges granted to Hospitals and Monasteries. On the thirteenth of *December*, in the same Year, he made a Law for the observing of Festivals, wherein he prohibits any judiciary Proceedings on *Sundays*; nay, so much as to summon any one; or any Stage Plays, or Games in the *Circus*, or Combats of wild Beasts to be exhibited on that Day; ordering such Officers as should act contrary to this Law, to be turned out of their Places, and their Estates to be confiscated. On the fifteenth of *March*, in the same Year 469, he had published a Law against *Simony*; requiring that the Bishops should only be chosen on Account of their Merit; and that they should be so far from making Interest to be preferred to the Episcopal Office, that they should on the Contrary shun it. For certainly, adds the Law, the Bishop is unworthy of the Priesthood, if he is not ordained against his Inclination. It ordains, that this Crime should be prosecuted in the same Manner as *Treason*; and that whosoever should be convicted of it, should be deposed, and branded with Infamy.

Laws of Leo
in Behalf of the
Church. L.
15. C. de Ep.
aud. Lib. 2.
C. de pag.
Lib. 33. C. de
ap.

Lib. 25. 6. de
Ep. Sup. L.
xxviii. n. 53.
L. 3.

Cod. L. ult.
C. de fer.

L. 31. si.
quemq. C.
de Episc.

To. 4. Conc.
P. 1025.

THIS Law seems to have been the Effect of a Council held by the Bishops, who happened to be at *Constantinople* under the Patriarch *Gennadius*, but the Time is not set down. We have a circular Letter extant, written

written by them, addressed to all the Metropolitans, which severely cen- A. D. 471.
sures *Simony*, and all the Artifices generally put in Practice to disguise it.
The Second Canon of the Council of *Chalcedon* is quoted herein, and
ordered to be observed; declaring all Clerks or Laymen deposed and ex-
communicate, who should attempt to buy, or sell the sacred Ministry.
They take Notice of *Galatia* particularly, where some had been guilty of
this Crime. Lastly, each Metropolitan is ordered to send a Copy of
this Letter to his Suffragans, to the Visitors, and to all others. This cir-
cular Letter was subscribed by above fourscore Bishops.

Baluz. Nova.
Coll.

XXXI.

Peter the Ful-
ler at Antioch.
Theod. Lect.
Lib. i. p. 554.
Niceph. xv.
c. 28.
Serm. Alex.
ap. Sur. ii. Jan.

THE Emperor *Leo* committed the Government of the *East* to his Son
in Law *Zeno*, who carried a certain Person with him to *Antioch* called
Peter, Priest of the Church of *St. Bassa*, who had suffered Martyrdom at
Chalcedon. He had been a Monk in the Monastery of the *Acemets*, and
had there worked as a Fuller, whence he received his Sirname: But as he
rejected the Council of *Chalcedon*, and maintained the Heresy of *Eutyches*,
he was turned out of the Monastery, and suspended from officiating as
Priest, and withdrew to *Constantinople*, where he wholly applied himself to
make his Court to the great Men, and especially to *Zeno*, insinuating him-
self into their Company, on a Religious Pretence. Being arrived with him
at *Antioch*, he resolved to make himself Bishop of that City, and persuaded
him to favour him in his Design. He gained over to his Party some *Apol-
linarists*, and began falsely to accuse the Bishop *Martyrius* of being a Fol-
lwer of *Nestorius*. He added to the *Trisagium*; You who have been cru-
cified for us, have mercy upon us. Thus ascribing the Passion not to the
Son only, but to all the three Persons in the Trinity, anathematizing those
who would not use this Expression; which caused a Schism among the
People of *Antioch*.

MARTYRIUS, Patriarch of *Antioch*, was at *Constantinople*, and was de-
tained there a long Time, by the Necessity of his Affairs, but the Empe-
ror dismissed him with great Honour, by the Care, and at the Solicitation
of the Patriarch *Gennadius*. It is believed that this Journey of *Martyrius*
produced a Law, dated on the first of *June*, in the Year 471, *Leo* and *Probi-
an* being Consuls, directed to *Zeno*, importing, that they who reside in Mo-
nasteries have not the Liberty to leave them, or to sojourn at *Antioch*,
or in the other Cities; except the *Apocrisarii*, that is the Attorneys of the
Society; and these only for the Duties of their Office. Neither ought they
to dispute on Matters of Religion, hold Assemblies, or raise any Distur-
bance. However, *Martyrius* being returned to *Antioch*, and seeing that the
People were fond of Faction, and that *Zeno* favoured them; after having
in vain endeavoured to reclaim them by his Exhortations, he resolved to
retire, and said openly in the Church; I renounce the rebellious Clergy,
the disobedient People, and the impure Church, reserving to myself only
the Dignity of the Priesthood. Whereupon *Peter* the Fuller got Possession
of the vacant See, and was acknowledged Patriarch of *Antioch*. Which
being understood by *Gennadius*, he informed the Emperor thereof, who
ordered that *Peter* should be sent into Banishment to *Oasis*; but he receiv-
ed Notice, and prevented the Execution of this Order by Flight; and *Juli-
an* was unanimously elected Bishop of *Antioch*.

Theod. Lect.

Brev. Hist.
Eutych. To.
4. Conc. p.
1082. B.

A. D. 473. GENNADIUS died some Time after, having sat in the See of *Constantinople* thirteen Years. He had a lively Wit, and expressed himself with Clearness and Perspicuity. He made a new literal Commentary on the Prophet *Daniel*, and composed likewise several Homilies: But there are none of his Writings remaining. It is said, that he never ordained any Clerk who could not say the Psalter without Book, and many Miracles are ascribed to him. *Studius*, who had been Consul in 454, in his Time founded a Monastery in Honour of St. *John*, wherein he placed some Monks of the Order of the *Acemets*, whom he took from the great Monastery of *Gomon*, in *Bitlynia*. This Monastery, built by *Studius*, was at the farther End of *Constantinople*, near the gilded Gate, and became very famous in after Times. *Gennadius* was succeeded by *Acatius*, Director of the Hospital for Orphans at *Constantinople*. It was probably *Acatius* who, in the Time of the Pope *Simplicius*, renewed the Claim of the Bishops of *Constantinople*, to be held in Rank next to the Bishops of *Rome*, by Virtue of the last Canon of the Council of *Chalcedon*: But *Probus*, Bishop of *Canussum*, and Legate for the holy See, opposed it, even in the Presence of the Emperor *Leo*.

XXXII. ABOUT the same Time died in *Palestine*, St. *Theoctistus*, and afterwards St. *Euthymius*. St. *Theoctistus* died on the third of September, in the fifth Indiction, that is, in 467. St. *Euthymius*, who was then in his fourscore and tenth Year, came to see him in his Sickness, and took Care of his Funeral; and *Anastasius* Bishop of *Jerusalem*, took this Opportunity to visit St. *Euthymius*: He kissed his Hands, recommended himself to his Prayers, and intreated him to write to him frequently. St. *Euthymius* appointed *Marisus*, Uncle of *Terebo*, to be Abbot of the Monastery in the Room of *Theoctistus*: He was of an advanced Age, and had made a great Progress in Virtue; but he died after he had been two Years Abbot. St. *Euthymius* buried him in the Sepulchre of St. *Theoctistus*, and made *Longinus* Abbot, who was afterwards succeeded by *Paul*, and *Terebo* the Younger.

ST. *Euthymius* was wont to retire into the great Desert, from the Octave of the Epiphany, to Palm Sunday. In 473, those who were to accompany him, being met together, *Martyrius* and *Elias* perceived that he made no Preparation, and said to him; Father, will not you go out to morrow? He replied; I will stay this Week, and go on Saturday Night. Three Days after, he ordered the Vigil of St. *Anthony* to be kept on the Night of the sixteenth of January; and while the Office was celebrating, he took the Priests into the Deaconry, and said to them; I will not keep any other Vigil with you, in this Life; for the LORD hath called me. Send *Domitian* to me, and to morrow, in the Morning, call all the Fathers together.

THEY being come, he said to them; Brethren, I go the Way of my Fathers: If you love me, keep my Commandments. He afterwards exhorted them to Charity, Humility, and Purity of Body and Soul; then he asked them, who they would have for their Superior. Whereupon, they all, to a Man, named *Domitian*: That cannot be, said St. *Euthymius*; for he will not continue in this Life above seven Days after me. The Fathers being surprized at so clear a Prophecy, required *Elias* for their Superior, who

who was Steward of the Monastery, and a Native of *Jericbo*. *St. Entby-*
minus said to him, before all the Rest; All the Fathers have chosen you for
 their Pastor; take Care of yourself, and all your Flock: And first know, p. 81.
 that it hath pleased God that this *Laura* shall become a Monastery, and
 in a short Time. He appointed the Place, and Manner in which it was to
 be built, and the Entertainment they were to give to Strangers, and the
 Order in which the Psalms were to be sung, and how the Brethren were to be
 taken Care of, and exhorted them to have their Doors open to all Comers.

He afterwards dismissed all who were present, except *Domitian*; and
 continued in the Deaconry, where he died on *Saturday* Night, the twen-
 tieth of *January*, in the eleventh Indiction, in the fifth Consulship of *Leo*,
 that is, in the Year 473. He was ninety six Years old, seventy seven of p. 82.
 which he had lived in the Desert: However, he enjoyed a perfect Health,
 his Sight being still good, and having all his Teeth. He was short of Sta-
 ture, his Face was round, his Complexion white, his Eyes lively, and
 his Behaviour sweet and agreeable, and his Beard reached down to his
 Girdle. On the News of his Death, an infinite Number of Monks and p. 83.
 Laymen from the Country round about came together; *Anastasius* the Pa-
 triarch of *Jerusalem* came thither also, accompanied by *Chrysippus*, *Ga-*
briel and *Fidus*, and a great Number of Clerks. The Body could not p. 84.
 be interred till the None: And then the Patriarch was obliged to or-
 der the Soldiers to disperse the Press of People. He gave Commission to
 the Deacon *Fidus*, to build the Monastery, and sent Workmen and Mate-
 rials from *Jerusalem*. *Fidus* therefore changed the Cavern (whither *St. p. 85.*
Entbyminus had at first retreated) into a spacious and beautiful Church:
 He placed his Monument in the Midst, and on each Side, those of the
 Priests and Abbots. When all was ready, the Patriarch sent the Marble
 Table from *Jerusalem*, which was to cover the Sepulchre, the Silver Urn
 which was to be placed on the Top of it, the Ballustrade which was
 to encompass it, and all the other Ornaments of the Church. On
 the seventh of *May* he came to the Monastery, removed the Body of
 the Saint with his own Hands, and laid it in the Sepulchre, which he
 closed up in such a Manner that it could not be opened, nor any of the
 Relicks taken away. A Multitude of Miracles were wrought there. The
 Patriarch took away *Martyrius* and *Elias* with him, and made them Priests
 of the holy Sepulchre. As to *Domitian*, he died seven Days after the Saint, p. 84.
 according to his Prediction: He served him above fifty Years, and followed
 his Example in every Particular.

THE Emperor *Leo* having reigned sixteen Years, died at *Constantinople* XXXIII.
 in the Month of *January* of the following Year 474. His Grand-son *Leo*, Death of
 the Son of his Daughter *Ariana* and *Zeno*, being Consul. *Zeno* caused Leo, Zeno
 himself to be declared Emperor in *February*, by his Son *Leo*, who was then Emperor, Chr.
 at most but three Years of Age, and who died in *November* following, Marcell. E.
 whereby *Leo* became sole Emperor. As soon as he found the Power in his vagr. ii. hist.
 own Hands, he gave himself up, without any Manner of Restraint, to his c. 17. Theod.
 vicious Inclinations: He accounted nothing unlawful, or dishonourable, lect. p. 455.
 and seemed perswaded that it was mean to be wicked in secret; and that it Chr. Pasch.
 was agreeable to the Dignity of an Emperor to be a worse Vice openly. While Evagr. ii.
 he hist. c. 1.

A. D. 475. he led this dissolute Life, his Empire was ravaged by the Barbarians; on the East, by the *Saracens*, or *Arabes Scenita*; on the West, by the *Huns*, who had passed the *Danube* without Resistance, and pillaged *Thrace*. *Zeno*, who was yet more barbarous, compleated the Ruin of his People, by forcibly taking from them what they had left: Neither did he long remain in Peace; for in the following Year 475, wherein he was Consul alone, having quarrelled with his Mother-in-law *Verina*, the Widow of the Emperor *Leo*, he feared lest she should assassinate him, and fled into his Native Country *Isauria*, whither he was followed by his Wife *Ariana*. *Basiliscus*, Brother to the Empress *Verina*, caused himself to be acknowledged Emperor in Conjunction with his Son *Mark*, and reigned about two Years: But he was not much better than *Zeno*, and his Wife *Zenodia* prevailed upon him to join with the *Eutychians*.

Evagr. iii.
c. 3. Chr.
Marc. Chr.
Pasch.
Theod. lect.
l. p. 556.
Candid. ap.
Plot. Cod.
79. p. 175.

XXXIV.

End of the
Empire of the
West.

Evagr. ii.
hist. c. 16.
Chr. Cassiod.
Jornand. p.
477. Marcell.
Chr. Anonym.
Cusp.

THE Empire of the West was still in a much more miserable Condition. *Authemius* having reigned five Years, was slain at *Rome* on the eleventh of July, in the Consulship of *Festus* and *Marcian*, that is, in the Year 472, by the Procurement of *Ricimer* his Son-in-law, who was himself carried off by a Fit of Sickness, on the eighteenth of August following. *Anicius Olibrius*, who had married at *Constantinople* *Placidia*, the Daughter of *Valentinian* the third, was acknowledged Emperor of the West; but he died on the twenty third of October. After an Interregnum of four Months, *Glycerius* assumed the Title of Emperor at *Ravenna*, on the fifth of March 473, but he did not reign above fifteen Months, when he was deposed and ordained Bishop of *Salona* in *Dalmatia*. In his Room was elected *Julius Nepos*, on the twenty fourth of June 474, who having reigned fourteen Months, was banished to *Dalmatia* on the twenty eighth of August 475. Whereupon the Patrician *Orestes*, who had been made Master of the Militia by *Nepos*, caused his Son *Romulus*, or *Momylus*, otherwise called *Augustulus*, to be acknowledged Emperor, who was proclaimed at *Ravenna* on the last Day of October following. He reigned but ten Months; for *Nepos's* Party called *Odoacer*, King of the *Turcilingui* and of the *Heruli* into *Italy*, who was then at *Pannonia*. He made himself Master of *Rome* on the twenty third of August in 476, *Basiliscus* and *Harmatius* being Consuls in the fourteenth Indiction. He put *Orestes* to Death at *Placentia*, and sent the young *Augustulus* to a small Town in *Campania*. Thus ended the Empire of the West; for *Odoacer* neither assumed the Title of Emperor, nor the Purple, nor any of the Imperial Ensigns, calling himself only King of *Italy*. The other Parts of the West were governed by divers barbarous Kings; *Africk* by the *Vandals*, *Spain*, and a great Part of *Gaul*, by the *Goths*, and the other Part of *Gaul* by the *Burgundians* and *Franks*, Part of *Great Britain* by the *Angles*, a Saxon Nation. The *Franks* and *Angles* were still Idolaters, and all the other Nations above named were *Arians*. The Patrician *Ricimer*, who had so long governed at *Rome*, was also a *Goth* and an *Arian*; and had taken the Chappel of *St. Agatha* for a Place of Assembly for those of his Sect. But the Church, not subject to temporal Revolutions, supported itself in the Midst of these Disorders, in the same Manner as it had before done, during the Persecutions of the three first Centuries.

Inscript. ap.
Baron. an.
472. Greg.
III. Epist. 19.
& III. Dialog.
c. 30.

ODOACER, as he passed into *Italy*, visited St. *Severinus* a famous Hermit, who lived on the Banks of the *Danube*, not far from *Vienna*. His Cell was so low, that *Odoacer*, who was a young Man, and very tall of Stature, stooped, that he might not touch the Roof with his Head, and the Saint foretold him the Honour he was then going to receive; for when he was taking his Leave, he said to him, Go into *Italy*: You wear now poor Skins, but e'er long you shall make large Presents. When *Odoacer* was settled in his Kingdom, he remembered the Prediction of St. *Severinus*, and sent him Letters, desiring him to ask what he would of him. The Saint desired him to recall one *Ambrose* who had been banished, which was accordingly performed. He foretold in the Presence of several Persons of noble Birth, that *Odoacer* should reign between thirteen and fourteen Years.

XXXV.
St. Severinus
of Noricum.
Vita S. Se-
ver. Noric.
ap. Boll. 8.
Janu.

ST. *Severinus* is looked upon as the Apostle of *Noricum*. The Place of his Birth is not known, and he took great Care to conceal it; but by speaking the *Latin* Tongue so purely, it was judged that he was of *Rome*, or some other Part of *Italy*. His great Desire to arrive at Perfection, inclined him to travel into the *East*, where he passed some Time in the Desert. At length he came into *Noricum*, now called *Austria*, which was at that Time continually exposed to the Incursions of the *Barbarians*. The Saint was the common Refuge of the People in these publick Calamities: The Designs of the *Barbarians* were frequently revealed to him from Heaven, and he informed the Inhabitants of their Approach: He exhorted them to avert the Evils which threatned them by Prayer, and good Works, and duly to pay the Tithes for the Relief of the Poor. He redeemed the Captives, healed the Sick, and drove away the Locusts which destroyed the Country. Many Churches demanded him for their Bishop; but he replied, that he had done enough in depriving himself of his beloved Solitude, to come in Obedience to the Commands of GOD into that Province, where he was so often surrounded by afflicted People.

HE settled several Monasteries in this Country, the most considerable of which was on the Banks of the *Danube*, near *Vienna*. But he often left it to retire to an unfrequented Place two Leagues farther, that he might pray with more Freedom and Attention. His Charity often obliged him to repair to divers Places, to comfort the Inhabitants on their continual Alarms; for they believed themselves to be secure when he was with them. He taught his Disciples more by his Example than by his Precepts; and above all admonished them to imitate the Antients, and not to follow the Manners of the World. He never eat, unless on Festivals, till after the Sun was set, and in *Lent*, but once a Week. He slept in his Cloaths, on a Hair-Cloth, spread on the Floor of his Oratory: He walked always bare Foot, even when the *Danube* was frozen. He foretold the Day of his Death two Years before it happened, and gave Notice to his Disciples, that all the People of the Country would pass over into a *Roman* Province, ordering them to follow, and to carry his Body with them. He died in 482, on Mart. 8: the eighth of *January*, on which Day he is commemorated by the Church.

EVARIC King of the *Goths*, in *Spain*, extended the Frontiers of his Dominions towards *Gaul*, as much as he could, and being a very zealous

XXXVI.
Sidonius Bi-
shop of Cler-
mont Sidon.

Arian,

Arian, he persecuted those of the *Catholick* Religion: He forbid, that any Bishops should be ordained in the Room of those who were deceased; and sent others into Banishment, so that there was no Bishop at *Bordeaux*, at *Perigueux*, *Rodes*, *Limoges*, *Mende*, *Basas*, *Cominges*, or *Auch*: And there being no Bishops, no Priests, nor other inferior Ministers were ordained. The People being thus destitute of Pastors, were reduced to Despair. The Churches ran to Ruin, the Roofs fell in, the Doors stood open, and the Entrance into them was stopped up by Thorns and Briars, which sprang up there. Cattle lay in the Porches of the Church, and fed upon the Grass which grew about the Altars. Congregations seldom assembled, not only in the Country, but even in the Churches in the Cities. This is the Account given by *Sidonius* of these Calamities, who was an Eye Witness of them.

Vita Sidon.
per Sirm.

vi. Epist. 2. &
ibid. Sirm.
Greg. Tur.
ii. Hist.
c. 22.

c. 24.

XXXVII.
St. Patiens
of Lyons.
Sidon. vi.
Epist. 12.

Sidon. ii.
Epist. 10.

HE was of one of the noblest Families in *Gaul*, where his Father and Grandfather had commanded in Quality of Præfects of the *Prætorium*. He was born at *Lyons*, and was educated in Arts and Learning, under the best Masters, so that he became one of the most celebrated Orators, and Poets of the Age in which he lived. The Emperor *Anthemius* made him Præfect of *Rome*, and Patrician. He married *Papianilla*, the Daughter of the Emperor *Avitus*, by whom he had a Son called *Apollinarius*, and two Daughters named *Roscia* and *Severiana*. After the Death of *Eparchius*, Bishop of *Clermont* in *Auvergne*, he was elected, against his Consent, to fill that See, being still a Layman, about the Year 472. He was very charitable, and even before he was made Bishop, did frequently, unknown to his Wife, convert his Silver Plate to the Use of the Poor. The Charity of his Brother-in-law, the Senator *Ecdicius*, Son of the Emperor *Avitus*, is also commended: For the Kingdom of the *Burgundians* being then vexed with a grievous Famine, the *Goths* having ravaged the Country, and burnt the Corn, the People dispersed themselves into divers Countries, and Nobody bestowed Alms upon them. *Ecdicius*, upon this Occasion, sent his Servants into the Cities in his Neighbourhood, with Horses and Carriages to bring the Poor to him. He by this Means gathered up above four thousand of both Sexes, whom he lodged in his Houses, and fed during all the Time of the Scarcity. And afterwards, when the Dearth was over, he provided them with Carriages, and sent them back to their respective Homes.

THE Charity of *St. Patiens*, Bishop of *Lyons*, was also remarkable during this Famine; who not being satisfied with relieving his own People, and those whom he knew, extended his Bounty even to the remotest Parts of *Gaul*. He sent a great Quantity of Corn, which he ordered to be distributed *Gratis* by the Rivers *Rhone* and *Saone*, on the Banks whereof were erected large Granaries. He relieved in this Manner *Arles*, *Ries*, *Avignon*, *Orange*, *Albi*, *Valence*, and even to the Province of *Auvergne*: He likewise erected several Churches, among others one at *Lyons*, for which *Sidonius* wrote an Inscription in Verse. By which we learn that this Church was situated between the River *Saone* and the High-way, pointing due East; the Ceiling and the Wainscot were gilded; it was incrustured with Marble, and beautified with *Mosaick* Work. There was before it a Court surrounded with three Galleries, supported by Pillars of *Aquitain* that

that is, of Marble dug out of the *Pyrenees*, and beyond them other Galleries supported by other Pillars. The Bishops assembled according to Custom, for the Dedication of this Church; and *Faustus* of *Ries* preached there.

S. T. Patiens had all the Virtues proper for a Pastor; he tempered his Severity with Meekness, and bestowed great Application and Vigilance in converting the *Barbarians*, who were Followers of *Photinus's* Opinions, that is, the *Burgundians*, who were *Arians*, a great Number of whom he reclaimed from their Errors. His Abstinence and frequent Fasting gained him the Admiration of the King and Queen of the *Burgundians*, for *Lyons* was then the Residence of the *Burgundian* King, *Gondebaud* at that Time reigning there. *St. Patiens* is commemorated by the Church on the eleventh of *September*. Sidon. vi. Epist. 12. & ibid. Sirm. Martyr. 11. Sept.

THERE were many other holy Bishops at that Time in *Gaul*, who are chiefly known by the Letters of *Sidonius*, among whom we may reckon *St. Mamertus* of *Vienne*, notwithstanding the Complaints preferred to Pope *Hilarus* against him. He is chiefly famous for instituting *Rogation-Week*, which he is supposed to have done about the Year 468, on Account of the publick Calamities. There were frequent Earthquakes, Fires, and strange Noises heard in the Night, and wild Beasts appeared in the Day-time in the midst of the most numerous Assemblies. On *Easter-Eve*, the People being assembled in the Church of *Vienne*, to keep the Eve with the Bishop *Mamertus*, the Town-house, which was in the upper Part of the Town, took Fire; and the People, every one being concerned for his own House, left the Bishop alone in the Church praying and weeping before the Altar. The Fire being extinguished, the People returned, and the Festival being over, *St. Mamertus* declared the Resolution he had formed during this Alarm, of appointing a solemn Procession; whereto all the People, and even the Senate of *Vienne* agreed, though otherwise but little disposed to admit of new Ceremonies. The three Days before *Ascension-Day* were chosen for this Purpose; and *St. Mamertus* desiring to make Trial of the Zeal of the People, at first marked out the nearest Church to the City, for the End of the Procession; but this seemed too short a Way to the Devotion of the Faithful. XXXVIII. St. Mamertus of Vienna. Rogation-Week. Sup. n. 23. Sigibert. Chr. S. Avit. homil. de Rogat. Greg. Tur. 11. hist. c. 34. Sidon. vii. Epist. 1.

SOME Churches in *Gaul* followed their Example: At first they made their Processions on other Days, but afterwards they all agreed to make them at the same Time. Many Processions were made before this Time, but then few People assisted thereat, and with little Devotion, and they were delayed by staying to eat; but these were solemnized with Praying, Fasting and Weeping. *St. Mamertus* translated the whole Body of the Martyr *St. Ferreolus*, and the Head of *St. Julian* of *Brioude*, from the old Church on the Bank of the *Rhosne*, to a new one which he erected. Many Abbots and many Monks came together to be present at this Ceremony, and having watched all Night, when the Ground was opened, they found three Sepulchres. It was not known which was that of Saint *Ferreolus*; but one who was present said, That it was believed as certain that the Head of *St. Julian* was in the Sepulchre of *St. Ferreolus*, and it was accordingly found in the third of them. Sidon. v. Epist. 14.

XXXIX.

Mamertus

Claudian

His Writings.

Genn. Scrip.

c. 81. Sidon.

iv. Epist. 11.

Bibl. PP.

Parif. To. 4.

p. 698.

Ibid. p. 701.

Lib. 1. c. 24.

p. 723. B.

p. 735.

2.

3.

4.

9.

10.

Lib v.

Epist. 9. iv.

Epist. 3.

Bibl PP.

p. 762.

iv. Epist. 11.

XL.

Monastery of

Mount Jura,

c. v. Hist.

de l'Isle B.

par le

Labour.

Greg. de Gl. Confes. c. 22.

ST. Mamertus had a Brother of the same Name, surnamed *Claudian*, a Priest of the Church of *Vienne*, who had led a Monastick Life in his Youth, and during that Time had read all the good *Greek* and *Latin* Authors, both Christian and Prophane. He understood *Geometry*, *Musick*, *Poetry*, *Oratory* and *Logick*: He interpreted the Scripture, and had been accustomed to resolve all manner of Questions, and to oppose all Sorts of Errors. He eased his Brother of the Burthen of his Charge, taking all the Trouble of the Office of a Bishop upon himself, without having the Title. He appointed the Lessons for the several Festivals, and took the Choir and the Singing under his Direction; and was no less remarkable for his Virtue, than his Talents. He writ a Treatise on the State, or rather on the Nature of the Soul, in order to refute a short Treatise of *Faustus*, Bishop of *Ries*; wherein he had pretended to prove that *God* alone is Incorporeal, and that all created Beings are Corporeal, even the reasonable Soul: *Claudian* replies to him in three Books, where among other Things he maintains, That the Soul is never without thinking, and that Thought is not different from the Soul, but only the Object of Thought, unless when it thinks on it self. The whole Soul thinks by its Substance, and it is a Mistake to suppose that the Powers of the Soul are any Thing else but the Soul it self. It is thus with the Will; the Soul is all Will, as well as it is all Thought, and to will is its Substance. What is accidental to it is, the thinking of, or desiring such or such an Object. Love is not a Part of the Soul, but the whole Soul; whence we are commanded to love *God* with all our Soul. He concludes his Work by summing up what he had said before in ten Propositions, the chief of which are; That *God* is Incorporeal, Man is made in the Image of *God*, his Soul therefore is Incorporeal. It is essential to the Soul to reason; now Reason depends neither upon Body nor Place. The Will is not a Body, and yet it is the Substance of the Soul. There is no Body that hath not Length, Depth and Breadth; now the Soul hath no Dimensions. It hath neither Right nor Left, nor Top nor Bottom, nor fore, nor hinder Part, it is therefore Incorporeal.

CLAUDIAN dedicated this Work to *Sidonius*, before he was Bishop, having been advised by him to publish it; and *Sidonius* expressed the Esteem he had of it, in two Letters, one to a Person called *Nymphidius*, and the other to *Claudian* himself, wherein he equals him with the best Authors, Civil or Ecclesiastical. He commends in the same Letter an Hymn of *Claudian's*, in *Trochaick* Verse, which is supposed to be the Hymn of the Passion, beginning *Pange Lingua*. We have another Poem of *Claudian's* against prophane Poetry. He died before the Bishop his Brother, although he was younger than he; and *Sidonius* composed his Epitaph, containing his Praises; which he sent to *Petreius* their Sister's Son.

THERE were at that Time Monasteries in the Neighbourhood of *Vienne* and *Lyons*. The most antient was that on the Isle *Barbe* in the *Saone*, which was in Being in the Beginning of this fifth Century. *Maximus*, the Disciple of St. *Martin* of *Tours*, retired thither to conceal his Virtues; but being discovered, he returned into his own Country, and founded

founded a Monastery in the City of *Cbinon*, where he died. *Sidonius* speaks also of the Monasteries of Mount *Jura*, the first of which was founded by *St. Romanus*. He was a Native of the Country, then called the Country of the *Sequani*, and now called the County of *Burgundy*. Being thirty five Years of Age, he left his Relations, and retired into the Forrests of Mount *Jura*. He had lived some Time with *Sabinus*, who is supposed to have been Abbot of the Monastery of *Ain*, and brought from thence the Lives of the Fathers, and the Monastick Institutions, that is, the Books of *Cassian*. *Romanus* having thus prepared himself for Solitude, fixed his Abode at a Place called *Condat*; where between three strong Mountains there was a Spot of Ground fit for Culture, and some Trees which furnished him with a kind of wild Fruit. Here he spent his Time in Praying, Reading and Labouring for his Subsistence.

Lupicinus his Brother came to him some Time after, followed by two Clerks, and they by several others, drawn by the Fame of their Virtue and Miracles. They even built other Monasteries in the Neighbourhood, and all over the Country; but that of *Condat* was always the most perfect. *Romanus* and *Lupicinus* governed it jointly, though they were of very different Tempers; for *Romanus* was rather inclined to Gentleness, and *Lupicinus* to Severity. *St. Hilarius* of *Arles* being in the Country, on the Affair of *Celidonius*, having heard of *St. Romanus*, sent for him to a Place not far from *Besançon*, and after he had ordained him Priest, honourably dismissed him to his Monastery. This passed in 444, but *St. Romanus* was not the less humble upon this Account towards his Society; and made no Difference between himself and his Brethren, unless that he offered the Sacrifice on solemn Days. The Monastery of *Condat* increased so fast, that the Place, being barren, could not produce sufficient for the great Number of Monks and Guests. They therefore grubbed up a neighbouring Wood, which grew upon a more even Spot of Ground, turning it into Meadow Ground and arable Land. This Place was called *Lauconne*, and here they built a new Monastery, which *St. Lupicinus* took more immediately under his Direction. They built a third Monastery for their Sister upon a neighbouring Rock, which was so inclosed on all Sides, that there was but one Passage from it into the Plain. It was called the *Balsam*, and had in it to the Number of a hundred and five Nuns, who so closely confined themselves within the Walls of it, that they never went out, but when they were carried to their Graves; and though some of them had Sons, or Brothers, in the Monastery of *Lauconne*, yet notwithstanding it was so near, they never saw, nor enquired after them, any more than if they had not been alive.

An antient Monk once represented to *St. Romanus*, that he admitted the Postulants too easily, and did not make sufficient Trial of them. Can you, replied the Saint, easily discern those who shall succeed? And have not you seen some, who having began with great Zeal, have grown remiss; and many, who after they have left the Monastery, even twice or thrice, have yet returned, and have arrived to a very great Perfection? And others, though they have not returned, have yet so well followed our Rule, that they have governed Monasteries or Diocesses very worthily.

One Year, there being great Plenty, the Monks of *Condat*, against the Will of *St. Romanus*, layed in more and better Provision than usual. Upon which Occasion he called in *St. Lupicinus* to his Assistance, who restored the former Severity in this Point, contenting himself with Broth with Barley, without Salt or Oil; and they who would not take up with this, left the Monastery. *St. Romanus* died about the Year 460, and was interred in the Monastery of the *Balsam*.

Vita ap.

Boll. 21.

Apr. p. 263.

St. Lupicinus lived about twenty Years longer, and practised all those Austerities which he enjoined others. The Coldness of the Climate obliging him to wear Furs, he wore a Tunick made of the Skins of several Animals, out of the Spirit of Poverty, and his Shoes were a kind of wooden *Galosbes*, used by the Monks of the Country; his Bed, even in the sharpest Frosts, was only the Bark of a Tree, fashioned like a Cradle, which he caused to be a little warmed. In these Monasteries, especially in that of *Condat*, they eat no Flesh, and allowed only those who were sick, to eat Eggs, or any Thing made with Milk; and he himself would not suffer a Drop of Oil or Milk to be put in his Porridge. From the Time he first took to a Monastick Life, he never drank any Wine; however, he condemned excessive Austerities, and took great Care to recover one of his Monks, who had destroyed his Constitution.

c. 1. n. 4.

Greg. Tur.

Vita. PP.

c. 2.

St. Lupicinus being now very old, went to *Chilperick* King of the *Burgundians*, who resided at *Geneva*, and besought him to grant him something for the Subsistence of his Monks, who sometimes wanted Necessaries. The King offered him Lands and Vineyards; but *St. Lupicinus* refused them, saying; That it was not fit for Monks to be puffed up with the Possession of temporal Riches, and that they would be apt to grow proud thereby: He besought the King therefore only to settle some yearly Allowance upon them. The King gave him Letters, by Virtue whereof they were to receive every Year three hundred Bushels of Corn, three hundred Measures of Wine, and a hundred Sols of Gold to cloath them. *St. Lupicinus* died about the Year 480, and was buried at *Lauconne*; in which Monastery he left a hundred and fifty Monks, who were arrived to great Perfection. There was no Envy among them, nor did any one call any Thing his own; they were ready mutually to assist each other in their Necessities, and when they undertook any Journey, they performed it on Foot, by the Help only of a Staff.

V. S. Rom.

c. 2. n. 8.

V. S. Lupic.

c. 4.

V. S. Eug.

n. 5. Act.

fl. B. To 1.

p. 571. ibid.

p. 577.

St. Leonian founded two Monasteries at *Vienne*, about the same Time. He was of *Pannonia*, and the *Barbarians* having taken him, carried him away Captive into *Gaul*. He lived the Life of a Recluse for forty Years, both at *Vienne* and at *Autun*, without suffering himself to be seen by any, but would let them speak to him. He governed several Monks who assembled near his Cell, which was without the Walls of *Vienne*; and this was the Beginning of *St. Peter's* Abby. The other Monastery which was dedicated to *St. Andrew*, and in the City, was for Women, of whom there were threescore. In the same Country, in the Neighbourhood of *Vienne*, the Monasteries of *Grigni* were in great Repute, whose Rule *Sidonius* equals to that of *Lerins*.

Sidon. vii.

Epist. 17.

ad. Volus.

MOST of the Bishops mentioned by *Sidonius* assisted at a Council wherein *Leontius* of *Arles* presided, and wherein *Faustus* of *Ries* obliged a Priest, called *Lucidus*, to recant some Errors concerning Predestination. After having in vain endeavoured to reclaim him by Word of Mouth, he writ him a Letter, wherein he sets down six Articles, which he required him to anathematize. 1. The Error held by *Pelagius*, that Man is born without Sin, and that he may be saved only by his own Endeavours, and without the Grace of GOD. 2. That a faithful *Catholick*, if he falleth after his Baptism, perisheth through original Sin. 3. That Man is unavoidably doomed to Death, by the Fore-knowledge of GOD. 4. That he who perisheth, hath not received the Power to save himself; which is to be understood of one who hath been baptized, or of a *Pagan*, who was of such an Age as to be capable of believing, and would not. 5. That the Vessel of Dishonour cannot be exalted to a Vessel of Honour. 6. That *JESUS CHRIST* did not die for all, and would not have all Men be saved. The Bishop *Faustus* pressed *Lucidus* to answer this Letter, protesting that he should take his Silence as a sure Proof that he was guilty of the Errors charged upon him. Eleven other Bishops subscribed this Letter with him; but we know the Sees of none of them but of *Patiens* of *Lyons*.

XLI.
Recantation
of *Lucidus*.

Epist. *Fausti*.
To. 4. Conc.
p. 1042.

THE Priest *Lucidus* would not stand out any longer, but made a Recantation in a Writing, which he directed to thirty Bishops, according to the Orders he had received from them, who were assembled in Council at *Arles*, as is supposed, *Leontius* being at the Head of them. After him *Euphronius* of *Autun*, *Mamertus* of *Vienne*, *Patiens* of *Lyons*, *Faustus* of *Ries*, *Græcus* of *Marseilles*, *Crocus* of *Nismes*, *Basil* of *Aix*, *John* of *Chalon* upon *Saone*; the rest are not known. *Lucidus* condemns several Propositions, which are not exactly the same as those inserted in the Letter of *Faustus*; but by condemning which, he acknowledged that *JESUS CHRIST* died for all Mankind; that GOD doth not predestinate any one to Condemnation; that Free-will was not lost with *Adam*, and that the Grace of GOD doth not exclude the Endeavours of Men from co-operating therewith. The same Council ordered *Faustus* of *Ries* to write against this Error of those who overstrained the Matter of Predestination; which he did in two Books on Grace and Free-will, addressed to *Leontius* of *Arles*; but he fell into the opposite Extream, ascribing too great a Power to Nature.

Libell. *Luc*.
To. 4. Conc.
p. 1044.

Procl. *Fausti*.
ad. lib. de
Grat. &c.
Bibl. PP.
Paris. To.
4. p. 799.

JOHN, Bishop of *Chalon* upon *Soane*, who assisted at this Council, had been ordained in the following Manner. The Bishop *Paul*, his Predecessor, being dead, *Patiens* of *Lyons* the Metropolitan, *Euphronius* of *Autun* of the same Province, and several other Bishops, met at *Chalon*. They found the People divided, several Persons making Interest for the Bishoprick, three of whom were proposed as fit Persons to fill it; the first had nothing to recommend him but his noble Birth; the second kept a good Table; and the third had made a secret Promise to give up the Church Lands to his Partizans. *Patiens* and *Euphronius* seeing this Confusion and Disorder, having secretly concerted Matters with the other Bishops, not regarding the Vehemence of the People, suddenly laid their Hands

XLII.
Remarkable
Ordinations,
Sidon. iv.
Epist. 25.

Hands on the Priest *John*, who thought of nothing less. He had been a Reader from his Youth, and after having long served in this Capacity, was made Archdeacon, and was not till along Time after that ordained Priest; and was remarkable for his gentle and compassionate Temper. All good Men testified their Approbation of this Election by their Acclamations, and no Body would venture to oppose it; so that he was consecrated Bishop.

Sidon. vii.
Epist. 5.

ANOTHER remarkable Ordination was that of *Simplicius* of *Bourges*. The See being vacant, violent Factions appeared, and many openly sued for the Bishoprick, even so far as to offer Money. *Sidonius*, Bishop of *Clermont* in the same Province, was, by a Decree of the Citizens, called in to assist at the Election; who seeing the Cabals, the great Number and Impudence of the Candidates, writ to *Agrecius* of *Sens*, the Metropolitan of the neighbouring Province, desiring him to come to *Bourges*, and bring with him his Suffragans, to preside at this Election, there being not a sufficient Number in the Province of *Bourges*, which was then the first *Aquitain*; for the City of *Clermont* in *Auvergne*, was the only Town in that Province which continued in Obedience to the Romans. The People of *Bourges* referred the Election entirely to *Sidonius*. He had heard such a good Report of *Simplicius*, that he thought he ought to name him, notwithstanding he was but a Layman. However, he first advised with *Euphronius*, Bishop of *Autun*, assuring him he would follow his Council. At length *Sidonius* declared his Choice in a Sermon which he preached before the whole Assembly and *Agrecius* of *Sens*, who presided therein. He at first excuses himself, in that he was obliged to speak, although he was but a Novice in the Episcopal Office.

vii. Epist. 8.
vii. post.
Ep. 9.

He lays before them the Difficulties of making such a Choice, and how impossible it was to pitch upon a Person who would be acceptable to every Body. Were I to name a Monk, said he, of as great Sanctity as *Anthony* or *Hilarion*, it would be said he was fit to be made an Abbot, but not a Bishop. They mis-represent every Virtue; Humility is called Meanness of Spirit, and Greatness of Soul Pride, Severity Cruelty, Indulgence Weakness, and Simplicity Dulness. Should I name a Clerk, his Juniors would envy him, and his Seniors despise him: They believe the chief Thing to be regarded in a Bishop, is the Time he has served in holy Orders, and desire to govern the Church when they are so old as to stand in Need of being governed themselves. Should I name a Military Officer, it would be immediately said, That because *Sidonius* was himself chosen, being a Layman, he is not willing to choose his Metropolitan from among the Religious; he is puffed up with his high Birth and his Dignities, and despises the Poor of JESUS CHRIST.

AT Length *Sidonius* nominated *Simplicius* Bishop of *Bourges*, descended from illustrious Ancestors; some of whom had been Bishops and Governors of Provinces. He was of an advanced Age, but yet vigorous and active; he was a Man of Sense and Learning, much Affability, Humanity, and Charity to the Poor, and a great deal of Resolution and Modesty. He had been frequently sent Deputy, by his City, to the Emperors, and to barbarous Princes, by whom he had even been imprisoned. He had built a Church when he was yet but young, and lived in his Father's

Father's House. He was Son of *Eulodius*, and Son-in-law to *Palladius*, who were the two last Bishops of *Bourges*; and there had before been an Intention to have elected him to succeed them: His Wife was a Woman of Virtue and Piety, and they gave a good Education to their Children. St. *Perpetuus*, Bishop of *Tours*, had heard of this Sermon, and desired it of *Sidonius*, who accordingly sent it him. vii. Epist. 9.

ST. *Perpetuus* lived fifteen Years after this, that is, to the Year 491. However, we have his Will dated about this Time, viz. on the first of *May*, after the Consulship of young *Leo*, that is, in the Year 475, wherein he gives their Freedom to many Slaves, remits all that was owing to him, and bequeaths to his Church several Lands, and his Books. He bequeaths the Furniture of his Chamber and of the Vestry to his Successor; and to two Priests, whom he had deposed, and whom he forbids to be restored, he leaves a Pension to be paid out of his Estate, appointing the Poor to be his Heirs. It may be supposed that he afterwards made another Will, by which, according to St. *Gregory* of *Tours*, he left to each of the Churches built in his Time, within the Diocese, such Parts of his Estate as lay near the said Churches. Now *Gregory* takes Notice of what Churches had been founded in the small Towns, or other Places, under each of his Predecessors. St. *Perpetuus* appointed the Fasts and Vigils to be observed throughout the Year, and in what Churches they were to be kept. He held the See thirty Years, and is commemorated by the Church on the eighth of April. XLIII.
S. Perpetuus.
S. Lupus. Ap.
Boll. 8. Apr.
To. 9. p. 750.
Greg. x. Hist.
c. 31.
Martyr. R. 8.
Apr.

ST. *Lupus* of *Troyes* was yet living, and was called by *Sidonius* the Father of the Fathers, the Bishop of the Bishops, and the Chief, without Scruple, of all the *Gallick* Pontiffs. Soon after *Sidonius* was ordained Bishop St. *Lupus* wrote to him, and *Sidonius* returned him Thanks, in Expressions wherein he testified his high Esteem of St. *Lupus*, and how unworthy he thought himself of the Episcopal Office. St. *Lupus* had been then forty five Years Bishop; so that these Letters must have been written in 472, he having been ordained, as was before observed, in 427. He lived seven Years after this, dying in 479, after he had sat in his See fifty two Years; and he is honoured by the Church, on the twenty ninth of July. He left behind him several Disciples, amongst others, St. *Polychronius* Bishop of *Verdun*, St. *Severus* Bishop of *Treves*, the Apostle of the first *Germany*, St. *Aubin* Bishop of *Châlon*, who cast out several Devils, as did also St. *Polychronius*. St. *Lupus* was succeeded in the See of *Troyes* by *Camelian*, who followed his virtuous Example. vi. Epist. 1.
Ibid. Ep. 9.
Ep. 1.
Sup. xxv. n.
Martyr. R. 29.
Jul.

IN the mean Time, there arose another shining Light in the same Part of *Gaul*, which was St. *Remy*, Bishop of *Reims*. His Father *Emilius*, and his Mother *Celinia*, had had another Son in their Youth, called *Principius*, who was Bishop of *Soissons*, and had a Son called *Lupus*, who succeeded him. St. *Principius* is honoured by the Church on the twenty fifth of September. A long Time after his Birth, *Emilius* and *Celinia* being very old, it was revealed to a Monk called *Montanus*, that they should yet have another Son, who should be called *Remy*, and should be a Means of Salvation to the People. This he related to *Celinia*, and yet farther, to confirm his Prediction, he added; You behold me blind, but by rubbing my Eyes with your Milk, XLIV.
Original of St.
Remy.
Flodoard.
Hist. 1. c. 21.
Hincmar. ap.
sur. 1. 3. Jan.

Milk, I shall receive my Sight. The Child was accordingly born, and called *Remigius*, or *Remy*, at his Baptism, and the Monk *Montanus* recovered his Sight, by making use of the Mothers Milk. St. *Remy* was born about the Year four hundred and fifty, in the Territory of *Laon*. His Nurse *Balsamia*, is also reckoned among the Saints, and is known at *Reims*, by a Collegiate Church bearing her Name. She had a Son called *Celfin*, who was afterwards a Disciple of St. *Remy*, and known at *Laon* by the Name of St. *Souffin*.

ix. Epist. 7. ST. *Remy* had an excellent Genius, and made such a Progress in Learning, that he became, in the Opinion of *Sidonius*, the most eloquent Person in that Age. He was not less remarkable for his Virtues, and from his earliest Youth, was grave and strict in his Morals: For which Reasons, upon the Flo. 1. c. 11. Death of *Bennagius*, he was unanimously, and by the general Consent of the People, elected to succeed him as Bishop of *Reims*, notwithstanding his own Opposition, and his Youth, being but twenty two Years of Age. The Event shewed, that this Election had been ordered by Providence; and St. *Remy* worthily governed the Church of *Reims* seventy four Years. c. 17. Sigbert. Chr. He is said to have been ordained in the Year 471.

XLV. WE have the Memorys of several other Bishops preserved in the Writings of *Sidonius*; the most noted of whom are, *Aprunculus* of *Langres*, who being deprived of his See, went into *Auvergne*, and was made Choice of Sid. ix. Ep. by *Sidonius* himself, to succeed him in the See of *Clermont*. *Aspicius* 10. Greg. Bishop of *Toul*, *Censurius* Bishop of *Auxerre*, to whom the Priest *Constan-* Tur. 11. Hist. c. 23. Sid. vii. tins, who was likewise a Friend to *Sidonius*, addressed the Life of St. Ger- Ep. 10. iv. Ep. main. *Censurius* is commemorated by the Church on the tenth of June, 10. i. Ep. 1. and St. *Prosper* of *Orleans*, on the twenty ninth of July, who, for the Ho- Jan. 29. Jul. nour of St. *Agnan* his Predecessor, would have engaged *Sidonius* to have Sid. viii. Epist. written the Wars of *Attila*, but he excused himself.

14. iv. Ep. 24. A N Officer of the Court called *Maximus*, had lent a Sum of Money to *Turpio*, who had been formerly *Tribune*. The latter being sick, and in Danger of Death, and being moreover pressed to pay the Money, desired *Sidonius*, who was their common Friend, to gain Time for him. *Maximus* dwelt at *Toulonse*, and *Sidonius* went to him at a Country House of his not far distant. As soon as I arrived, says he, he came out himself to meet me, but much altered. I was used to see his Body straight, his Gate easy, his Utterance free, his Countenance open; but then his Posture, his Step, his Speech, his Complexion, and Modesty, had all an Air of Religion in them. His Hair was short, and his Beard long, he had nothing else but Stools with three Feet to set upon, and the Curtains at his Doors were only of a thick coarse Stuff: He did not lie upon a Feather-Bed, nor covered his Tables with Purple. He made a decent, but a frugal Entertainment, consisting of more Pulse than Flesh; and did not take the best himself, but reserved it for his Guests. Being risen from Table, I asked the Company, in a low Voice, which of the three Kinds of Life he had entered upon: Whether he was Monk, Clerk, or Penitent? I was told, that he had not long before been prevailed upon, by the Affection of his fellow Citizens, to take the Priesthood upon him, contrary to his Inclinations.

SIDONIUS afterwards relates, how he proposed to *Maximus* to grant *A. D. 476.*
Turpio Time, and how *Maximus* not only gave him a Year to pay the
 Money in, but likewise remitted all the Interest, which amounted to more
 than the Principal; promising that if he should die, he would ask nothing
 of the Children but what belonged to the Duties of his Profession. We
 have no other Account of this *Maximus*; and as he is not to be found
 among the Bishops of *Toulouse*, it may be supposed, that he was only Priest:
 But this Story is remarkable, as it sheweth what a Change was wrought in
 those who became Clerks, even in their outward Appearance.

IN the East, *Basiliscus* being acknowledged Emperor after the Flight of *Zeno*, received a Message, by Deputies, from some *Alexandrians*; in Com-
 pliance with which, he recalled *Timothy Elurus*, who had continued eigh-
 teen Years in Banishment. Whereupon *Timothy* came to *Constantinople*,
 and was received there by those of his Faction, with great Acclamations,
 they crying out; Blessed be he that cometh in the Name of the LORD:
 But as he was marching in Procession from the Palace of *Basiliscus* to the
 Church, followed by a great Company of *Alexandrians*, he was thrown off
 the Ass on which he rode with such Violence, that he broke his Foot in
 the Fall. *Peter* the Fuller, likewise left the Monastery of the *Acemets*,
 where he had lain concealed; and all who had opposed the Council of
Chalcedon began to shew themselves, and openly attacked it.

TIMOTHY did even prevail upon the Emperor *Basiliscus*, to condemn
 this Council, and the Letter of *St. Leo*, by a circular Letter addressed to
 all the Bishops; wherein, under Pretence of confirming the Laws of his
 Predecessors, to procure Unity in the Church, and to maintain and preserve
 the Decrees of the Councils of *Nice*, *Constantinople*, and *Ephesus*, he or-
 ders all the Bishops to anathematize and burn the Tome of *Leo*, and all
 that had passed at *Chalcedon*; as well the Definition of Faith as the Inter-
 pretations and Disputes, as so many Novelties. It is true that he con-
 demns those who do not confess that the Son of God was truly made
 Man, and who imagine that his Flesh came down from Heaven, and that
 he became incarnate only in Appearance. It is further said in this circular
 Letter, that all the Bishops shall subscribe to it, and shall expressly anathe-
 matize what was done at *Chalcedon*; and they who shall dare to make Men-
 tion thereof hereafter, shall be punished as Disturbers of the Peace of the
 Church, and as Enemies to God and the Emperors. The Bishops and
 the Clerks shall be deposed, and the Monks and the Laymen banished,
 and their Estates confiscated.

TIMOTHY *Elurus* was sent to *Alexandria*, and *Peter* the Fuller to *An-*
tioch; but before they set out from *Constantinople*, they subscribed the
 circular Letter of *Basiliscus*, being the first who did so, in which they were
 followed by a great many Bishops, to the Number, it was computed, of
 five hundred, who by their Subscriptions condemned the Letter of *Leo*,
 and the Council of *Chalcedon*. The Schismatics who remained about *Je-*
rusalem, took Advantage of the Times, placing *Gerontius* Abbot of *St. Me-*
lania over them, as their *Archimandrite*, who did almost as much Mischief
 as *Theodosius* three and twenty Years before. It is likewise said, that *Ana-*
stasius, Patriarch of *Jerusalem*, did subscribe the circular Letter.

v. Gal. Chr.
To. 1.

XLVI.

Circular Let-
ters of Basilis-
cus. Sup. n.
30. Evagr.
iii. c. 4. Sup.
n. 20. Theod.
Lect. 1. p.
550. Epist. 4.
Simpl. P. P.

Ap. Evagr.

An-Evagr. iii. c.

Vita S. Eu-
thym. p. 86.

Sup. xxviii.
n. 47.

A. D. 476. **ACATIUS** of *Constantinople*, only of the Patriarchs, opposed *Basiliscus*, and refused to subscribe, the Monks, and all the People of *Constantinople* siding with him, who assembled in the Church against *Basiliscus*. *Acatius* put on Mourning, and covered the Pulpit and the Altar with Black. Certain zealous Priests, Abbots, and Monks of *Constantinople*, had before given Notice to the Pope *Simplicius* of the Return of *Timothy Elurus*, and the Troubles he raised at *Constantinople*, to get himself replaced in the See of *Alexandria*. Whereupon the Pope wrote to the Emperor, on the tenth of *January*, in 476, exhorting him to follow the Example of his Predecessors *Marcian* and *Leo*, under whom he had been educated, to maintain, as they had done, the Council of *Chalcedon*, and the Letter of *St. Leo*, wherein the Faith is so clearly expressed, to restore the Catholick Bishop to the See of *Alexandria*, and to send the Murtherer *Timothy*, to some remote Country.

Epist. 5. At the same Time he wrote to *Acatius*, charging him likewise, as his Legate, to joyn with the Monks and Priests who opposed *Timothy*, and together with them, to solicit the Emperor to prohibit him from ever coming to *Alexandria*, and forbid any Mention to be made of holding a new Council: For, says he, It is not usual to assemble one unless any new Errors are started, or some Doubt in the Doctrines; to the End that it may be cleared up by the joint Deliberation of the Bishops.

XLVII. **ACATIUS**, with the Approbation of the Monks of *Constantinople*, resolved to send for *St. Daniel the Stylite*, and to acquaint him with what the Emperor *Basiliscus* had done: The Emperor, on his Side, sent to him to complain of *Acatius*, accusing him of raising a Rebellion against him in the City, of corrupting the Souldiers, and loading him with Injuries. *Daniel* replied to the Emperor; That **GOD** would overthrow his Government, and added such vehement Reproaches, that he who was sent to him did not dare to report them; and therefore besought the Saint to write them, and to seal the Letter. The Patriarch, on his Side, having assembled several Bishops, sent to intreat *Daniel* to come to the Succour of the Church: And as he could not resolve to come down from his Column, *Acatius* sent them back again, to use their utmost Endeavours to prevail with him. They set forth their Affliction by their Gestures, their Words, and their Tears; and set before him the Example of **JESUS CHRIST** himself, who had come down from Heaven for our Salvation. At length *Daniel* came down, and was received by the Bishops and Patriarch with incredible Joy: He came where the People were assembled, who were moved to that Degree, as to threaten to burn the City. *Basiliscus*, being frightened, went out of *Constantinople*, having first ordered the Senators not to see *Acatius*. But *Daniel*, followed by the Monks, and a Multitude of People, went after the Emperor to *Hebdomum*. As he came into the City, a *Goth* who looked at him from a Window, seeing that they carried him, (for his Feet were so swelled with continual Standing, that he could not walk) said in Contempt, Behold a new Consul! but fell down dead immediately. The Guards being afraid for the Emperor himself, would not suffer *Daniel* to enter the Palace: Whereupon he shook off the Dust from his Feet, according to the **Math. x. 14.** Command in the Gospel, ordering them who accompanied him to do the same, and

St. Daniel the Stylite at Constantinople. Vita S. Dan. ap. Sur. 11. Dec. c. 41. c. 42.

c. 43.

Theod. Lect. p. 556. D.

and returned to *Constantinople*, followed by a great Number of Soldiers, who were surprized at his Habit, and Manner of Life. The Emperor sent to intreat him to return; but he refused with great Indignation: At length having sent several Persons to this End, but without Effect, the Emperor went himself to the Saint, and threw himself at his Feet, demanding Pardon of him; but *Daniel* reproached him, and said to those who stood by; This feigned Humility is only an Artifice to conceal his Cruelty: You shall very soon see the Power of God, who pulls down the Mighty. Having thus foretold the Fall of *Basiliscus*, and performed many Miracles, he returned again to the Top of his Column. There was also a Monk named *Olympius*, who spoke with great Freedom to the Emperor *Basiliscus*.

IN the mean Time *Timothy Elurus* stopped at *Ephesus*, in his Way to *Alexandria*, where he assembled a Council of the *Asiatick* Bishops of his Party, who knowing how much *Basiliscus* was pressed at *Constantinople* to recall his circular Letter, presented a Petition to him, wherein they complained, that the Enemies of the Faith, that is, the *Catholicks*, falsely accused them of having subscribed it by Compulsion, and exhorted him firmly to resolve not to publish any thing else. This schismatical Council re-established *Paul* the deposed Bishop of *Ephesus*, and restored the Patriarchal Authority to the Church of *Ephesus*, which the Council of *Chalcedon* had taken away, submitting it to that of *Constantinople*.

XLVIII.
Attempts of
the Schisma-
ticks. Evagr.
iii. c. 6. id.
c. 3.

TIMOTHY Elurus finished his Journey, came to *Alexandria*, and continued to oblige such as came to him to anathematize the Council of *Chalcedon*. However, several of his Party separated themselves from him; among others, *Theodotus* Bishop of *Joppa*, who had been ordained by *Theodosius*, the usurping Bishop of *Jerusalem*; because *Timothy*, although he opposed the Council of *Chalcedon*, did nevertheless reject the Error of *Eutyches*: And indeed the Monks, when he was at *Constantinople*, who followed the Opinions of *Eutyches*, thinking that by the circular Letter of the Emperor *Basiliscus*, they had gained their Cause, flocked to *Timothy*, but he proved to them, that the Flesh of the Word incarnate is consubstantial with ours, and that he is consubstantial with the Father, as to his Divinity; which caused them to withdraw. *Timothy Solofaciolus*, the Catholic Bishop of *Alexandria*, understanding of the Arrival of *Elurus*, retired to the Monasteries of *Canopus*, having practised these Rules before; and he was so generally beloved that *Elurus* was not able to do him any Mischief.

Theoph. Chr.
P. 104. D.

PETER the Fuller likewise returned by the Emperor's Order to *Antioch*, which See he found vacant: For *Julian*, the Catholic Bishop, was so grieved at what had passed, that it put an End to his Life: Whereupon *Peter* began to thunder out Anathemas, and raise Disturbances, on Account of the Addition which he had made to the *Trisagium*. He ordained a certain Person called *John*, Bishop of *Apamea*, who had been deposed by a Council: But the People of *Apamea* would not receive him, and *John* returned to *Antioch*, where he supplanted *Peter* himself.

Theod. Lect.
P. 356. C. Chr.
P. 104. D.

THESE Motions of the *Schismatics* occasioned *Gelasius* of *Cyzicus* to write the History of the Council of *Nice*. He was Son of a Priest of the Church of *Cyzicus*, and had seen an old Parchment Book at his Father's,

Gelas. pref.
To. 2. Conc.
P. 106.

A. D. 477. wherein all the Transactions of that Council were contained, and which had formerly belonged to *Dalmatius*, Bishop of the said City. *Gelasius* having perused this Book in his Youth, with great Pleasure, and not being able to retain all in his Memory, marked down some Passages of it. And afterwards, by these Disputes of the *Eutychians*, who being favoured by *Basiliscus*, opposed the Council of *Chalcedon*, on Pretence of maintaining that of *Nice*, he perceived that they were ignorant of the Doctrine of it, and that they talked thereof without knowing what they said. He resolved therefore to write the History of it, and joining to his own Extracts, some loose Sheets that had long lain by, belonging to a Priest called *John*, and what else he could meet with in other Places; (especially in *Eusebius* of *Cæsarea* and *Rufinus*) he wrote a History of the Council of *Nice*, divided into three Books; what was most solid in it being indeed taken out of *Eusebius*, *Socrates*, *Sozomenus*, and *Theodoret*: For all the rest is very suspicious, and gives no great Opinion of the Judgment of the Author.

XLIX. THE Emperor *Basiliscus* being terrified by the Opposition of the Patriarch, Monks, and People of *Constantinople*, who treated him as a Heretick, and understanding that *Zeno* was returning from *Isauria*, and was marching against him, came into the Church publickly to excuse himself, and made a Recantation in an Ordinance, wherein he declares all that he had done through Surprise, either under the Title of the circular Letter, or otherwise, null and void; anathematizes *Nestorius*, *Eutyches*, and all other Hereticks, and forbids any Council to be held, or any Enquiry to be made by any other means upon this Account. He decrees, that the Faith received from the Beginning by the Catholick Churches, should continue fixt and immoveable: That the Provinces wherein the Ordinations belonged to the See of *Constantinople*, should be restored to the Patriarch *Acatius*, *i. e.* the Privilege granted to this See by the Council of *Chalcedon*, which had been declared void by his circular Letter.

VIET. Chron. ZENO did indeed return, and was received at *Constantinople* about twenty Months after he had withdrawn himself, *i. e.* in the Year 477. *Basiliscus* went into the Church, put his Crown upon the Altar, and took Sanctuary in the Baptistry, together with his Wife *Zenonida* and his Son *Mark*. Zeno assured them he would not take off their Heads: But he sent them to a Castle in *Cappadocia*, the Gates whereof he caused to be walled up; and there they were starved to Death. Zeno, as soon as he arrived at *Constantinople*, went to Church to offer up his Thanks to GOD. He likewise returned Thanks to St. *Daniel* the *Stylite* in Person, who had foretold him his Banishment and Return; and founded a magnificent Church at *Selucia* in *Isauria*, in Honour of St. *Thecla*, on which he bestowed large Presents, pretending that she had appeared to him and assured him that he should be restored. But he did not however alter his vicious Course of Life. He published a Law, whereby he reversed all that had been done since his Departure, during the Tyranny of *Basiliscus*, to the Prejudice of Religion, as well in Relation to the Faith, as to the Privileges of the Churches, the Ordinations and Depositions of the Bishops; particularly confirming the Prerogatives of the Patriarch of *Constantinople*, both as to Precedence

The Emperor
Zeno returns.
Evagr. iii.
c. 7. Theod.
Lect. 1.

VIET. Chron.
Chr. Pasch.
an. 478.
Theod. Lect.
p. 557.

Vita. c. 49.
Evagr. iii.
c. 8.

Lib. 1. 6. B.
de Sacr. Ec-
cles.

Precedence and the Right of ordaining: So that this Law seems to have A. D. 477. been dictated by *Acatius*.

THE Emperor *Zeno* wrote to the Pope *Simplicius*, who had congratulated him on his happy Restoration, and exhorted him to testify his Acknowledgments to GOD, by protecting his Church. He exhorts him more especially to free the Church of *Alexandria* from the Usurper, and to re-instate the lawful Pastor in the Possession of it; to remove those likewise who had been ordained by the Usurper, placing Catholick Bishops in their Room; and in short, by no means to allow of any Thing which might be repugnant to, or reflect upon the Council of *Chalcedon*, or the Letter of *St. Leo*. This Letter from Pope *Simplicius* is dated on the eighth of *October*, after the Consulship of *Basiliscus* and *Armatus*, i. e. in the Year 477. Epist. 8. Sim-
pl. To. 4.
Conc. p. 1078.

ACATIUS sent the Deacon *Epiphanius* to Pope *Simplicius*, with a full Account of all that had been done by the *Hereticks* in Opposition to the Faith and the Canons, begging him to advise in what Manner these Churches might be relieved, which had suffered by the Violence of *Timothy Elurus*, under the Protection of the Tyrant *Basiliscus*. The Pope returns Answer, That it was from the Emperor, next to GOD, from whom the Church must expect Relief: That he should publish a Decree, to banish those whom *Timothy* had ordained Bishops, and restore the Catholick Bishops. Joyn then, continues he, your own Entreaties, and those of the many Bishops who are come to *Constantinople*, to our Letters, to the End that *Timothy* and his Followers may be banished without Hopes of returning. *Paul* of *Ephesus*, *Peter* of *Antioch*, and all who pretend to have ordained Bishops, ought to be included in the same Law. As to *John*, formerly Priest of *Constantinople*, whom the *Hereticks* have made Bishop of *Apamea*, and who, by turning this Design against its Author, hath driven the Usurper *Peter* out of *Antioch*, and hath himself usurped that See; he ought to be anathematized and cut off from the Society of all Christians without Hopes of being ever received again into their Communion. And afterwards: However, it is not fit that our Brethren, the Bishops, should make any long Stay at *Constantinople*, especially at this Time, when the People of those Churches are alarmed, by Reason of the late Persecution, lest any one should imagine that there is an Intention of doing something to the Prejudice of the Council of *Chalcedon*. For what hath been ordained by all the Bishops, is throughout the World accounted inviolable. Epist. ult. E.
1039.

THE Emperor *Zeno* complied with the Pope's Desire. He caused *Peter* the Fuller, whom he believed to be attached to the Party of *Basiliscus*, to be deposed by a Council held in the *East*. *John*, Bishop of *Apamea*, was chosen in his Room; but he was likewise deprived three Months after, and *Stephen*, a Man of Virtue and Piety, was ordained Bishop of *Antioch*. He immediately sent synodical Letters to *Acatius* of *Constantinople*, to acquaint him with his Ordination, and that *Peter* and *John* were condemned. *Acatius* hereupon convened the Bishops then at *Constantinople*, and condemned *Peter* the Fuller, *John* of *Apamea*, and *Paul* of *Ephesus*; and wrote hereof to the Pope *Simplicius*, begging him, that if they applied themselves to him, he would not vouchsafe to see them, or admit them to Penance. L.
Revolutions at
Antioch and
Alexandria,
Theoph. p.
107.
Vales. Diss.
de Petr. c.
2.

Simplicius

A. D. 477. *Simplicius* did likewise on his Side condemn them, and writ to *Acatius* to solicit the Emperor not to suffer them to continue within his Dominions.

Evagr. iii. c.
8. c. 9.

PAUL being driven out of *Ephesus*, the *Asiatick* Bishops were desirous to appease *Acatius* of *Constantinople*. They therefore begged him to forgive them, and sent him a Recantation, wherein they affirmed with Oaths, that they had been compelled to subscribe the circular Letter of *Basiliscus*; and that they never entertained any other Faith than that of the Council of *Chalcedon*.

Breviar. Lib.
c. 16. Genn.
Script. n. 80.

ZENO would likewise have sent away *Timothy Elurus* from *Alexandria*, but it was remonstrated to him, that he was now so old that he could not live long; and he accordingly died soon after. Nay, it is said, that he poisoned himself for Fear of being deprived. His Disciples reported, that he had foretold the Time of his Death, which was no difficult Matter, if it be true that he intended to be his own Executioner. They (his Disciples) were called *Timotheans*, and rejected the Council of *Chalcedon*, though they did not altogether follow the Opinions of *Eutyches*. The Heretick Bishops of the Country elected for his Successor, by their own Authority, *Peter*, who had been Archdeacon, and was surnamed *Moggos*, i. e. the Stutterer; and he was ordained in the Night-time by one single Bishop. Which Proceeding coming to the Knowledge of the Emperor *Zeno*, he was much offended, and writ to *Anthemius*, Governor of *Egypt*, to send away *Peter*, and to restore *Timothy Solofaciolus* to the See of *Alexandria*, and to punish those who had ordained *Peter*, which was accordingly executed. The Emperor likewise sent Letters to the Bishops, Clerks, and Laity of *Egypt*, ordering them to return withing two Months to the Communion of *Timothy*, on Pain of being deprived of their Honours and Churches, and declaring all the Ordinations of *Timothy Elurus* and *Peter Moggos* void.

Evagr. iii.
c. 11.

Felix. Ep. i.
ad Acac.
p. 1050. C.

Liberat. ibi
Evagr. iii.
n. 11.

TIMOTHY Solofaciolus sent some Ecclesiasticks to *Constantinople*, to return Thanks to the Emperor; among whom were *Gennadius*, Bishop of *Hermopolis*, his Relation, and *John*, surnamed *Talaia*, who had been a Monk at *Canopus*, under the Rule of *Tabenna*, and Steward of the Church of *Alexandria*, and afterwards Priest. These Deputies having executed their Commission, returned to *Alexandria*, all but the Bishop *Gennadius*, who staid at *Constantinople* in Quality of *Apocrisiarius* from the Patriarch *Timothy*. *Acatius* of *Constantinople* advertised Pope *Simplicius* of this happy Revolution at *Alexandria*, of the Death of *Timothy Elurus*, of the Flight of *Peter Moggos*, and the Restoration of *Timothy Solofaciolus*, whom he commends for his Meekness and Patience. The Pope's Answer is dated on the thirteenth of *March*, in the Year 478, under the Consulship of *Illus*. In the Conclusion he complains of the Weakness of *Timothy*, who had suffered the Name of *Dioscorus* to be repeated at the Altar; but *Timothy* shortly after satisfied him; for he sent three Deputies with solemn Letters to inform him of his Restoration, and beseech him to request the Emperor to send away *Peter Moggos*, who lay concealed at *Alexandria*. He likewise declared, That he had put a Stop to what he had through Fear done, in Relation to the Name of *Dioscorus*; for which he asked Pardon, and sent the Pope a Copy of the Abjuration made by those who had

Epist. Acac.
To. 4. Conc.
p. 1080.

Epist. 11.

Simpl. Ep. 3.

had been seduced by *Timothy Elurus* and *Peter Moggos*. The Pope *Simplicius* writ to the Emperor and the Patriarch *Acatius*, pursuant to *Epist. 10.*
Timothy's Desires.

SOMETIME after, the Pope *Simplicius* received Letters from the Emperor *Zeno* and the Patriarch *Acatius*, whereby he was informed of the Tumult that had been raised at *Antioch*. *Stephen* having sate in that See about a Year, the *Hereticks* rose up against him in the Church, and murdered him with Canes sharpened at the End like Lances, and dragging the Body through the City, threw it into the *Orontes*. He is honoured as a Martyr by the Church, on the twenty fifth of *April*. The Emperor being informed hereof, sent to *Antioch*, and caused the Authors of the Sedition to be punished; the Citizens sent Deputies to obtain the Emperor's Pardon, and requested, that for the preventing the like Disorders for the future, a Bishop might be ordained for them at *Constantinople*, which the Emperor consented to. So that *Acatius*, by the Emperor's Command, ordained a certain Person likewise, named *Stephen*, Bishop of *Antioch*, who was called *Stephen* the Younger, and was also, as well as his Predecessor, remarkable for his Piety.

THIS Ordination being irregular, the Emperor and *Acatius* writ to the Pope, begging him to give his Approbation thereto, it having been done out of Necessity, and for the Benefit of Peace. The Pope replied to the Emperor; If what I writ to my Brother *Acatius*, in Relation to *Peter* and the rest, had been followed, there would not now have been such Crimes as these to be punished; for I sent him Word, that you should be intreated to expell out of your Dominions, him, and all who had usurped the Churches while the Tyrant governed. If therefore any of them remain, banish them to other Countries; and because you have thought that you could not quiet the Sedition at *Antioch* but by ordaining a Bishop at *Constantinople*, contrary to the Decree of the Council of *Nice*, reserving still to the Council of the *East*, the Power of ordaining for the future the Bishop of *Antioch*; the Apostle *St. Peter* keepeth your Promise and your Oath, to the End that what my Brother *Acatius* hath done by your Order, may not hereafter become a Custom: Wherefore we cannot disapprove what you have done for the Sake of Peace. This Letter is dated on the 22d of *June*, in the Year 479. The Pope also writ to *Acatius* to the same Purpose, above all, exhorting him to take Care that this Instance might not serve hereafter as a Precedent. The Emperor followed the Pope's Advice, and sent *Peter* the Fuller to *Pityus* in *Pontus*, a Frontier Town of the Empire, but *Peter* escaped his Guards, and fled to *St. Theodore* the *Euchaite*, who is supposed to be the same called by the Greeks *Trichinas*, from the coarse Hair-cloth he wore about him.

ANASTASIUS, Patriarch of *Jerusalem*, died in the Beginning of *January*, five Years after the Death of the Emperor *Leo*, i. e. in the Year 479, having sate in that See twenty Years. He was succeeded by *Martyrius*, a Native of *Cappadocia*, who had passed into *Egypt*, and for some Time led the Life of an Anchorite at *Nitria*; which he left on Account of the Troubles that ensued on the Massacre of the Patriarch *Proterius*, departing with another Anchorite called *Elias*, a Native of *Arabia*. The

Reputation

Evagr. iii.

c. 10.

Martyr. R.

25. Ap.

Simpl. Epist.

14.

Epist. 15.

Theoph.

p. 107.

Menol 20;

Apr.

LI.

Martyrius

Patriarch of

Jerusalem.

Vita

S. Euthym.

p. 86.

p. 69.

Sup. 2.

A. D. 479. Reputation of St. *Euthymius* induced them to go into *Palestine*, where they applied themselves to him; and he took a particular Affection to them, foreseeing that they would both in their Time hold the See of *Jerusalem*. He generally took them together with St. *Gerasimus*, to accompany him when he retired into the Desert, as was his Custom every Year, from the fourteenth of *January* to *Palm-Sunday*. After the Death of St. *Euthymius*, the Patriarch *Anastasius* carried them both to *Jerusalem*, ordained them Priests, and placed them among the Clergy of the holy Sepulchre.

p. 86.

p. 87.

MARTYRIUS being ordained Patriarch of *Jerusalem*, writ Letters to the Emperor *Zeno* and the Patriarch *Acatius*, concerning the *Schismaticks* and their Heresy; which he sent by the Deacon *Fidus*, who embarked at *Joppa*, but was shipwrecked in the Night-time, and for some Time supported himself on the Waves, by Means of a broken Plank which he chanced to meet with. In this Extremity he called upon St. *Euthymius* to succour him, who appeared to him, walking upon the Sea, and said; Know that this Voyage is not well-pleasing to *GOD*, and will not be of any Benefit to the Mother of the Churches, *i. e.* to *Jerusalem*. Return to him that sent you, and tell him from me, that he should not trouble himself concerning the Separation of the *Schismaticks*; for they shall be reunited e'er long, and that under your Pontificate. As for you, you must go to my *Laura*, and convert it into a Monastery.

p. 90.

p. 93.

HAVING spoken thus, he threw his Mantle about *Fidus*, who on a sudden found himself on Shore, and afterwards at *Jerusalem*, and in his own House, not knowing how he came thither. He recounted all these Particulars to the Patriarch *Martyrius*, who remembered the Prophecy of St. *Euthymius* concerning the changing of the *Laura* into a Monastery. He ordered *Fidus* therefore to undertake this Work, promising him all Manner of Assistance; and accordingly *Fidus* built a large Monastery in the Place of the *Laura* and Burying-place of St. *Euthymius*. He changed the old Church into a Refectory, and built a new one, which the Patriarch dedicated with great Solemnity. The *Vigil*, and afterwards Mass was celebrated, during which some Relicks of the holy Martyrs *Taracus*, *Probus*, and *Andronicus*, were placed under the Altar. This was on the seventh of *May*, twelve Years after the Death of St. *Euthymius*, and consequently in the Year 485. Some Time after the Deacon *Fidus* was made Bishop of *Dora*.

Vita S.
Euthym. ap.
Cotelier. To.
2 Monun.
p. 306.

p. 307.

THE Patriarch *Martyrius* had given over all Thoughts of the Reunion of the *Schismaticks*, when the Abbot *Marcian* their Chief, as if inspired by *GOD*, called them all together to his Monastery of *Bethlehem*, and said to them; Brethren and Fathers, how long shall we keep the Body of the Church divided; not knowing whether this be the Will of *GOD*, but relying on our own Arguments? Let us follow the Examples of the Apostles, and cast Lots for the Bishops and the Monks: If the Lot falleth on the Monks, we will continue as we are, but if on the Bishops, we will communicate with them. They all approved the Proposal of *Marcian*; whereupon they cast Lots, and the Lot falling upon the Bishops, they all immediately agreed to communicate with them, believing that it was the Will of *GOD* that they should do so. The Pa-
triarch

triarch received them with open Arms, and made a great Feast upon this Reconciliation. There were only two Abbots who stood out, *Gerontius*, who had governed for the Space of forty five Years, the Monasteries of *St. Melania*, and *Romanus*, who was Abbot of that of *Thecue*. They were expelled and driven away on Account of their Errors, and ended their Lives unhappily, wandering about from Place to Place, like Vagabonds. This is what passed in *Palestine*, in the Reign of *Zeno*.

AT *Antioch*, *Stephen* the Younger being dead, after he had held that See three Years, the Emperor *Zeno* obliged *Acatius* a second Time to ordain a Patriarch for *Antioch* at *Constantinople*, who was called *Calendio*. The Bishops of the *East* pretending they knew nothing of this, did likewise ordain *John*, surnamed *Codonatus*; but *Calendio* forthwith repaired to *Antioch*, where he convened a Council of the Bishops of the Province, whom he in the first Place caused unanimously to approve his Ordination by their Votes. He made it his next Business to send a Synodical Letter to the Pope *Simplicius*, who willingly admitted him to his Communion, as he testified in a Letter to *Acatius* of *Constantinople*, dated on the fifteenth of *July*, in the Year 482, under the Consulship of *Severinus*.

LII.
Calendio
Patriarch of
Antioch.

CALENDIO obtained Permission from the Emperor *Zeno* to bring to *Antioch* the Relicks of *St. Eustatius*, from the City of *Philippi* in *Macedonia*, where he died in Exile. The Translation of these Relicks was performed with great Solemnity, all the People going eighteen Miles out of the City to meet them, and the *Eustatians*, who had till that Time (although they were *Catholicks*) continued in Separation from the Church, *i. e.* some few of them who did not come into the Re-union under *Alexander* seventy Years before, were now reconciled to the Church.

A. D. 482.
Theod. iect.
lib. ii. Viñ.
Chr. an. 491.
Sup. l. xi.
n. 43.
Sup. lib. xxiii.
n. 26.

IN the mean Time *Timothy Solofaciolus*, Patriarch of *Alexandria*, being at the Point of Death, sent a Deputation to *Constantinople* in his own Name, and in that of all his Clergy in general, to beseech the Emperor, that after his Death they might be left at Liberty to choose him a Successor; and that he should be elected only out of the *Catholic* Clergy, and ordained by *Catholicks*. *John Talaia*, Priest and Steward of the Church of *Alexandria*, was sent upon this Affair. The Emperor granted the Patriarch of *Alexandria* and his Clergy their Request, and in his Answer greatly commended the Priest *John*, insomuch, that at his Return, all the People looked upon him as the Person designed to succeed *Timothy*, who died shortly after in the twenty third Year of his Pontificate, and in the sixth Month, *i. e.* in the Year 482, at least. He was of so gentle and easy a Temper, that he was even accused of Weakness; for notwithstanding the Emperor had written to him, not to suffer the *Hereticks* to hold Assemblies, or administer Baptism; yet he gave them no Disturbance: So that they cried out in the publick Places, and in the Churches, Although we do not communicate with you, we cannot forbear loving you.

LIII.
John Talaia,
Patriarch of
Alexandria.
Felix Epist.
1. To 4. Conc.
p. 1050. C.
Gesta de
nom. Acac.
p. 1081. 1.
D.
Liber. brev.
c. 16.
Sup. n. 20.

AFTER his Death, the Bishops, Clerks and Monks of his Communion, *i. e.* the *Catholicks*, made Choice of *John Talaia* for their Bishop, who immediately gave Notice of his Election by his Synodical Letters to the Pope *Simplicius*, and the Patriarch *Calendio* of *Antioch*; but did not

Liber. c. 17.

A. D. 482. take sufficient Care to notifie it to *Acatius* of *Constantinople*, relying upon
 Liber. c. 16. the Friendship of *Illus*, Master of the Offices, which he had cultivated
 with considerable Presents; having, when Steward, all the Wealth of the
 Church of *Alexandria* at his Disposal. Being then elected Patriarch,
 he directed the Letters which he sent to the Emperor and *Acatius*, to
 him, and sent them by a Magistrian, who not finding *Illus* at *Constantino-*
ple, neither delivered the Letters to the Emperor, nor to *Acatius*, but
 departed directly to *Antioch*, where *Illus* then was.

ACATIUS being informed from other Hands of the Ordination of
John Talaia, was offended that he had received no Synodical Letters
 from him. Hereupon he combined with the Bishop *Gennadius*, a Rela-
 tion of *Timothy Solofaciolus*, who likewise pretended that he had been
 slighted by *John*, and both together, by Means of the Patrons whom *Peter*
Moggos had at Court, accused *John Talaia* to the Emperor, maintain-
 ing that he was not worthy of the Episcopal Office, since in the Life-
 time of *Timothy Solofaciolus* he would have forsaken the Church, and
 had even perswaded the said *Timothy* to admit the Name of *Dioscorus* into
 the sacred Registers. They moreover accused *John* of Perjury, pretend-
 ing that when he was sent Deputy to *Constantinople*, it had been discover-
 ed that he then made Interest to obtain the See of *Alexandria*, and that
 he had been obliged to swear never to renew his Endeavours for it again.
 On the other Side, *Acatius* represented to the Emperor, that by keeping
Peter Moggos in the See of *Alexandria*, who was acceptable to that Peo-
 ple, all Parties in the Church would be re-united. At the same Time came
 Deputies from *Peter*, who offered to bring about this Reconciliation, who
 were very joyfully received by *Acatius*, and by him presented to the
 Emperor.

Evagr. iii.
c. 12.

THE Emperor *Zeno* therefore writ first to the Pope *Simplicius*, de-
 claring *John* unworthy of the See of *Alexandria*, as being guilty of Per-
 jury; and further told him, that it was his Opinion, that in order the
 more easily to procure a Reconciliation among the Churches, it would be
 necessary to re-instate *Peter* in that See. Pope *Simplicius* had before received
John's Synodical Letter, and was just upon the Point of confirming his
 Ordination; but on the Receipt of the Emperor's Letter he stopped, and
 returned Answer, That he would suspend the Confirmation of *John's* Or-
 dination; but that as to the Restoration of *Peter*, he could not agree to it.
 He hath been, said he, an Accomplice with, and even the Ring-leader of
 the Hereticks, and I have several Times requested that he might be driven
 out of *Alexandria*. The Promise which he hath now made to profess the
 true Faith, can at most only restore him to the Communion of the Church;
 but may not exalt him to the Dignity of the Priesthood, lest by a feigned
 Abjuration he should have the Liberty to propagate Error, which is the
 more to be apprehended, because it is said, That he is demanded for a Pastor
 by those very Persons with whom he formerly joined in separating himself
 from the Church. The Pope writ to *Acatius* to the same Purpose, on
 the fifteenth of *June*, in the Year 482.

Simpl. Epist.
17.

LIV.
Henoticon
of Zeno.

Gesta de nom. Acac. Liber.

THE Emperor *Zeno* incensed at this Refusal, writ to *Pergamius*, Duke
 of *Egypt*, and to *Apollonius* the Governor, to send away *John* from *Alex-*
andria,

andria, and put Peter in Possession of the Patriarchal Chair. Whereup-
on Acatius, with the Assistance of the Patrons of Peter, prevailed upon the
Emperor to make the celebrated Edict of Union called in Greek *Henoticon*,
which Peter was to subscribe when he re-entered upon the See of Alexandria.
It is directed to all the Bishops and People of Alexandria, Egypt, Lybia
and Pentapolis; the Substance is as follows.

Evagr. iii.
c. 14.
Niceph. xvi.
6. Liber.
c. 18.

CERTAIN Abbots and other venerable Persons have presented Petiti-
ons to us, requesting that the Churches might be reconciled, and a Stop
be put to the fatal Consequences of their Division; for many have been
deprived of Baptism and the holy Communion, and many Murders com-
mitted: Wherefore we make known to you, that we admit of no other
Creed but that of the 318 Fathers of Nice, confirmed by the 150 Fa-
thers of Constantinople, and followed by those of Ephesus, who condemn-
ed Nestorius and Eutyches. We receive likewise the twelve Chapters of
Cyril, of happy Memory; and we confess that our LORD JESUS
CHRIST is GOD, the only SON of GOD, who was truly Incarnate, is
consubstantial with the Father, according to his Divinity, and consub-
stantial with us, according to his Humanity; the same who came down
and was Incarnate of the HOLY GHOST, and of the Virgin Mary, Mo-
ther of GOD, is one single SON, and not two. We say, That it is the
same SON of GOD, who wrought Miracles, and willingly suffered in his
Flesh: Neither do we in any wise receive those who divide, or confound
the Natures, or will allow no more, than that the Incarnation was only in
Appearance: But we anathematize every one who believeth, or hath here-
tofore believed any Thing else at Chalcedon, or in any Council whatever,
especially Nestorius, Eutyches, and their Followers: Be therefore reconciled
to the Church, our spiritual Mother, conforming your Sentiments to ours.
To this Purpose is the *Henoticon* of Zeno, the Venom and Mischief where-
of consists in not admitting the Council of Chalcedon as well as the three
others; but on the contrary, seeming to charge it with Errors.

THIS Edict was sent to Alexandria, together with the Letters from
the Emperor, for the Governor and the Duke, by the Abbot Ammon, and
the Apocrisaries of Peter Moggos, who departed with him. Before they
set forward, Acatius communicated with them, and the rest of the Egyptians
then at Constantinople, who received the *Henoticon*, although till that
Time they had continued Hereticks. He likewise suffered the Name of
Peter to be read in the sacred Registers as Patriarch of Alexandria, upon
his Promise only of Reconciliation. Pergamius, who had been just declar-
ed Duke of Egypt, conveyed thither the Deputy's and the Emperor's Let-
ters with him. He found John Talaia had betaken himself to Flight,
but Peter Moggos received the *Henoticon* of Zeno, which he not only
caused to be received by those of his Party, but by those likewise who had
sided with Proterius, with whom he was in Communion; and taking the
Opportunity of a Festival which was then solemnized at Alexandria, he
made a Discourse to the People in the Church, and caused the *Henoticon*
to be publicly read to them.

IV.
Double Deal-
ing of Peter
Moggos.
Liber c. 17.
Evagr. iii.
c. 13.

He anathematized the Council of Chalcedon, and the Letter of St. Leo; he rased the Names of Proterius and Timothy Solofalcioles out of the sacred
Registers, inserting those of Dioscorus and Timothy Elurus. He ordered

Viâ. Tun.
Chr.
Liber. c. 18.

- the Body of *Timothy Solofaciolus* to be dug up, taken out of the Church, and thrown into a desert Place without the City. *Acatius* of *Constantinople* was informed hereof by *Calendio* of *Antioch*, and others; and knew not what to think of these Proceedings of *Peter Moggos*: He sent therefore certain Persons who might thoroughly inform him of the Matter; but *Peter* assured them that he had done nothing of all this, and writ a Letter to *Acatius*, wherein he expressly approves of the Council of *Chalcedon*, complaining only of the indiscreet Zeal and Levity of his People, who desire rather to govern than obey him.
- Evagr. iii. c. 16. c. 17. He wrote likewise to Pope *Simplicius*, that he approved the Council of *Chalcedon*, although at the same Time he would have perswaded the People of *Alexandria* that he rejected it. This Double-dealing and Inconstancy lost him the Hearts of many of his own Party. Some of them had separated themselves from him at the very first; because when he received the *Henoticon*, he did not expressly anathematize the Council of *Chalcedon*. These were called *Acephali*, i. e. having no Head; because they held separate Assemblies, and did not follow their Patriarch: And although he did afterwards anathematize expressly that Council, yet they refused to communicate with him.
- Liber. c. 18. Leont. de Sect. act. 5. JOHN *Falaia* being thus driven from *Alexandria*, repaired to *Antioch* to *Illus*, Master of the Offices; to whom he related what had passed, and by his Advice addressed himself to *Calendio* the Patriarch of *Antioch*, from whom he received Synodical Letters in his Favour, and appealed to the Pope, (*Simplicius*) as *St. Athanasius* had done before. Being arrived at *Rome*, he was very well received by the Pope, who writ in his Behalf to *Acatius* of *Constantinople*. *Acatius* replied; That he did not acknowledge *John* as Bishop of *Alexandria*, and that he had received *Peter Moggos* to his Communion, by Vertue of the *Henoticon* of *Zeno*, that he had acted herein contrary to the Pope's Advice indeed, but for the Peace of the Church, and by the Emperor's Order.
- Gesta. de nom. Ac. THE Pope being dissatisfied with *Acatius*, replied, That he ought not to have received a condemned Heretick to his Communion, and that it was not sufficient that *Peter Moggos* embraced the Communion of the *Catholic Church* according to the *Henoticon* of *Zeno*, unless he likewise received the Council of *Chalcedon*, and the Letter of *St. Leo*.
- LVI. Death of Pope Simplicius, his Decretals. Sup. n. 34. WHILE *Acatius* was considering what Answer he should return to this Letter, *Simplicius* died, having filled the Holy See fifteen Years and five Months, and was interred at *St. Peter's* on the second of *March*, in 483. He dedicated the Church of *St. Stephen*, on Mount *Calius*, and that of *St. Andrew* on the *Esquiline Mount*, which is now in Ruines; and another likewise built in Honour of *St. Stephen*, near *St. Lawrence*; and another in Honour of *St. Bibienna*. He appointed Priests to officiate weekly, who were always to reside near certain Churches for the administering Baptism and Penance, in Case of Necessity; namely at *St. Paul's* (for the first Quarter) of *Rome*; at *St. Lawrence* for the third; at *St. Peter's* for the sixth and seventh: Perhaps the rest were in the Possession of the *Goths*. *Simplicius*, at three several Ordinations, in *December* and *February*, ordained fifty eight Priests, eleven Deacons, and thirty six Bishops, for divers Places.

BESIDES

BESIDES the Letters of his already mentioned, we have three others extant : The first to *Zeno*, Bishop of *Seville*, whereby, being informed of his Zeal, he constitutes him his Vicar in *Spain*, to take Care that the Canons be duly observed : The second to *John*, Bishop of *Ravenna*, dated on the thirtieth of *May*, in 482. He reprimands him severely for having, through Envy, forcibly, and against his Consent, ordained a certain Person called *Gregory*, Bishop. He saith, He who maketh an ill Use of his Authority ought to be deprived of his Privilege ; wherefore my Brother *Gregory* shall govern the Church of *Modena* ; but then you shall have nothing to do with him ; and if he is concerned in any Suit, either as Plaintiff or Defendant, it shall be brought before us. And to give some Relief in the Necessity whereto you have reduced him, he shall have a Piece of Land near *Bologna* settled upon him for Life, of the yearly Value of thirty Sols of Gold, not paying any Thing out of it, only the Property thereof shall remain to the Church of *Ravenna*. Now we declare, That if hereafter you shall attempt to ordain a Bishop, Priest, or Deacon, against his Consent, you shall lose the Privilege of ordaining in *Ravenna*, or in the Province of *Æmilia*.

THE third Letter from Pope *Simplicius* is dated on the nineteenth of *November*, in 475, and is directed to *Florentius Equitius*, and *Severus*, Bishops. We have been informed, saith he therein, by you, that *Gaudentius*, Bishop of *Ansinium*, hath ordained certain Persons contrary to the Canons ; wherefore we wholly deprive him of the Power of ordaining, and have written to our Brother, the Bishop *Severus*, to perform that Office for that Church, if there shall be Occasion ; so that they who have been irregularly ordained by *Gaudentius*, shall not discharge the Sacerdotal Functions. He shall have but a fourth Part of the Revenues of the Church, and the Offerings of the Poor, which he doth not know how to make a right Use of. Two Parts shall be set aside for Reparations, and the Entertainment of Strangers, and relieving the Poor, and shall be managed by the Priest *Onagrius*, on Pain of his being deposed, if he makes an ill Use of them ; the remaining Part shall be divided among the Clerks, according to their Merits. *Severus* shall take Care that the sacred Vessels which have been alienated shall be restored, and he shall likewise cause *Gaudentius* to restore the three fourths of the Revenue which he had for three Years taken to his own Use. This Distribution and Allotment of the Revenues is observable.

THE Holy See continued vacant but six Days after the Death of Pope *Simplicius*, in which Time an Assembly of the Clergy and Magistrates being convened at *St. Peter's, Basil*, Præfect of the *Prætorium*, and representing King *Odoacer*, spoke to them as follows : You remember that our blessed Pope *Simplicius* exhorted, that for preventing Sedition, if *God* should take him out of the World, no Election should be made before we were consulted ; wherefore we are surprized that any Thing hath been undertaken without our Participation, and if your Greatness and Holiness so please, we will wholly reserve to our self what relates to the Election of the future Bishop, and will ordain the following Law both for us and our Successors :

T H A T

Epist. 1.
Epist. 2.

Lib. Pontif.
in. Simpl.
Conc. iv.
Rom. To.
4, etc.
Conc.
P. 1334. F.

THAT no Estate in the City or Country, nor the Ornaments, nor sacred Vessels, now, or hereafter belonging to the Church, can be alienated on any Flea or Pretence whatsoever, by him who shall be now elected Bishop, or by his Successors. And in Case they be alienated, such Alienation shall be void and of none Effect; and he who hath made, consented to, or received it, shall be anathematized; neither may the Purchaser of the Estate plead Prescription; on the contrary, he shall be obliged to restore it, together with the mean Profits, he and his Heirs, and any one of the Clerks shall have Power to oppose such an Alienation. However, those Moveables belonging to the Church which cannot easily be kept, or are of little Service, may be sold, after a true Estimate hath been made of them, the Money being to be employed to pious Uses.

LVII.
Felix Pope.
Lib. Pont.
Brev. Liber.
c. 18.
p. 769.
Gesta de
nom. Ac.

Sup.

Theopha.
Zen. an.
12. p. 113.
B. Evagr. iii.
hist. c. 38.

LVIII.
Letters to
Acatius and
Zeno. Felix.
Ep. 1. To. 4
Conc. p.
1149.

FELIX, a Native of Rome, the Son of the Priest *Felix*, who served the Church of *Pascolus*, was elected Pope, and held the Holy See near nine Years. *John Talaia* continued to solicit him for his Restoration to the See of *Alexandria*, and the Pope gave him the Church of *Nola* in *Campania*, where he continued several Years, and there died in Peace. While he staid at Rome, he more thoroughly informed the Pope of the Conduct and Behaviour of *Acatius* of *Constantinople*; for as they were reading to him what *Acatius* had written concerning *Peter* the Fuller, and *John*, who had likewise intruded into the See of *Antioch*, the double-Dealing of *Acatius* plainly appeared. He had written to the Pope not to receive, or so much as see them, if they should have Recourse to him; notwithstanding which he sent this same *John*, who had been so often condemned, to govern the Church of *Tyre*.

POPE *Felix* seeing then that his Predecessor's Letters had not produced any Effect, and that *Acatius* slighted the Discipline of the Church, assembled a Council in *St. Peter's*, wherein he chose *Vital* Bishop of *Tronto* in *Picenum*, *Misenus*, Bishop of *Cumæ* in *Campania*, and *Felix* Defender of the Roman Church; and sent them to *Constantinople*, with the following Instructions: To require that *Peter Moggos* should be turned out of the See of *Alexandria*, and that *Acatius* should answer to the Accusation preferred by *John Talaia* to the Pope against him; and that he should be required to pronounce the Sentence of Anathema against *Peter Moggos*. The Pope sent two Letters by his Legates, one to *Acatius*, and the other to the Emperor *Zeno*.

IN his Letter to *Acatius*, he complains of his affected Silence as to the Affair of *Alexandria*, though he had been so frequently importuned by the Letters of Pope *Simplicius* to explain himself. You ought, saith he, to have put the Emperor in Mind of what he hath written against *Peter* of *Alexandria*, and in Favour of *Timothy* the *Catholick*, the rather in that, as appears by the Letters you sent hither, you had a great Part in that Affair. You ought to have used all your Endeavours to have prevented him from setting that Heresy again on Foot which had been suppressed by him, lest your self should become suspected of favouring it: For, the Credit you have with your Prince is well known. Where is now, Brother *Acatius*, the Labour and Pains you have employed in opposing the heretical Tyrant? (he means *Basiliscus*) Will you lose the Reward of it? Will you sit still and suffer the Flock of our LORD to be torn in Pieces? Will you flee away like the Hireling? or rather, since you have nothing to fear, may it not be said that you expose the Flock? Let us not be at all afraid for the Church, after the

the Promises of JESUS CHRIST; but let us be afraid of destroying our selves, if we leave the Helm during the Storm. Wherefore I warn, advise, and exhort you, to correct what is past, and not to suffer the whole Church to be endangered by the Confidence of those who presume to oppose the Council; not to mention, that at the Day of Judgment, GOD will enquire whether we left it in as good a State as we received it from our Fathers. Even in this Life we cut our selves off from it, if we do not provide for it's Safety. And as we are not willing to entertain so bad an Opinion of you, we most earnestly exhort you to avoid henceforth whatever may give Occasion for such a Censure.

IN his Letter to the Emperor, he at first takes Notice that he sends his Legates to acquaint him with his Ordination, and perform his first Respects to him. Afterwards he complains that the Emperor hath returned no Answer to the Letters of his Predecessor, relating to the Peace of the Church of *Alexandria*; and that he seems to intend to separate himself from the Confession of St. Peter, and consequently, from the Faith of the Universal Church. Reflect, adds he, what it was that overthrew your Enemies, and restored you to the Throne. They fell because they would attack the Council of *Chalcedon*, and the Writings of the blessed Pope *Leo*, and you have recovered your Authority by rejecting their Errors. You now alone bear the Name of Emperor; endeavour rather to obtain the Favour of GOD, than to draw down his Indignation upon you; I intreat, I conjure you. Consider your Predecessors *Marcian* and *Leo*, of august Memory: Follow the Faith of those whose lawful Successor you are. Follow that which you your self professed: Search into the Archives of your Palace for what you have written to my Predecessor, when you re-ascended the Throne. Therein you speak of nothing but supporting and preserving the Council of *Chalcedon*, and recalling *Timothy* the *Catholick*. Search likewise for what you writ to him himself when you congratulated him on his Return to *Alexandria*, as the true Bishop; whence it follows that *Peter* usurped the Title and Office of Bishop, and took Part with those who taught Errors. Lastly, you threatened all the Bishops and Clergy of *Egypt* by your Letters, that unless they returned within the Space of two Months Time to the Communion of *Timothy*, they should be deposed and banished from all Parts of *Egypt*. You ordered that they who had been ordained by *Peter*, or the Heretick *Timothy*, deceased, should be admitted to the Communion of *Timothy* the *Catholick*, if they returned within the Time prescribed: But you did not order *Peter's* Cause to be reviewed, or that he should ever pretend to govern *Catholicks*. On the contrary, you declared that when *Timothy* should die, you would not suffer any one to succeed him, who was not chosen from among the *Catholicks*, and consecrated by *Catholicks*. Why then do you suffer the Wolf, whom you your self have put to Flight, to prey again upon the Flock of JESUS CHRIST? And afterwards; Is it not he, who having thirty Years ago deserted the *Catholick* Church, is become one of the Followers and Teachers of it's Enemies, and is ever ready to shed Blood? In fine, as GOD hath delivered the State from the heretical Tyrant, do you deliver the Church from those who teach Heresy, and bring back the See of St. Mark to the Communion of St. Peter. These were the Letters sent by the Pope *Felix*, to *Constantinople*, by the Bishops *Vital* and *Misenus*, his Legates. CON-

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Ecclesiastical History.

BOOK XXX.



GENSERICK King of the *Vandals* in *Africa*, dying in the Beginning of the Year 477, was succeeded by his eldest Son *Hunerick*. He behaved himself at first with Moderation, especially towards the *Catholicks*; so that they began again to hold their Assemblies in those Places, where they had been prohibited by *Genferick*. *Hunerick* ordered strict Search to be made after the *Manichees*; many of whom he caused to be burnt, and many others to be transported into other Countries: And finding that almost all of them, especially their Priests and Deacons, professed the *Arian* Heresy, as he did, Shame still more incensed him against them. One of these *Manichees* called *Clementianus*, who was a Monk, had marked these Words upon his Thigh; *Manes, Disciple of Jesus Christ*.

THE Church of *Carthage* had for the Space of four and twenty Years, been without a Bishop; but at last, at the Sollicitation of the Emperor *Zeno*, and the Princess *Placidia*, whose Sister *Hunerick* had married, he permitted the *Catholicks* to ordain a Bishop for that City. *Hunerick* sent *Alexander*, the Emperor *Zeno's* Ambassador, to the Church, to assist at the Election, and with him one of his Notaries, called *Vitarit*, who brought with him an Edict, which he caused publicly to be read, as follows: Our Master, at the Request of the Emperor *Zeno*, and the most noble *Placidia*, granteth you the Liberty to choose what Bishop you please; upon Condition that the Bishops who profess our Religion at *Constantinople*, and in the other Provinces of the *East*, have the Liberty of Preaching in their Churches, in any Language they shall choose, and exercising the Christian Religion; as you have the Liberty here, and in your other Churches of *Africa*, to perform Mass, to preach, and exercise your Religion. And if this be not duly observed, the Bishop who shall be ordained for this City, and all the other Bishops of *Africa*, and their Clergy, shall be sent among the *Moors*. This Edict being read in the Church of *Carthage*, on the eighth

teenth of *June*, in 481, much grieved the Catholick Bishops who were present, seeing with how much Art and Subtilty they prepared to persecute them. They said to the King's Commissioner; 'This Church chooseth to be without a Bishop, rather than to accept of one upon such dangerous Conditions: *JESUS CHRIST* will govern it, as he hath done hitherto. But the King's Commissioner would not receive this Protestation, although the People insisted upon it, with loud Clamours which could not be silenced.

n. 3.

WHEREUPON *Eugenius* was elected Bishop of *Carthage*, to the great Joy of the People: For there was a Multitude of young Men who had never seen any Bishop in that See. His Virtues soon gained him the Respect and Affection, not only of the *Catholicks*, but of all Sorts of People: For he was humble, charitable, full of Pity and Compassion, and bestowed incredible Sums in Alms. It is true, that all the Revenues of the Church were in the Possession of the *Barbarians*, but large Sums were every Day brought to the holy Bishop; all which he faithfully distributed, reserving no more than what was sufficient for the necessary Expences of that Day; not laying up any Money till the next Day, unless it had been brought too late to distribute it before Night. His great Reputation soon drew upon him the Envy of the *Arian* Bishops, especially of *Cirila*, the most powerful of them all. They represented to the King, that it would be dangerous to suffer *Eugenius* to continue his Preaching. Nay, they would have had *Eugenius* himself hindered any Body, of either Sex, from coming into the Church, who had not a *Roman* Habit: But he replied, that the House of God was open to every Body. This he said, chiefly on Account of such of the *Catholicks* as served in the King's House, they being thereby obliged to wear the Habit of the *Vandals*.

11.
Prelude to the
Persecution.
p. 4.

AFTER the Bishop had returned this Answer, *Hunerick* commanded Executioners to be placed at the Doors of the Church, who when they saw a Man or Woman going in, cloathed in the Habit of their Country, struck them on the Head with short Staffs jagged and indented, which being twisted into their Hair, and drawn back with great Violence, tore off the Hair and Skin together. Some lost their Eyes by this Means, and others died with the extream Pain; but many lived a long Time after. Women with their Heads flead in this Manner, were publicly led through the Streets, with a Crier going before them, to shew them to the People: But this barbarous Usage did not cause any one to forsake the true Religion. Hereupon *Hunerick* resolved to deprive the *Catholicks*, who were at his Court, of their Pensions, and send them to work in the Country: And thus Men who were born free, and brought up delicately, were sent into the Plains of *Utica* to reap the Corn, in the Heat of the Sun. One of them had had his Hand withered a long Time before, and being notwithstanding pressed to work, he was healed by the joint Prayers of the rest: And in this Manner did *Hunerick* begin his Persecution. He was cruel even in his own Family: For, to secure the Kingdom to his Children, he put to Death many of his nearest Relations. He caused an *Arian* Bishop to be burnt alive, named *Jocondus*, whom they called their Patriarch, as he did also many of their Priests and Deacons.

ABOUT

ABOUT two Years before the general Persecution, many Persons had ^{n. 6.} Visions, which were esteemed Warnings from Heaven. A certain Person saw the Church of *Fauftus*, which was then the principal Church of *Carthage*, adorned as usual, hung, and illuminated with a great Number of Wax Tapers and Lamps: But as he was expressing his Satisfaction at this Sight, the Lights were on a sudden extinguished, and a thick Darkness and Stench succeeded; and a Multitude of People who were in the Church, cloathed in white Garments, were driven out by *Ethiopians*. This Vision was related by the Person who saw it, to the Bishop *Eugenius*, in the Presence of *Victor* Bishop of *Vita*, who writ this Story. Another beheld a great Heap of Corn not yet separated from the Chaff, which was carried away by a violent Hurricane, all the Grain being left; afterwards there came a Man of a gigantick Stature, with a shining Countenance, arrayed likewise in shining Robes, who began to purge the Grain, casting away what was not plump and full grown, thereby reducing it to a small Heap. The Bishop *Quintian* imagined himself on the Top of an high Mountain, whence he perceived an innumerable Flock of Sheep, and in the Midst, two boiling Cauldrons, and Butchers who slew the Sheep, and threw them into these boiling Cauldrons, till the whole Flock was consumed. And some others had the like Visions.

HUNERICK at first ordered, that none should be admitted to bear any ^{n. 7.} Office in his Palace, or exercise any publick Charge, who was not an *Arian*; and there were many who chose rather to throw up their Employments, than to forsake the Faith. He afterwards turned them out of their Houses, stripped them of all their Wealth, and sent them to *Sicily* and *Sardinia*. He decreed likewise, that the Goods and Estates of the Catholick Bishops, should, after their Decease, be payed into the Treasury; and that their Successors, before their Ordination, should pay five hundred Sols of Gold to the Treasury. But his Domesticks represented to him, that the *Arian* Bishops in *Thrace*, and other Provinces, would be treated with the same, nay, with greater Severity; which caused him to revoke this Decree. He afterwards caused the consecrated Virgins to be brought together, and ordered them to be examined, with very indecent Circumstances, by Matrons of his own Nation, and commanded them to be tormented, that they might by this Means be compelled to give Evidence against the Bishops. They were hung up with great Weights fastened to their Feet, and hot Irons were applied to their Backs, their Stomachs, their Breasts, and their Sides, in Order to compel them to declare, that the Bishops and Clerks had forced them. Many died under these Torments, and others had their Bodies so bent, that they could not stand upright: But they could not draw any Thing from them which might give them a Pretence to calumniate the Church.

AFTER this, *Hunerick* banished Bishops, Priests, and Deacons, and ^{III.} other Catholicks, to the Number of four thousand, nine hundred seventy ^{Confessors banished n. 8.} six, all whom he sent into the Desert: Among these there were several who were troubled with the Gout, and many who with Age had lost their Sight. *Felix* of *Abbirita*, who had been Bishop forty four Years, was afflicted with the *Palsy* to such a Degree, that he had lost his Speech, and even his Understanding.

derstanding. The *Catholick* Bishops not knowing how to convey him away, procured a Petition to be presented to the King, that he might stay at *Carthage*, where he would certainly die in a little Time. The King replied ; If he cannot set his Horse, let him be tied to wild Oxen, and so carried where I ordered him ; and they were forced to tie him cross a Mule like a Piece of Timber. These Confessors were brought to the two Cities of *Sicca* and *Lares*, where the *Moors* were to come and take and carry them into the Desert. They were at first confined in a Prison, where their Brethren were permitted to have Access to them, to preach and celebrate the divine Mysteries. There were several young Children with them, some of whom were tempted by their Mothers, who, to deliver them from the Danger they were in, would have persuaded them to be baptized again ; but none of them were seduced.

THE Confessors were afterwards more strictly confined ; none were any more permitted to visit them, and the Guards were severely chastized. The Prisoners were thrown one upon another, and could not, for want of Room, withdraw to comply with the Necessities of Nature, which soon produced a great Infection, and was more shocking and intolerable than any kind of Torment. Their Brethren, and among the rest *Victor* the Historian, having found Means to enter unobserved, sunk up to the Knees in the Ordure. At last the *Moors*, with a great Noise, commanded them to march away : They therefore went out of their Prison on a *Sunday*, in the same Condition wherein they were found, not only their Cloaths being all over Filth, but their Heads and their Faces ; and notwithstanding this, they sung as they went, *Such Honour have all his Saints*. *Cyprian*, Bishop of *Uniziba*, comforted them, and gave them all that he had, wishing to be carried away with them. He afterwards suffered very much, and was sent into Banishment, after a strict and severe Confinement. The People flocked from all Parts, to get a Sight of the holy Confessors ; the Ways were so crouded, that they had not Room to pass, and the Valleys and Mountains were covered with the Faithful, who carried lighted Tapers in their Hands, and threw their Children at the Feet of the Saints. They cried, To whom do you leave us, while you run to Martyrdom ? Who shall baptize these Children ? Who shall enjoyn us Penance, and give us Absolution ? Who shall perform the Rites of Burial for us ? Who shall offer the divine Sacrifice with the accustomed Ceremonies ? Why are we not permitted to go with you ?

AMONG the rest a Woman was observed, carrying a Sack, and leading a Child by the Hand, and saying to him, Run, my little Master, do you see what Haste all these holy Men make, to go and receive the Crown ? They who accompanied the Confessors reproved her for desiring to go along with so many Men. She replied ; Pray for me, and for this Child, who is my Grandson. I am Daughter of the late Bishop of *Zurita*, and I am carrying this Child away, lest the Enemy should find him alone, and draw him into the Snares of Death. The Bishops replied to her, with Tears in their Eyes, God's Will be done. They travelled more in the Night than by Day, by Reason of the extream Heat of the Sun, and lodged, with great Inconvenience, in such Vaults and Caverns as had been provided for them. When the aged Men, or the young who

wanted

wanted Strength, were so tired that they were not able to stir, they pricked them forward with their Javelins, or threw Stones at them, to compell them to go on. The *Moors* were afterwards commanded to tie such as were not able to walk by the Feet, and thus to drag them along, like dead Beasts, through rough and stony Ways, by which Means their Cloaths were first torn, and afterwards their Limbs. One received a Fracture in his Scull, another had his Side ripped open; many of them died, whom they buried as they could in the Highway: The rest arrived at the Desert to which they were ordered, where they were fed with Barley like Horses; nor had they even this to eat afterwards. This Desert was full of Scorpions and other venomous Beasts, but they did not destroy any of these Servants of G O D.

ON the Feast of the Ascension, in the Year 483, *Reginus*, Ambassador A.D. 483. of the Emperor *Zeno* being present, *Hunerick* sent an Edict to the Bishop *Eugenius*, with Orders to read it in the Church; and dispatched Couriers with Copies of it throughout all *Africa*. He spoke therein as follows; *Hunerick*, King of the *Vandals* and the *Alani*, to all the *Homoosian* Bishops. You have been frequently forbidden to hold Assemblies within the Division of the *Vandals*, lest you should seduce Christian Souls. It has been found that many have performed Mass within their Dominions, notwithstanding this Prohibition, affirming that they profess the Christian Faith pure and uncorrupted: Therefore, resolving not to suffer any Scandal in the Provinces which G O D has given us, we, with the Consent of our holy Bishops, command you to come all of you to *Carthage*, on the Calends of *February* next, to dispute on the Faith with our Bishops, and shew that the Faith of the *Homoosians*, which you maintain, may be proved from Scripture. Given on the thirteenth of the Calends of *June*, in the seventh Year of the Reign of *Hunerick*, that is, on the twentieth of *May* 483. The Bishops who were present at the reading of this Order, were in a strange Consternation; for it seemed to them to be a Signal for Persecution, especially these Words; Resolving not to suffer any Scandal in our Provinces, looking upon them to have the same Meaning as if he had said, We are resolved not to suffer any *Catholicks* in our Provinces. After long Consultation, they could think of no other Remedy, than endeavouring to mollify the Heart of this barbarous Prince, by presenting a Remonstrance to him, drawn up by the Bishop *Eugenius*.

IT contained in Substance, That, as the common Cause was to be debated, it was necessary likewise to send for the Bishops who were on the other Side of the Seas. The King returned Answer; Submit all the Earth to my Power, and I will do as you desire. *Eugenius* replied; Impossibilities ought not to be required, I said, That if the King desired to be informed of our Faith, he might send to his Friends, that is, the *Catholick* Princes, and I will also write to my Brethren, that they may come and shew you as well as we, our common Faith, especially the Church of *Rome*, which is the Chief of all the Churches. *Eugenius* spoke in this Manner, not because *Africa* wanted Persons able to answer the Objections of their Adversaries, but that he might send for Bishops, who not being Subjects of the *Vandals*, might speak to them with more Freedom and Boldness, and might bear

n. 12.

IV.
A Conference
decreed.
n. 13.

n. 14.

A. D. 484. bear Witness to the whole Earth, of the Oppression which the *Catholicks* groined under. *Huneric* did not regard this Remonstrance; but sought divers Pretences for persecuting such of the Bishops as he knew to be the most learned. He sent the Bishop *Donatian* a second Time into Banishment, after he had ordered him to receive a hundred and fifty Bastinadoes. He likewise banished *Presidius* of *Suffetula*: He ordered *Mansuetus*, *Germanus*, *Fuscus*, and many others likewise to be bastinadoed. In the mean Time he forbid any of his Sect to eat with the *Catholicks*, who were much pleased with this Prohibition.

V.
A Miracle
wrought by
St. Eugenius.
n. 17.

THERE was a blind Man at *Carthage* called *Felix*, well known in that City. The Night before the *Epiphany* he heard, in a Dream, one saying to him, arise, go to my Servant the Bishop *Eugenius*, and tell him, That I have sent you to him; and at the Time that he blesteth the baptismal Fonts, he shall touch thy Eyes, and thou shalt recover thy Sight. The blind Man thinking there was nothing extraordinary in this Dream, would not rise; and falling asleep again, he received the same Order a second, and a third Time, being the last Time severely upbraided. He awaked the Boy that led him, and made Haste to the *Basilica* of *Faustus*, where, after he had prayed and wept bitterly, he applied himself to a Subdeacon called *Peregrinus*, begging him to inform the Bishop that he had a Secret to communicate to him. The Bishop ordered him to be admitted; the People were then in all Parts of the Church, singing *Mattins*. The blind Man related his Vision to the Bishop, adding; I will not leave you till you have restored my Sight, as the LORD hath commanded. *Eugenius* replied; Retire, Brother, I am a Sinner, and the last of all Men, since GOD hath reserved me to these unhappy Times. The blind Man embracing his Knees, repeated his Request. *Eugenius* seeing his Faith, and the Time of performing the Service being come, he advanced with him towards the Fonts, attended by his Clergy. It was the Custom in *Africa*, as also in some other Churches, to administer solemn Baptism at the *Epiphany*, as well as at *Easter* and *Pentecost*.

THE Bishop *Eugenius* being arrived at the Fonts, fell upon his Knees, and weeping and sighing performed the Ceremony of blessing the Waters, and having finished his Prayers, he said to the blind Man, Brother *Felix*, I have already told you I am a sinful Man, but I beseech the LORD, who hath vouchsafed to visit you, to do unto you according to your Faith, and to open your Eyes. At the same Time he made the Sign of the Cross upon his Eyes, and the blind Man recovered his Sight. The Bishop kept him near him till all were baptized, lest he should be crushed to Death by the Press of People, who crowded together to see him; and afterwards he published this Miracle to the whole Church. *Felix* accompanied the Bishop when he walked up to the Altar, and offered his Gift, to return Thanks: Which the Bishop having received, placed it on the Altar, and the People testified their Joy by loud Shouts. The News was immediately carried to the King, who ordered *Felix* to be apprehended, that he might from his Mouth be informed of the whole Truth of the Matter. He related all that had happened. The *Arian* Bishops said; That *Eugenius* had done this by Magick, and, had they been able, they would have

have put *Felix* to Death; for he was so well known that the Miracle could A.D. 484. not be concealed.

THE first of *February*, which was the Day appointed for the Conference, approaching, the Bishops resorted to *Carthage*, not only from every Part of *Africa*, but from all the Islands which were subject to the *Vandals*. They were all overwhelmed with Grief, nor was there any Mention made of the Conference for many Days together, till *Huneric* had separated those of the greatest Abilities from the rest, in order to put them to Death upon false Accusations. He ordered one of the most learned of them named *Latus*, to be burnt alive, after a long Imprisonment; thinking to intimidate the rest by his Example: And at length they proceeded to the Conference, in the Place appointed by the *Arians*; and the *Catholicks* chose ten of their Body, who were to answer for all the rest, that the *Arians* might not have any Pretence for saying that they were born down by Numbers. *Cirila* and his Party were seated in a Part of the Room raised above the rest, himself being placed on a magnificent Throne; whereas the *Catholicks* remained standing. They said, That in a Conference all were to be upon an Equality, and there ought to be Commissioners present to examine the Truth of what was said. Who is here to perform that Office? A Notary belonging to the King said; The Patriarch *Cirila* hath said, The *Catholicks* interrupted him, and asked by what Authority *Cirila* assumed this Title. Whereupon the *Arians* began to make a great Noise, and to asperse and revile the *Catholicks*; and they having required that since there were no Commissioners, at least some of the best Understanding among the People might be Spectators: The *Arians* ordered a hundred Bastinadoes to be given to every one of the *Catholicks* who were present. Hereupon the Bishop *Engenius* cried out; May God look down upon the Violence that is offered us, and the Persecution we groan under. The *Catholic* Bishops said to *Cirila*, let us hear what you intend to propose. He replied, I do not understand *Latin*, pretending that the *Vandals*, as well as the rest of the *Barbarians*, spoke the *Teutonic* Language. The *Catholic* Bishops replied; We are very sure that you have always spoken *Latin*; so that you ought not to make this Excuse; especially considering that it is you who have kindled this Fire. Seeing the *Catholic* Bishops better prepared than he imagined, he resolved absolutely to avoid the Conference, and made Use of several Cavils for this Purpose. The *Catholicks* had foreseen this, and had therefore prepared a Confession of Faith, which they caused to be read publicly.

It is very ample, and contains first the Explication of the Unity of the Substance in God, and the Trinity of Persons: The Necessity of making Use of the Greek Word *Homoousios*: And afterwards they prove from Scripture, that the Son is of the same Substance as the Father; that they are equal; that there are two Natures in *JESUS CHRIST*; in what Sense his Generation is inexplicable; how the Father unbegotten, and the Son begotten, are of the same Substance; how the Substance of God is indivisible; that the HOLY GHOST is of the same Substance with the Father and the Son, and under the single Name of God, the three Persons are included. The Bishops particularly enlarge on the Divinity of the HOLY GHOST, and conclude.

VI.

The Conference broke off.
n. 17.

Victor. lib. 3.

A. D. 484. conclude in these Words; This is our Faith, supported by the Authority of the Evangelists and the Apostles, and founded upon the Society of all the *Catholic* Churches throughout the World; wherein, by the Grace of Almighty G O D, we hope to persevere to the End of this Life. This Memorial was sent on the twelfth of the *Calends* of *May*, by *Januarius* of *Zattara*, and *Villaticus* of *Casæ Mediæ*, Bishops of *Numidia*, *Boniface* of *Foratiana*, and *Boniface* of *Gratiana*, Bishops of the Province of *Byzacena*. The Date answers to the twentieth of *April* 484.

II. lb. 4.

ON the reading of this Confession of Faith, the *Arians* cried out, complaining that their Adversaries had assumed the Name of *Catholicks*; and immediately reported to the King, that they had raised a Noise and Clamour, in order to avoid the Conference. Whereupon he sent secret Orders throughout the Provinces, which he had before prepared; by Virtue whereof, while the Bishops were at *Carthage*, all the Churches in *Africk* were shut up in one and the same Day, and all the Estates belonging to the *Catholic* Churches and Bishops, were given to his Bishops; the Penalties decreed by the Emperors against *Hereticks* being applied to the *Catholicks*. In this Edict *Hunerick* saith; That the *Homoousian* Bishops being arrived at *Carthage*, in order to the Conference, having continued there some Time, have been allowed to continue yet some Time longer. When they said, adds he, that they were ready to engage, our Bishops proposed to them to prove the *Homoousion*, or at least to condemn what a thousand Bishops met in the Councils of *Seleucia* and *Rimini* have condemned: But they would do nothing of this, turning every Thing into Sedition, by Means of the People whom they had stirred up; so that it was impossible to proceed to any Debate. After this he allows them a Time within which they may obtain their Pardon, if they will endeavour to deserve it, namely, till the first of *June*, in the same Year, being the eighth of his Reign, that is, 484. The Edict is dated on the twenty fifth of *February*.

VII.
Bishops driven
away.
n. 3.

HUNERICK, after he had sent this Edict, commanded that all the Bishops who were assembled at *Carthage*, should be driven from thence, without leaving them either Horse, Slave, or Change of Raiment; but they spoiled them of all, after they had taken away what they had at their Lodgings. He even forbid any one to lodge, or give them Victuals, under Penalty of being burnt alive, with their whole Families. The Bishops thus driven away, resolved not to go far, lest it should be said they had fled from the Conference, although they had neither Churches nor Houses left. As they were in this afflicted Condition exposed to the Weather without the Walls of the City, the King passed by them accidentally, and they all came to him, saying; What Fault have we been guilty of, that we are treated in this cruel Manner? If we have been called together for a Conference, why are we thus plundered, stripped of all we had, driven out and exposed to the Danger of perishing by Cold or Hunger? The King looking angrily upon them, before he had heard their Remonstrance, ordered some Horse to ride in among them, who wounded many, especially those who were old and weak.

THEY

THEY were commanded to go to a Place called the Temple of *Me-* A. D. 484.
mory, where they shewed them a Paper rolled up, and said ; The King, al-^{n. 4.}
 though exasperated by your Disobedience, is willing still to treat you
 with Gentleness ; and on Condition that you will swear to perform what is
 contained in this Paper, he will send you back to your Churches, and your
 Houses. All the Bishops answered ; We say, and will always say, we are
 Christians and Bishops. We hold the true and only Apostolical Faith : And
 as they were pressed to take this Oath, *Hortulanus* and *Florentian* said, in
 the Name of all the rest, Are we like Beasts, void of Sense and Under-
 standing, that we should swear at a Venture, without knowing what is con-
 tained in this Paper ? The King's Emissaries replied ; Swear, that after the
 Death of the King, you desire that his Son *Hilderick* may succeed him, or
 that none of you will send Letters beyond Sea. If you will take this
 Oath, you shall be restored to your Churches. Many were so ignorant,
 that they believed they might take this Oath ; fearing the People should
 afterwards reproach them, that it was wholly owing to them, that the
 Churches were not restored. The rest knowing the Fraud, refused to
 swear ; and said that it was forbidden in the Gospel by these Words of
 our LORD, *Thou shalt not swear, no not at all.* Whereupon the King's ^{Matth. v. 34.}
 Officers said ; Let those that will swear, retire from the rest ; and while this
 was doing, the Notaries writ down what each one said, and of what City
 he was ; and the same they did likewise by those that refused to swear ;
 and immediately after both Parties were imprisoned. Then said the Officers
 to those who offered to swear, Because you were willing to swear, con-^{n. 5.}
 trary to the Precept of the Gospel, the King decrees that you shall never
 more see your Cities or your Churches ; but you shall be sent away, and
 Land shall be given you to cultivate, as Vassals, on Condition however
 that you neither sing nor pray, nor carry any Book in your Hands to read ;
 that you do not ordain, administer Baptism, or enjoin Penance. They
 said likewise to those who refused to swear ; You would not swear, because
 you did not desire that the Son of our King might reign ; you shall be
 sent to the Island of *Corfica*, where your Employment shall be to sell
 Timber for building of Ships.

S T. *Eugenius* of *Carthage* seeing that he was to be hurried away to Banish-^{Greg. Tur. 11. Hist. c. 3.}
 ment, without being allowed Time to exhort his Flock, writ a Letter, where-
 in he conjures them, by the Majesty of GOD, and the Coming of JESUS
 CHRIST, to continue constant in the Belief of the Trinity and one
 only Baptism, and not to suffer themselves to be baptized a second Time.
 He protests that he shall be free from the Blood of those who perish ; and
 that this Letter shall be read against them before the Tribunal of JESUS
 CHRIST. He admonishes them to pray, to fast, and bestow Alms, and
 not to stand in Fear of those who can only kill the Body. With him were
Vindemialis, Bishop of *Capfa*, in the Province of *Byzacena*, and *Longinus* of ^{Ruin. Hist. 1. perfec. part. 2. c. 3.}
Pamara in *Mauritania Cæsariensis*. We have a Catalogue of all the Bishops of
 the Provinces of *Africa* who came to the Conference, and were sent into Ba-
 nishment, namely, 54 of the Proconsular Province, 125 of *Numidia*,^{Notit. Afr.}
 107 of the Province of *Byzacena*, 120 of the Province of *Mauritania Cæsa-*
riensis, 44 from the Province of *Sitifi*, 5 from that of *Tripolis*, 8 from *Sardinia*

and the neighbouring Islands; in all 466 Bishops, of which Number there died 88: 46 were banished to *Corfica*, 302 to other Places, and 28 made their Escape. Many Bishops were sent into Provinces bordering upon their own Countries, which *Hunerick* did with this malicious Design, viz. That by the near Prospect of their native Country, they might be the more tempted to renounce their Faith.

Vita S. Fulg.
c. 4.

VIII.
Vigilius of
Thapsus,
Not. Afr.
p. 133.

To. 3. op.
Athan. p. 614.
Edit. 1698.

L'b. v. adv.
Eutych. c. 2.
Eod. To. 3.
p. 642.

App. To. 3.
op. Aug.
p. 36. Edit.
1688.
App. To. 2.
p. 39.

Sup. Lib.
xx. n. 32.

IX.
The general
Persecution.
Vita. Vit.
lib. v.

AMONG the Bishops who were banished in this Persecution, the last who was sent into Exile of the Province of *Byzacena*, was *Vigilius* of *Thapsus*, who is famous for his Writings. His Fear of making the Persecution more fierce, caused him to conceal his true Name, and he published his Works under the Names of some of the most celebrated Fathers, that they might be the more easily received, especially by the *Vandals*, and the other *Barbarians* who were *Arians*, they being no good Criticks. In this Manner he composed a Disputation between *St. Athanasius* and *Arius*, which he supposes to have passed in Publick at *Laodicea*, before a Judge named *Probus*, by the Order of the Emperor *Constantius*; wherein he relates the whole Discourse on either Side, as if he had met with, and perused the Acts; but he acquaints us himself in another of his Works, that this is meerly a Fiction of his own Invention. This he also further declared in a second Edition, which he published of the same Disputation, wherein he joins *Sabellius* and *Photinus* with *Arius*, against *St. Athanasius*, and saith, That he introduces the Persons themselves speaking in this Manner, that the Truth might appear more evidently, by the Arguments of the Disputants, and the Decision of the Judge.

HE composed at the same Time a Dialogue under the Name of Saint *Augustine*, against *Felician* an *Arian*, concerning the Unity of the Trinity; and the pretended Dissertation of *St. Augustine* against *Pascentius*, is with good Reason ascribed to him; as also the Creed which hath so long passed under the Name of *St. Athanasius*. This Artifice of *Vigilius* of *Thapsus* hath produced a Confusion in the Writings of the Fathers; for his Works were for a long Time ascribed to the Authors whose Names he had borrowed; and late Criticks have ascribed others to him, whose Authors are not so certain. In short, his Example may have emboldened several rash Writers to have added great Names to spurious Pieces, as pretended Acts of Martyrs, and Lives of Saints.

VIGILIUS coming afterwards to *Constantinople*, writ against the Heresy which was most predominant there, viz. that of *Eutyches*; and being then at his full Liberty, he set his own Name to this Work, which he divided into five Books. The fourth is taken up in defending the Letter of *St. Leo* to *Flavian*, and the fifth, in defending the Definition of the Council of *Chalcedon*. This is the only Work which bears the Name of *Vigilius*, and this was for some Time ascribed to *Vigilius*, Bishop of *Trent*, and a Martyr, though he died long before the Heresy of *Eutyches* appeared.

BEFORE the Bishops were carried to the Places of their Banishment, *Hunerick* sent Executioners into every Part of *Africa* at the same Time, ordering them to spare none of any Age or Sex, who should oppose his Will.

Will. Some died under the Bastinado, others were hanged, and others A. D. 484. burnt alive; the Women were stripped, (especially those of noble Birth) to be tormented in the View of the People. One of them called *Dionysia*, more courageous, and more beautiful than the rest, said to them: Torment me as much as you please, spare me only the Shame of being stripped naked; but they raised her the higher, that she might be the more exposed. When they scourged her, and the Blood streamed from her Body, she said to them; Ministers of the Devil, what you now do to confound me with Shame, is my Glory: And being well read in the Scripture, she exhorted the rest courageously to suffer Martyrdom. She had a Son who was yet Young, and brought up tenderly, whose Name was *Majoricus*, and seeing that he dreaded the Torture, she cast a severe Look upon him, and upbraiding him with the Authority of a Parent, said; Remember, Son, that we have been baptized in the Name of the Trinity, in the Catholick Church our Mother: Let us not lose the Cloathing of our Salvation, lest the Master of the Feast, finding us without the Wedding Garment, should say to his Servants, *Cast them into outward Darknes.* The young Man being strengthened by her Words, suffered Martyrdom with Constancy; and his Mother embracing his Body, gave Thanks to God with a loud Voice, and buried him in her House, that she might pray upon his Tomb. Many others suffered Martyrdom in that City by her Exhortations; namely, her Sister *Dativa* and the Physician *Emelius*, her Relation; *Leontia* the Daughter of the Bishop *Germanus*, *Tertius* and *Boniface*, who were all of them cruelly tortured.

A NOBLEMAN of *Suburba* called *Servus*, after having received a great n. 2. Number of Bastinadoes, was hoisted up several Times with Pullies, and then let down again, that he might fall with all his Weight upon the Pavement. He was several Times dragged along the Streets, and his Flesh torn with sharp Flints, insomuch that his Skin hung down from his Sides, his Back, and his Belly. At *Culusa* there was an infinite Number of Martyrs and Confessors, and among the rest, a Woman called *Victoria*. While they were tormenting her with Fire, as she hung suspended in the Air, her Husband talked to her in the most moving and passionate Manner, begging her at last to have Pity upon her Children: But this could not shake her Constancy; and seeing that her Shoulder Bones were dislocated, and that she had no more Breath left in her Body, they took her down, and she afterwards related that a Virgin had appeared to her, who touching every Part of her Body, had immediately healed it.

VICTORIAN, a Citizen of *Adrumetum*, was at that Time Proconsul of *Carthage*, i. e. the King's Governor for that City. He was the wealthiest Man in all *Africk*, and the King, who had great Confidence in him, sent him Word that if he obeyed his Orders, he should have a greater Share of his Affection than any of his Domesticks. *Victorian* replied; Tell the King, He may torment me with Fire, or expose me to the wild Beasts, and inflict all Kinds of Torment upon me: If I yield, I have been in vain baptized into the Catholick Church: For if there were no other Life after this, I would not for a little temporal Honour be ungrateful to my Creator, who hath granted me the Grace to believe in him. The King incensed at this

A. D. 484. Answer, ordered he should suffer long and grievous Torments: And thus did he happily finish his Martyrdom.

n. 5.

AT *Tambaia*, two Brothers desired the Executioners that they might suffer the same Punishment. They were hung up with large Stones fastened to their Feet, in which Posture they continued the whole Day. One of them called out for Quarter, and desired to be taken down; but his Brother, who still remained hanging, called out to him; No, no, Brother, this is not what we swore to JESUS CHRIST: I will accuse you, when we appear before his dreadful Throne, that we swore upon his Body and Blood, that we would suffer for his Sake. By this, and a great deal more that he said to him, he so encouraged him, that he cried out; Make me suffer any Torment, I will follow my Brother's Example. They applied so many hot Irons, and tore their Flesh so long with Iron Hooks, that the Executioners being quite tired, sent them away, saying; Every Body follows their Example, and none are converted to our Religion. This they said, chiefly because that after they had been tormented so long, there were no Bruises or Scars to be seen upon them.

X.
Tongues cut
out. n. 6.

AT *Typasa* in *Mauritania Casariensis*, the *Arians* ordained one a Bishop who had been *Cyril's* Secretary; which the Inhabitants seeing, embarked in order to transport themselves into *Spain*, which was not far distant; all, except a very small Number who could not meet with any Vessels for their Transportation. The *Arian* Bishop endeavoured to seduce them first by Flatteries, and afterwards by Threats: But they derided him, and assembled themselves in a House, where they publicly celebrated the Mysteries. The *Arian* Bishop being informed of it, sent secretly an Information against them to *Carthage*: Whereupon the King in a Rage sent a Count with Orders to have their Tongues and their right Hands cut off, in the publick Market-place, the whole Province being assembled to be Spectators; which was accordingly executed: But notwithstanding their Tongues were cut out to the Root, they spoke as well as before; and if any one doubteth this Story, adds *Victor* of *Vita*, let him go to *Constantinople*, where he will find a Subdeacon, who was one of those that were treated in this Manner, called *Reparatus*, who speaks plainly, and without any manner of Difficulty, and who upon this Account has a particular Respect shewn him in the Palace of the Emperor *Zeno*, especially by the Empress.

Bib. P. P. G.
L. To. 2. p.
415. E.

VICTOR is not the only Witness of this Miracle. *Aneas* of *Gaza*, a Platonick Philosopher, who was then at *Constantinople*, speaketh thereof in the Conclusion of his Dialogue on the Resurrection, in this Manner: I myself saw them, and heard them speak, and wondered that their Voice could be so articulate. I searched for the Instrument of Speech, and not trusting my Ears, was resolved to have ocular Proof; and having caused them to open their Mouths, I saw that their Tongue was plucked out even by the Root; and was not so much surprized that they could speak, as that they could live in this Condition. The Historian *Procopius*, speaking of this Persecution of *Hunerick*, saith; He ordered the Tongues of many to be cut out, who, when I was there, were seen in the Streets of *Constantinople*,

1. Bell. Vand.
c. 8.

people, talking without any Impediment in their Speech, or feeling the least A. D. 484. Inconvenience from what they had thus suffered; but there were two of them, who having offended with some Prostitutes, lost their Speech. The Count *Marcellinus* in his *Chronicon* saith; King *Hunerick* ordered the Tongue of a young Man who was a *Catholic*, to be cut out: He was born dumb; but as soon as his Tongue was cut out, he began to speak, glorifying God: I have seen some of this Company of faithful Confessors, at *Constantinople*, who had their Tongues and Hands cut off, but spoke without any Imperfection in their Voice. The Emperor *Justinian* likewise testifies, that he had beheld the same, in a Constitution afterwards published by him for *Africa*.

L. 1. Cod. de
Off. P. P.
Afr.

HUNERICK spared not even the *Vandals*, who were *Catholicks*; nor had any Regard to the Intercession of *Uranius*, the Emperor *Zeno's* Ambassador. On the contrary, to shew how much he slighted the Emperor, and the *Romans*, he ordered the most cruel Executions, and the greatest Number of them, to be performed in those Streets and publick Places through which the Ambassador was to pass, in his Way to the Palace. The Marks of the Cruelties exercised in this Persecution, remained a long Time after. Some had no Hands, others no Feet; some had lost their Eyes, some their Noses, and others their Ears: Others, by having been long hung up, had their Shoulders dislocated in such a Manner, that they rose above their Head: For the Rope by which they hung being fastened to the Tops of the Houses, the People pushed them forwards to make them swing; sometimes the Cord broke, and they broke their Legs and their Skulls.

XI.
Other Mar-
tyrs. Vict.
Vit. Lib. v.
n. 7.

DAGILA, Wife of one of the King's Cup-bearers, who had several Times before confessed the Faith under *Genferick*, though nobly born, and brought up tenderly, having been severely scourged and bastinadoed, was sent into Banishment to a dry and barren Place, where there was none to comfort her, joyfully forsaking her House, her Husband, and her Children. They afterwards offered to remove her to another Desert, not quite so comfortable; but she refused it.

SEVEN Monks likewise suffered Martyrdom, namely, *Liberatus* Abbot, *Boniface* Deacon, *Servus* and *Rusticus* Subdeacons, *Rogatus*, *Septimus*, and *Maximus*, simple Monks. They were of the Territory of *Capsa*, but were persuaded to come to *Carthage*, and were at first flattered with fair Promises, having a large Fortune, and even the King's Favour proposed to them. But as they remained constant in the Belief of the Trinity, and one Baptism, they were loaded with Irons, and thrown into a dark Dungeon. The faithful having bribed the Guards, visited them Day and Night, to be instructed by them, and that they might also mutually encourage one another to suffer Martyrdom. The King being informed of this, commanded they should be loaded with heavier Irons, and suffer Torments unknown till that Time. Then he ordered a Vessel to be filled with Brush-Wood, well dried, that they should be fastened thereto, and that as soon as they were out at Sea, it should be set on Fire. They were taken out of their Prison, followed by a great Multitude of People, who exhorted them to Martyrdom. Particular Endeavours were used to seduce *Maximus*, who

Pass. 7. Mo-
nach.

was

A. D. 484. Answer, ordered he should suffer long and grievous Torments: And thus did he happily finish his Martyrdom.

n. 5.

AT *Tambaia*, two Brothers desired the Executioners that they might suffer the same Punishment. They were hung up with large Stones fastened to their Feet, in which Posture they continued the whole Day. One of them called out for Quarter, and desired to be taken down; but his Brother, who still remained hanging, called out to him; No, no, Brother, this is not what we swore to JESUS CHRIST: I will accuse you, when we appear before his dreadful Throne, that we swore upon his Body and Blood, that we would suffer for his Sake. By this, and a great deal more that he said to him, he so encouraged him, that he cried out; Make me suffer any Torment, I will follow my Brother's Example. They applied so many hot Irons, and tore their Flesh so long with Iron Hooks, that the Executioners being quite tired, sent them away, saying; Every Body follows their Example, and none are converted to our Religion. This they said, chiefly because that after they had been tormented so long, there were no Bruises or Scars to be seen upon them.

X.
Tongues cut
out. n. 6.

AT *Typasa* in *Mauritania Casariensis*, the *Arians* ordained one a Bishop who had been *Cyril's* Secretary; which the Inhabitants seeing, embarked in order to transport themselves into *Spain*, which was not far distant; all, except a very small Number who could not meet with any Vessels for their Transportation. The *Arian* Bishop endeavoured to seduce them first by Flatteries, and afterwards by Threats: But they derided him, and assembled themselves in a House, where they publicly celebrated the Mysteries. The *Arian* Bishop being informed of it, sent secretly an Information against them to *Carthage*: Whereupon the King in a Rage sent a Count with Orders to have their Tongues and their right Hands cut off, in the publick Market-place, the whole Province being assembled to be Spectators; which was accordingly executed: But notwithstanding their Tongues were cut out to the Root, they spoke as well as before; and if any one doubteth this Story, adds *Victor of Vita*, let him go to *Constantinople*, where he will find a Subdeacon, who was one of those that were treated in this Manner, called *Reparatus*, who speaks plainly, and without any manner of Difficulty, and who upon this Account has a particular Respect shewn him in the Palace of the Emperor *Zeno*, especially by the Empress.

Bib. P. P. G.
L. To. 2. P.
415. E.

VICTOR is not the only Witness of this Miracle. *Aeneas of Gaza*, a Platonick Philosopher, who was then at *Constantinople*, speaketh thereof in the Conclusion of his Dialogue on the Resurrection, in this Manner: I myself saw them, and heard them speak, and wondered that their Voice could be so articulate. I searched for the Instrument of Speech, and not trusting my Ears, was resolved to have ocular Proof; and having caused them to open their Mouths, I saw that their Tongue was plucked out even by the Root; and was not so much surprized that they could speak, as that they could live in this Condition. The Historian *Procopius*, speaking of this Persecution of *Humerick*, saith; He ordered the Tongues of many to be cut out, who, when I was there, were seen in the Streets of *Constantinople*,

n. Bell. Vand.
c. 8.

people, talking without any Impediment in their Speech, or feeling the least Inconvenience from what they had thus suffered; but there were two of them, who having offended with some Prostitutes, lost their Speech. The Count *Marcellinus* in his *Chronicon* saith; King *Hunerick* ordered the Tongue of a young Man who was a *Catholic*, to be cut out: He was born dumb; but as soon as his Tongue was cut out, he began to speak, glorifying GOD: I have seen some of this Company of faithful Confessors, at *Constantinople*, who had their Tongues and Hands cut off, but spoke without any Imperfection in their Voice. The Emperor *Justinian* likewise testifies, that he had beheld the same, in a Constitution afterwards published by him for *Africa*.

L. 1. Cod. de
Off. P. P.
Afr.

HUNERICK spared not even the *Vandals*, who were *Catholics*; nor had any Regard to the Intercession of *Uranus*, the Emperor *Zeno's* Ambassador. On the contrary, to shew how much he slighted the Emperor, and the *Romans*, he ordered the most cruel Executions, and the greatest Number of them, to be performed in those Streets and publick Places through which the Ambassador was to pass, in his Way to the Palace. The Marks of the Cruelties exercised in this Persecution, remained a long Time after. Some had no Hands, others no Feet; some had lost their Eyes, some their Noses, and others their Ears: Others, by having been long hung up, had their Shoulders dislocated in such a Manner, that they rose above their Head: For the Rope by which they hung being fastened to the Tops of the Houses, the People pushed them forwards to make them swing; sometimes the Cord broke, and they broke their Legs and their Skulls.

XI.
Other Mar-
tyrs. Vict.
Vit. Lib. v.
n. 7.

DAGILA, Wife of one of the King's Cup-bearers, who had several Times before confessed the Faith under *Genferick*, though nobly born, and brought up tenderly, having been severely scourged and bastinadoed, was sent into Banishment to a dry and barren Place, where there was none to comfort her, joyfully forsaking her House, her Husband, and her Children. They afterwards offered to remove her to another Desert, not quite so comfortless; but she refused it.

SEVEN Monks likewise suffered Martyrdom, namely, *Liberatus* Abbot, *Pasch. 7. Mo-*
Boniface Deacon, *Servus* and *Rusticus* Subdeacons, *Rogatus*, *Septimius*,
and *Maximus*, simple Monks. They were of the Territory of *Capfa*, but
were persuaded to come to *Carthage*, and were at first flattered with fair
Promises, having a large Fortune, and even the King's Favour proposed
to them. But as they remained constant in the Belief of the Trinity, and
one Baptism, they were loaded with Irons, and thrown into a dark Dun-
geon. The faithful having bribed the Guards, visited them Day and Night,
to be instructed by them, and that they might also mutually encourage one
another to suffer Martyrdom. The King being informed of this, commanded
they should be loaded with heavier Irons, and suffer Torments unknown
till that Time. Then he ordered a Vessel to be filled with Brush-Wood,
well dried, that they should be fastened thereto, and that as soon as they
were out at Sea, it should be set on Fire. They were taken out of their
Prison, followed by a great Multitude of People, who exhorted them to
Martyrdom. Particular Endeavours were used to seduce *Maximus*, who
was

A. D. 484. was very young, but he boldly protested he would not leave his Father *Liberatus* and his Brothers. Being on Board the Vessel, they were bound upon the Wood: But when it was set on Fire, it was extinguished immediately, and although they tried several Times to kindle it, all their Endeavours were in vain. The King in Rage and Confusion ordered them to knock out their Brains with Oars, and their dead Bodies were thrown into the Sea, which, contrary to Custom, cast them up again immediately; and the People who were present, buried them with Honour, being conducted by the Clergy of the Church of *Carthage*; among the rest the Archdeacon *Salutaris* and the second Deacon *Muritta*, who had three Times confessed the Faith, and who carried these Relicks, which were interred with solemn Singing, in the Monastery of *Bigua*, near the *Basilica* of *Celerinus*.

XII. THE Bishop *Eugenius* being already exiled, the whole Clergy of *Carthage*, which consisted of above five hundred Persons, were likewise sent into Banishment after they had been tormented, and almost starved with Hunger. The Deacon *Muritta* was remarkable above the rest. The Officer who was most forward to inflict Torments upon the *Catholicks*, was a certain Apostate called *Elpidiphorus*, who had been baptized by the *Catholicks* in the Church of *Faustus*, the Deacon *Muritta* having been his Godfather. All the Clergy being called out in Order, that they might suffer the Torture; after the Priests, came the Archdeacon *Salutaris*, and then the second Deacon *Muritta*, a venerable old Man. As they were preparing to stretch him upon the Rack, before they had stripped him, he on a sudden drew out from under his Robe, where he had concealed it, the Linnen wherewith he had covered *Elpidiphorus*, at his coming out of the Font; and spreading it in the View of the whole Company, he said to *Elpidiphorus* who sat there as his Judge; Behold the Linnen which shall accuse you at the Coming of the great Judge, and shall cast you headlong into the Lake of Brimstone, because thou hast clothed thyself with Cursing, by losing the Sacrament of the true Baptism and the Faith! He upbraided him several Times in the like Manner, and *Elpidiphorus* was so confounded, that he durst not open his Mouth to return him an Answer.

AFTER having scourged and tormented these Confessors, they sent them into Banishment. While they were upon the Road, at the Persuasion of the *Arian* Bishops, some merciless Men were sent after them, to take from them what the faithful had in Compassion given them for their Subsistence. Two *Vandals*, who had often confessed the Faith under *Genjerick*, accompanied by their Mother, forsook all their Wealth and followed the Clergy of *Carthage* in their Banishment. An Apostate called *Theucarius*, who had been Reader, and had under his Care some young Children, whom he taught to sing the Service of the Church, advised to recall twelve of them, whom he knew to have the best Voices: Accordingly, Messengers were sent in all Haste to bring them back, but they refused to leave the holy Confessors, weeping and holding fast by their Knees; but the *Hereticks*, drawing their Swords, forced them to quit their Hold, and carried them back to *Carthage*. They at first caressed and made much of them, in Hopes to gain them over to their Party: They afterwards put them to the Torture, which they repeated several Times after short Intervals; they likewise

The Clergy of
Carthage ban-
ished. Vict.
v. n. 9.

wife bastinadoed them; but after all this they continued inflexible. The A. D. 484. Persecution being over, the City of *Carthage* revered them like so^{n. 13.} many Apostles: They lived together, they eat together, and together they sung the Praises of God. The *Arian* Bishops and Clergy persecuted the *Catholicks*, even more cruelly than the King, or the rest of the *Vandals*. These Bishops went every where armed with Swords, accompanied with their Clerks. The most cruel of them all was *Anthony*, whose Diocese bordered upon the Desert of *Tripolis*. The King, to whom he was well known, at his Instigation, sent *Eugenius* Bishop of *Carthage* into this Desert; who being committed to *Anthony's* Care, was confined so strictly that no Body was admitted to see him: He likewise tried several Means to put an End to his Life. St. *Eugenius* being grieved with the Afflictions of his Church, wore a Hair-cloth Shirt, and lay upon the Ground, spreading upon it nothing but Sackcloth. These Severities joined to his old Age, brought him into a Fit of the *Palsy*, which very much affected his Tongue. *Anthony* caused some very sharp *Vinegar* to be brought, which he forced him to drink, thinking by this Means to destroy him; and he did indeed grow worse upon it, but nevertheless recovered.

ANOTHER holy Bishop named *Habetdeum*, was likewise banished to *Thamalluma*, where *Anthony* was; who not being able to persuade him to become an *Arian*, he caused him to be bound Hand and Foot, and stopt his Mouth, to prevent his crying out; he then poured Water upon his Body to re-baptize him; after that he unbound him, and told him with Joy; My Brother, You are now a Christian as well as we, what have you to do for the Future, but obey the Will of the King? The holy Bishop replied, I have always preserved the same Faith, and during the Time you stopt my Mouth, I made in my Heart a Protestation, which the Angels writ down to present to God. This Violence was General, *Vandals* were sent into all^{n. 13.} Places, to take those who passed upon the high Ways, and to bring them to *Arian* Bishops, who re-baptized them, and gave them Certificates of it in Writing, to prevent their suffering the same Violence in other Places. Neither Merchants, nor other private Persons, were permitted to pass without these Certificates. The Bishops and *Arian* Priests went even in the Night-time with Companies of armed Persons into the Cities and Towns; broke open the Doors, and entered into the Houses, carrying Water with them, with which they sprinkled even those who slept in their Beds; afterwards crying out, that they had made them Christians. They who were well instructed, were not at all disturbed at it: The more ignorant thinking themselves defiled, immediately threw Ashes upon their Head, put on Hair-cloth, or they rubbed themselves with Dirt, tearing the Linnen with which they had been cloathed, and throwing it into the common Shore.

THUS at *Carthage*, by *Cyril's* Order, they took away the Son of a noble^{n. 14.} Man no more than seven Years of Age, who cried out, I am a Christian; and his Mother with disheveled Hair, followed him through all the City: They stopt this Child's Mouth, and plunged him into their Fonts. In the same Manner did they treat the Children of the Physician *Liberatus*, who had been condemned to Banishment with his Family. The *Arians* thought proper to separate the Children, and when *Liberatus* bewailed them, his Wife

XIII.
Catholicks re-
baptized by
Force.
n. 12.

A. D. 484. Wife stopt his Tears, by saying, What, will you hazard the Loss of your own Soul for your Children? Do not consider them as yet born, JESUS CHRIST will own them; do not you hear them cry out, We are Christians? As they had put *Liberatus* and his Wife in separate Prisons, they told the Wife that her Husband had obeyed the King. Let me see him, says she, and I will do what will be pleasing to GOD. They took her out of the Prison, and she saw her Husband chained before the Tribunal with a great Multitude, and taking him by the Throat, she said to him, Miserable Wretch, unworthy of the Grace of GOD, why will you perish eternally for a transitory Glory? What Service will your Gold and Silver be to you? Will they deliver you from Hell-Fire? Her Husband replied; What is the Matter with you, my Wife? What have they told you concerning me? I am still Catholick by the Grace of JESUS CHRIST, and will never lose the Faith.

n. 15. SEVERAL Persons, as well Men as Women, fearing the Violence of this Persecution, retired into the Deserts, and perished there with Cold or Hunger. Thus *Cresconius*, Priest of the City of *Myzenta*, was found dead in a Cavern of Mount *Zica*. There was at that Time an exceeding great Dearth through all *Africk*, which was followed by a grievous Famine, and afterwards a Plague; and these Judgments were looked upon as the divine Punishment of the Persecution. In the same Manner did they regard the Death of *Hunerick*; for after having reigned seven Years and ten Months, he died in 485, of a foul Distemper, which breeding great Numbers of Worms in his Body, he lay rotting till he died: *Gontamond*, Son of his Brother *Genton*, was his Successor.

XIV. THE Pope *Felix* writ to the Emperor *Zeno* relating to this Persecution of *Africk*; and it was this, very likely, which induced the Emperor to send his Ambassador *Uranus* to *Carthage*, with the little Success which has been shewn. But *Zeno* himself treated the *Catholicks* little better, who rejected his pretended Edict of Union. After the Pope had sent the Bishops *Vital* and *Misenus* to *Constantinople*, during the Time of their being upon the Road, he received a Letter from *Cyris* Abbot of the *Acemetes* of *Constantinople*; wherein he complained of his delaying to proceed against *Acatius*, after so many Attempts of his against the Catholick Faith. The Pope *Felix* having received this Letter, writ to his Legates, not to take any Step till they had seen the Abbot *Cyris*, and been instructed from him, in what manner they were to behave themselves; but they had not this Liberty: For, when they came to *Abydus*, they were arrested by the Order of the Emperor *Zeno* and the Patriarch *Acatius*, and put into Prison, after their Papers had been taken from them, to prevent their delivering to the *Catholicks* of *Constantinople* the Letters which they had for them. During their Imprisonment, the Emperor threatned them with Death, if they did not communicate with *Acatius* and *Peter Moggos*; he afterwards tried them with Caresses, Presents, and Oaths. The Legates at last submitted, and, contrary to their Order, promised to communicate with *Acatius*. They were then taken out of Prison, and came to *Constantinople*, where they appeared in Publick with *Acatius*, acknowledged *Peter Moggos* for lawful Bishop of *Alexandria*, and communicated with his *Apocrisarii*: After which they

Gelas. ad E.
pisco. Dard. Ep. 13. p. 1201. 3.

were suffered to go away with full Liberty. There were but two Bishops, A. D. 484. *Vital* and *Misenus*; for the third Legate, *Felix*, Defender of the Roman Church, was detained by Sickness on the Road; and did not come to *Constantinople*, till after *Vital* and *Misenus* were discharged out of Prison. His Papers were likewise taken from him, and he was put into a dismal Prison; and as he continued resolute, *Acatius* would not see him. But before the two Bishops Legates left *Constantinople*, the *Catholicks* of the City made three Protestations against their Prevarication. One they fixed publickly Theoph. p. on the Legate's Habit, a Second they threw in as a Book; and they put the 114. B. Third into a Basket of Herbs. *Cyril* Abbot of the *Acemetes*, and other Evagr. iii. 20. Abbots of *Constantinople*, with the *Catholick* Bishops of *Egypt*, who were 21. there, wrote to the Pope *Felix*; and *Cyril* sent *Simeon* one of his Monks, to carry the Letters to *Rome*, where he arrived before the Legates, and informed the Pope of their Prevarication; adding that before they came to *Constantinople*, the Name of *Peter Moggos* was mentioned only in private, in the Registers, but now it was publickly repeated: Which served as a Pretence to the *Hereticks*, to seduce many ignorant Persons, as if the See of *Rome* had received *Peter Moggos*.

VITAL and *Misenus* afterwards came to *Rome* with Letters from the XV. Emperor and the Patriarch. The Emperor's Letters accused *John Talaia* of Condemnation of the Hereticks. Perjury, and said that *Peter Moggos* had not been ordained without Exa- Lib. brev. c. mination, but after he had subscribed with his own Hand, that he received 18. the Council of *Nice*, followed by that of *Chalcedon*. You may be assured, adds he, that we receive, and honour with the holy Bishop *Peter*, and all the Churches, the holy Council which agrees with the Faith of *Nice*, meaning the Council of *Chalcedon*. *Acatius's* Letters were also filled with the Praises of *Peter Moggos*. The Pope *Felix* then assembled a Council, wherein the Affair of the Legates, *Vital* and *Misenus*, was examined. Letters from *Cyril*, and the other Abbots of *Constantinople*, and the *Egyptian* Bishops were produced, the Import of which was, That *John Talaia* was a XV. *Catholick*, and had been legally ordained: On the contrary, That *Peter Moggos* was a *Heretick*, and ordained only by two *Hereticks* like himself, and that after the Flight of *John*, the *Catholicks* had suffered all Sorts of Punishments. That *Acatius* had been informed of all this, by People who went purposely to him to *Constantinople*, and that he favoured *Peter* in every Thing. The Monk *Simeon* maintained the Truth of all these Facts, and convicted *Vital* and *Misenus*, of having communicated with *Hereticks*, and pronounced aloud the Name of *Peter Moggos*, in the sacred Registers. He further asserted, that although several Questions had been put to them, they would return no Answer to a *Catholick*, nor deliver the Letters to them, which they had been charged with, nor make any Examination into the Attempts committed against the Faith. They likewise produced the Priest *Silvanus* who had been at *Constantinople* with *Vital* and *Misenus*, who confirmed what *Cyril*, and the other Monks with him, deposed, and To. 4. Conc. they read *Acatius's* Letter to the Pope *Simplicius*, which imported that P. 12, 13. *Peter* had been a long Time deposed, calling him a Child of Darknes.

VITAL and *Misenus* being thus convicted, were deposed from the E- Evagr. iii. c. piscopacy, and excommunicated. All the Council likewise pronounced 20.

A. D. 484. against *Peter Moggos*, in these Terms: The *Roman Church* does not receive the Heretick *Peter*, condemned long since by the Judgment of the holy See, excommunicated and anathematized. For although no other Crime had been laid to his Charge, it is sufficient that he has been ordained by Hereticks, not to admit him as a Governor of the *Catholicks*. As to *Acatius* of *Constantinople*, it appears by the Thing itself, how much he has been to blame; since having called *Peter* a Heretick in his Letters to *Simplicius*, he did not declare him to be so to *Zeno*, as he ought to have done, if he had loved the Faith more than the Emperor. In this same Council, or in some one preceeding, before the Arrival of the Legates, the Pope being fully informed that *Acatius* was a Heretick, writ a synodical Letter to him, wherein he said; You have sinned, be guilty of the same no more, but ask Pardon for what is past. But notwithstanding that *Acatius* received this Letter, he did not alter his Conduct. He did not leave the Communion of *Peter Moggos*, nor did he openly advise him to receive the Council of *Chalcedon*, and *St. Leo's* Letter.

V. Vales.
Lib. brev. c.
18. p. 77. c.
10. 5. Conc.

XVI. THE Pope *Felix* being informed of this, proceeded at last to the Condemnation of *Acatius*, in a Council of the Bishops of *Italy*, and gave Sentence against him, which begins thus. You are found guilty of many Crimes. You have usurped the Rights of other Provinces, in Contempt of the Canons of *Nice*. You have not only received Usurpers, who are Hereticks, into your Communion, whom you yourself had condemned; but you have likewise granted them the Government of other Churches: Witness *John*, whom you have placed in *Tyre*, after the *Catholicks* of *Apamea* had rejected him, and that he had been driven out from *Antioch*; and *Himerius*, who had been deprived of Deacon's Orders, and excommunicated, whom you raised to the Priesthood. He afterwards reproaches him with the Protection which he gave to *Peter Moggos*, Enemy of the Council of *Chalcedon*, in order to the maintaining him in the See of *St. Mark*: The Violences exercised against the Legates, *Vital*, *Mijennus* and *Felix*, in Contempt of the Law of Nations. You would not answer, says he, before the holy See, according to the Canons, to the Libel of my Brother *John*: It is *Talaia* who has entered very heavy Accusations against you, and by this affected Silence, you have confirmed them. He concludes thus; Partake therefore with those whose Interest you have so voluntarily embraced, and know that by the present Sentence, you are deprived of the Honour of the Priesthood, and the Catholick Communion, being condemned by the Judgment of the holy Ghost, and the Apostolical Authority, without ever being able to be absolved from this Anathema. *Celcius Felix*, Bishop of the holy Catholick Church of *Rome*, I have subscribed. Given the fifth of the Calends of *August*, under the Consulate of *Venantius*; that is, the twenty eighth of *July* 484. Sixty seven Bishops subscribed this Sentence, together with the Pope. By which it appears, that under the Reign of *Odoacer* an *Arian*, the Bishops of *Italy* had the Liberty of assembling themselves, as well as under the Catholick Emperors.

TURUS, an antient Clerk of the *Roman Church*, was made Defender of it, to carry this Sentence to *Constantinople*, which could not be sent any other Way. He was likewise charged with two Letters, one for the Emperor,

peror, another for the Clergy and People. The Letter to the Emperor **A. D. 484** *Zeno* is dated on the first of *August* of the same Year, and is an Answer to that which he sent the Pope by *Vital* and *Misennus*. The Pope therein at first complains of the Violence practised against them, contrary to the Law of Nations, which is observed by the most barbarous People. He afterwards declares, that the holy See can never communicate with *Peter* of *Alexandria*, if there was no other Reason than his being ordained by *Hereticks*. I therefore, says he, leave it to your Judgment, whether the Communion of the Apostle *St. Peter*, or that of *Peter* of *Alexandria* is most to be desired. It is easy for you to know what sort of a Person he has been, in what Manner he has usurped the Priesthood, having scarcely one to ordain him: How he has been a long Time counted among those who have been condemned even by you. This will appear to you, I say, by the Letters which *Acatius*, now his Patron, writ to my Predecessor, the Copies of which I now send you. He afterwards declares the Condemnation of *Acatius*, and exhorts him to pay Obedience to it, as to a Decree of Heaven; because it is more profitable for the Emperor to follow the Authority of the Church, than to prescribe Laws to it. In the Letter to the Clergy and People of *Constantinople*, the Pope de- Epist. 10. clares the Condemnation of *Vital* and *Misennus*, to take away the Scandal of their Prevarication. He likewise informs them of the Condemnation of *Acatius*, of which he sends them a Copy, and adds; You ought by your Judgment to maintain the Priest *Salomon* in his Dignity, whom *Acatius* has deposed to please the *Hereticks*, and others whom he may have treated in the same Manner. He at length directs all those who are willing to continue *Catholicks*, to avoid the Communion of *Acatius*.

THE Defender *Tutus* arriving in the *East*, escaped those who laid wait for him at *Abydus*, and came to *Constantinople*, to the Monastery of *Dius*, of the Order of the *Acemetes*. Not being able to prevail upon *Acatius* to Liberat. brev. c. 18. receive the Letter of the Pope, which contained his Condemnation, he was obliged to get some Monks of this Monastery to fix it to *Acatius's* P. 770. c. Theoph. p. 114. Niceph. xvi. c. 17. Gown, on *Sunday*, as he went into the Church to perform the Service. Some of the Monks who thus fixed his Sentence, were put to Death, others imprisoned, after having suffered severe Treatment. But *Tutus*, after he had so well acquitted himself of his Commission, was won over by Money, and communicated with *Acatius*. The Pope was informed of this by Letters from *Rufinus* and *Thalassius*, Priests and Abbots of *Constantinople*, brought by a Person named *Basil*. For this Reason, when *Tutus* returned, and was convicted in full Council by these Letters, and his own Confession, he was deprived of the Office of Defender, which he held but for a Time, and was excommunicated. The Pope acquainted *Rufinus*, *Thalassius*, and the other Monks of *Constantinople* and *Bythinia* with this; directing them to sepa- Epist. 11. rate those Monks from their Communion, who should suffer themselves to be seduced by *Hereticks*: However, making a Distinction, and treating them with greater Humanity who had submitted only upon the Violence of Tortures.

A C A T I U S, supported by the Protection of the Emperor, did not regard the Deposition pronounced against him by the Pope, and continued even XVII. Peter the Ful- lar restored. to

Gelas. Ep. ad Dard. p. 1205. D. p. 1206. B. Gesta de nom. Act. inf. Liberat. brev. c. 12. Gelas. ad Dard. p. 1209. A. Evagr. iii. c. 16. Theoph. p. 115.

to his Death to offer the holy Sacrifice. He likewise rased the Pope's Name out of the sacred Registers, deposing throughout the whole *East*, a great Number of Catholick Bishops, in whose Room he substituted *Hereticks*, or communicated with those who were so. He caused *Calendion*, lawful Bishop of *Antioch*, to be driven out, whom he himself had ordained. He was deposed upon Pretence of his favouring the Party of *Illus*, Master of the Offices, who had revolted in the *East*, with *Leontius* and *Pampropius*. But the true Reason was, because *Calendion* continued in the Communion of Pope *Felix* and *John Talaia* Patriarch of *Alexandria*. *Calendion* was therefore banished into *Oasis*, and *Peter* the Fuller re-established at *Antioch*, with the Consent of *Acatius*, by whom he had been so often before condemned. Many other Bishops were at the same Time drove out; namely, *Nestor*, *Romanus* of *Chalcedon*, *Julian* of *Mopsuestia*, *Paul* of *Constantina*, *Manus* of *Emeric*; all upon Pretence of favouring the Revolt; but in Truth for refusing the *Henoticon* of *Zeno*. *Peter* the Fuller subscribed to it, and sent synodical Letters to *Peter Moggos* of *Alexandria*. Some of the Bishops who were driven out, suffered at *Constantinople* a grievous Persecution.

XVIII. *Xenaias* the *Image-breaker*. Conc. Nic. 2. Act. 5. p. 367. 370. ex. Th. Lett. & Joan. Diac.

PETER the Fuller drove out among others, *Cyrus* of *Hierapolis*, and put a *Persian* named *Xenaias*, or *Philoxenus*, in his Place, whom the Patriarch *Calendion* had expelled the Country; finding that he changed the Doctrine of the Faith, and stirred up the People to rebel. A little Time after his Establishment at *Hierapolis*, some Bishops who were come from *Persia* proved that he was a fugitive Slave, and that he had never been baptized; but this gave *Peter* no Disturbance, alledging that the Episcopal Ordination supplied the Place of Baptism. This *Xenaias* is the first that we know of, who declared against the sacred Images. He affirmed, that Angels being incorporeal, it was not lawful to give them Bodies, or represent them in a human Figure. That to paint the Image of *JESUS CHRIST* was not to pay him Honour, and that the worshipping him in Spirit and Truth, was only agreeable to him. That it was a childish Imagination, to carve Doves in *relievo*, to represent the *HOLY GHOST*. For, said he, the *HOLY GHOST* did not become a Dove, he only once appeared in that Form, without taking the Substance upon him. His Practice was agreeable to his Doctrine. He in many Places destroyed the Images of Angels, and concealed those of *JESUS CHRIST* in private Places.

XIX. Relicks of St. Barnabas. Sup. Lib. xxv. n. 57. Theod. Lett. Lib. ii. Art. n. Serm. Alex. ap. Sur. ii. June.

PETER the Fuller likewise gave Disturbance to *Anthemius* Bishop of *Salamis* in *Cyprus*, pretending to subject him to his Patriarchate. *Anthemius* defended himself by a Decree of the Council of *Ephesus*, which had declared his See exempt; and his Pretension was supported by a Discovery of the Relicks of *St. Barnabas*, whose Body was found under a Tree, about a quarter of a League distant from *Salamis*. He had upon his Breast the Gospel of *St. Matthew*, writ with his own Hand. *Anthemius* pretended to shew by this, that his See having been founded by an Apostle, was Apostolical as well as that of *Antioch*, and was maintained in its Exemption. The Emperor caused the Gospel which was writ by the Hand of *St. Barnabas*, to be brought to *Constantinople*, and placed it in the Palace in the Church of *St. Stephen*. He likewise built a magnificent Church at *Salamis*,

lamis, with several Lodgings belonging to it, in the Place whither the Relicks were translated.

THERE were two Priests in Syria famous for their Writings, *Theodulus* and *John*. *Theodulus* was in *Calesyria*, and writ among others, a Book upon the Conformity between the Old and New Testament, against the ancient Hereticks, who denied that they were dictated by the same Spirit, that is, the *Marcionites* and the *Manichees*. He died in the Reign of *Zeno*. Genn. Script. c. 90. n. 91. *John* was of the Diocess of *Antioch*, and had been a Grammarian. He writ against those who denied two Natures in JESUS CHRIST, that is, the *Eutychians*; and he attacked some Expressions of *St. Cyril*, as favouring that Error. There is nothing of these two Authors extant. *John* Theod. lect. lib. ii. p. 552. was very likely a *Nestorian*; for there were several of them in the East, and they had a School at *Edeffa*, where they taught in the *Persian Language*, which spread this Error in *Persia*. *Martyrius*, Patriarch of *Jerusalem*, died about this Time in 485, after having held the See eight Years, Vita S. Sap. 19. and was succeeded by *Sallust*.

PETER MOGGOS brought over some Bishops and Abbots to his Communion in *Egypt*, by anathematizing a-new the Letter of *St. Leo*, and the Council of *Chalcedon*, and those who did not receive the Writings of *Dioscorus* and *Timotheus Elurus*; but not being able to persuade the rest, he drove the greatest Part out of their Monasteries, which obliged the Abbot *Nephalius* to go to *Constantinople*, and acquaint the Emperor *Zeno* with this News; who being exasperated at it, sent *Cosmus*, one of his Guards, with great Menaces against *Peter Moggos*, if he did not cease to create these Disturbances by his Severity. *Cosmus* returned without doing any Thing more than settling those Monks, who had been driven out, in their Houses. The Emperor afterwards sent *Arsenius*, whom he had made Governor of *Egypt*, and who, when he came to *Alexandria*, treated with *Nephalius* concerning the Re-union, but without being able to persuade those who were separated from *Peter Moggos*. He sent some of them to *Constantinople*, where the Emperor spoke a great deal with them, about the Council of *Chalcedon*; but neither did he come to any Conclusion, for in Truth he did not approve this Council. Evagr. iii. 6. 224.

IN the mean Time the Church of *Africk* had Time to breath under *Gontamond*, the Successor of *Hunerick*, who recalled *St. Eugenius* Bishop of *Carthage* from Exile, and in the third Year of his Reign, that is, in 487, restored the Cemetery of *St. Agileus* to the Catholics of this City. XX. Letter of Pope Felix relating to the Church of Africk. App. chr. Prosp. To. i. Canif. Th. 4. Conc. p. 1149. In this same Year, in the Consulship of *Boetius*, a Council was held at *Rome* on the 13th of *March* in the *Basilica of Constantine*; it was composed of forty Bishops of *Italy*, the Pope *Felix* at their Head, four Bishops of *Africk*, and seventy six Priests, who are all named. The Pope therein caused the Deacon *Anastasius* to read a Letter directed to all the Bishops of different Provinces; where, after taking Notice of the Persecution of *Africk*, and the Fall of several who suffered themselves to be re-baptized, even among the Priests and Bishops; different Remedies were prescribed them. Bishops, Priests and Deacons shall perform Penance all their Life, without assisting even at Prayers, not only of the Faithful, but likewise of the *Catechumens*; and shall receive the Lay Epist. 7. Felix p. 1075. Com-

Nic. Can. 11.
Sup. Lib. xi.
n. 21.

Communion only at their Death. As for the other Clerks, Monks, Nuns and Seculars, they shall observe the Rule of the Council of *Nice*; that they who have suffered themselves to be re-baptized without being compelled to it, shall be three Years Auditors, seven Years prostrate, and two assisting at Prayer without offering; but if they die in this Time, they shall receive the *Viaticum*, that is, Absolution, either from the same Bishop who had imposed Penance upon them, or from another who shall be assured that they have received it, or from a Priest.

PERSONS under Age shall sometime receive only the Imposition of Hands; after which the Communion shall be given them, to prevent their falling into new Faults, during the Time of their Penance: But if they receive Absolution, being in Danger of Death, and afterwards recover, they shall communicate at Prayer only, till their Time is accomplished. The *Catechumens* who have been baptized by the *Arians*, shall be three Years among the Auditors, afterwards among the *Catechumens*, to receive together with them the Grace of the *Catholic* Communion, by the Imposition of Hands. The inferior Clerks and Laymen, who have been baptized by Force or Surprize, shall perform but three Years Penance; but not one of those who have been baptized or re-baptized out of the Church, shall ever be admitted to the Ecclesiastical Ministry. No Bishop or Priest shall receive into his City, the Penitent of another Bishop, without his Certificate in Writing. If any unforeseen Case happens, the Holy See shall be consulted. This Letter, which is the Decree of the Council of *Rome*, is not dated till a Year after; namely, on the fifteenth of *March*, in the Consulship of *Dynamius* and *Sipbidius*, that is, 488. Re-baptizing is therein treated as Apostacy, because no Body could be baptized unless he acknowledged himself a Heathen.

Ap. Baron.
Sian. 488.

IN the same Year the Pope writ to *Cesarius* of *Arles*, against hasty Ordinations of Bishops, recommending to him the inviolable Observation of the Rule, not to ordain them till after long Probation, that they may be constant in their Duty: For, Complaints were made that some Bishops after their Ordination, returned to a secular Life. This Evil might arise from their Commerce with the *Barbarians*, and the general Hostilities, which obliged good Bishops to have fortified Castles, to serve them as a Retreat. This appears at that Time by the Example of *Honoratus*, Bishop of *Novara*. The Pope's Letter to St. *Cesarius* is on the third of *February*, 488.

Ennod. Epig.
110. & ibi
Sirm.

XXI.

The Death of
Acatius of
Constantino-
ple.
Victor.
Tun. chir.
Evag. iii.
c. 231.

IN the same Year, which was the second after the Consulate of *Longinus*, died *Peter* the Fuller, the false Patriarch of *Antioch*, who had been so often condemned. He was succeeded by *Palladius*, a Heretick as well as he. *Acatius* died the following Year 489, under the Consulate of *Probinus* and *Ensebius*, after having held the See of *Constantinople* seventeen Years. He was ambitious, and would have subjected all Churches to his Jurisdiction; but he likewise took great Care of them. His own Pictures which were immediately discovered, painted in all the Churches, are to be ascribed to his Vanity. In that which was near the *Arsenal*, *Gennadius*, his Predecessor, had procured a Piece of Painting in *Mosaick*, which was intirely finished. *Acatius* is therein represented in the most conspicuous Place,

Place, and our Saviour saying to *Gennadius*, Beat down this Temple, and I will raise it under your Successor. This Custom of painting Bishops in Churches is very remarkable.

FLAVITA, or *Fravita*, Priest of *St. Thecla*, was ordained Patriarch of *Constantinople*, in the Room of *Acatius*. He would not enter into this See without acquainting the Pope *Felix*, and therefore sent him a Synodical Letter; but he likewise sent one to *Peter Moggos*, the false Patriarch of *Alexandria*. *Flavitas's* Letter was carried to *Rome*, with a Letter from the Emperor *Zeno*, by the *Catholick* Monks; and the Pope being desirous to receive them into his Communion, asked them, if they and *Flavita* who had sent them, promised to reject the Names of *Peter of Alexandria* and *Acatius of Constantinople*? The Deputies of *Constantinople* said, They had no Order: With which the Pope being surprized, deferred the admitting them into his Communion, and writ to *Flavita* and the Emperor the Reason of his Conduct. He likewise writ to a Bishop named *Vetranio*, conjuring him to take the Advantage of the Confidence which the Emperor placed in him, to procure the Peace of the Church; and to *Tballassius*, Abbot of a Monastery of *Constantinople*, to exhort him to continue constant, and not communicate with their Bishop, unless he held Communion with the Pope; not even though the Names of *Peter* and *Acatius* should be rased out of the sacred Registers. This Letter is dated on the first of *May*, in the Consulship of *Faustus*, that is, in 470. In the mean Time, some good People brought to *Rome* a Copy of the Letter which *Flavita* had writ to *Peter Moggos*: The Pope by this Means discovering his Insincerity, drove away his Deputies with Contempt.

PETER MOGGOS returned an Answer to the Synodical Letter of *Flavita*; but *Flavita*, before it came to *Constantinople*, died suddenly, having held the See but four Months. The Priest *Euphemius*, a *Catholick* of extraordinary Learning and Virtue, was elected in his Room. He received the Letter of *Peter Moggos* to *Flavita*, and finding that he anathematized the Council of *Chalcedon*, was very much exasperated at it, and separated himself from the Communion of *Peter*. The Affair would have been carried much farther, and they would have assembled Councils against one another, if *Peter Moggos* had lived; but he died in the same Year 490, and was succeeded by a Person named *Atbanasius*, a *Heretick* as well as he, and surnamed *Celetes*, because he had the Misfortune of a Rupture. *Euphemius* therefore of *Constantinople*, upon his entering into the Pontificate, rased out of the sacred Registers with his own Hand the Name of *Peter Moggos*, and in it's Stead put that of the Pope *Felix*, to whom, according to Custom, he immediately sent Synodical Letters. The Pope received them, but he did not grant *Euphemius* his Communion, because he did not rase out of the sacred Registers the Names of *Acatius* and *Flavita*. The Patriarch *Euphemius* assisted at the Death of *St. Daniel the Stylite*, who died upon his Column, after having celebrated the holy Mysteries, at the Age of fourscore Years: The Church pays Honour to his Memory on the eleventh of *December*.

A.D. 491. THE Emperor *Zeno* died in the Year following, 491, in the Consulate of *Olybrius*, on the sixth of *April*, sixty five Years of Age, after a Reign of seventeen. He was succeeded by *Anastasius*, surnamed *Dicorus*, of *Dyr-rachium* in *Egypt*, formerly a *Silentiary*. He was already more than three-score, and however reigned twenty seven Years. His Custom was to go to Church before Day, and continue in Prayer to the End of the Service: He often fasted, and gave much to the Poor. Notwithstanding all this, he passed for a *Heretick*, and the *Manichees* and *Arians* were much pleased with his Election; for his Mother was a *Manichee*, and had a Brother named *Clearchus*, who was an *Arian*. *Anastasius* himself sometime held Assemblies apart, and was reprehended for it by the Patriarch *Euphemius*. He likewise opposed his Election, saying, That he was a *Heretick*, and unworthy to command *Christians*. But the Empress *Arianna*, Daughter of *Leo*, and Widow of *Zeno*, was desirous of having *Anastasius* elected, who afterwards married her: She therefore, together with the Senate, so much importuned the Patriarch, that he promised to crown him; but upon Condition that he would give his Confession of Faith in Writing, importing that he received the Definition of the Council of *Chalcedon*; and that he would innovate nothing in Religion. *Anastasius* gave this Writing to *Euphemius*, who crowned him Emperor on *Holy-Thur/day*, the eleventh of *April* 491; and the same Year *Euphemius* assembled a Council of Bishops, who were at *Constantinople*, wherein he confirmed the Council of *Chalcedon*. The Emperor *Anastasius* drove the Informers out of *Constantinople*, and at the Desire of the Monks of *Palestine*, abolished a Tribute very hateful to them, called *Chrysargyron*, and caused the Registers of it to be publicly burnt. As he professed to love Peace, and hate Novelties, chiefly in Religion, he suffered all the Churches to continue in the State he found them. Each Bishop proceeded as he thought proper, in Relation to the Council of *Chalcedon*: Some received it, others anathematized it, others did not declare themselves at all; which, far from procuring Peace, filled the Church with Division, for the *Easterns* did not communicate with the *Westerns*, and were even divided among themselves.

XXIII. IN the first Year of the Reign of *Anastasius*, *Salust*, Patriarch of *Jerusalem*, ordained *St. Sabas* a Priest, who was the firmest Support of the *Catholic* Faith in *Palestine*. But for the better understanding the Occasion of his Ordination, it is necessary to go back to the Beginning of his Life. He was born in the Year 439, under the seventeenth Consulate of *Theodosius* the younger; his Country was *Mutalsca*, an obscure Town on the Territory of *Cæsarea* in *Cappadocia*. At the Age of eight, he entered into a neighbouring Monastery, where he exceeded all the Monks, who were more than seventy in Number, in Humility and Obedience. Ten Years after, he had a great Inclination to go to *Jerusalem*, and retire into a neighbouring Desert; and having obtained Permission from his Abbot, he came thither in the Time of the Patriarch *Juvenal*, about the End of the Reign of *Marcian*, in the Year 457. He passed the Winter in the Monastery of *St. Passarion*, at that Time governed by the Abbot *Elpidius*. Being afterwards drawn by the Reputation of *St. Euthymius*, he went to find him out, and place himself under his Guidance; but this holy

XXII.
The Death of
Zeno.
Anastasius
Emperor.
Chr. p. 328.
Theoph.
p. 116.
Evagr. iii.
c. 29.
Marcell.
chr.
Victor Chr.
Cedr. p. 357.
Theod. lect.
ii. p. 558.
Suid. in.
Phatr.

Col. p. 157.

XXIII.
Beginning of
St. Sabas.
Vita Cotel.
Mon. Gr.
To. 3. p. 221.

a. 4.

a. 5.

a. 6. p. 226.

a. 7.

holy Man thinking him too young to continue in the Laura, with the *A.D. 491.*
Anchorets, sent him to the Monastery below, under the Conduct of Saint
Theoctistus. As *Sabas* was large and strong, he carried three Times as ^{n. 8.}
much as others, and made himself very serviceable.

GOING to *Alexandria*, in Company with a Monk, who had Business
there, he was known by his Father and Mother, who had been settled
there some Years. His Father commanded the Company of the *Isauri*,
and would have engaged him in the Service; but *Sabas* continued faith-
ful to his Profession, and as his Parents importuned him to take at least
twenty Pieces of Gold for his Journey; he took only three to satisfy
them, but at his Return, put them into the Hands of the Abbot
Theoctistus. At thirty Years of Age, *St. Euthymius* found him so advanced ^{n. 10.}
in Virtue, that he suffered him to continue alone in a Cavern; that is, to
pass five Days in the Week there. He went out of the Monastery on
Sunday Evening, carrying Branches of Palm-Trees to work upon, and
passed the five following Days without any Support. On *Saturday* Morn-
ing he went to the Monastery, carrying his Work with him, which was
fifty Baskets, and in this Manner did he live five Years. *St. Euthymius*
called him the young old Man, and took him every Year with *St. Domitian*
into the Desert of *Rouba*; where they remained from the fourteenth of
January to *Palm-Sunday*, in perfect Solitude.

AFTER the Death of *St. Euthymius*, *St. Sabas* finding that the Dis- ^{n. 12.}
cipline of the Monastery was not kept up, retired into the Desert of the
East, and there overcame great Temptations of the Devil. Four Years ^{n. 15.}
after, he was informed by Revelation, that he should settle in a Cavern
near the Brook *Cedron*: It was at the Time when *Martyrius* succeeded ^{p. 238.}
Anastasius, Patriarch of *Jerusalem*, and when the Emperor *Zeno* returned,
after the Death of *Basiliscus*, that is, in the Year 478, *St. Sabas* continued ^{sup. lib. xxix,}
five Years alone in this Cavern; but afterwards several Disciples came to ^{n. 48. 50.}
him; so that at the Age of forty five Years, he begun to take upon him
the Care of Souls, and to receive all those who made Application to
him. He very soon had a Society of seventy Persons, some of which
founded new Monasteries. In the Middle of the Brook, he built a small
Oratory, and a consecrated Altar; and when any Priest came to see him,
he desired him to offer the holy Sacrifice in it: For his Humility hindered
his receiving Ordination. ^{n. 16.}

THE Number of his Disciples being encreased to a hundred and fifty, ^{XXIV.}
there were false Brethren who were desirous of withdrawing themselves from ^{Ordination of}
his Dependence. They accordingly went to *Jerusalem*, to find the Pa- ^{St. Sabas.}
triarch *Sallust*, who had succeeded *Martyrius*, and desired an Abbot of ^{n. 19.}
him. The Patriarch asked them of what Place they were? They made
Answer, We dwell in a desolate Brook: In what Brook, said the Patriarch?
They being importuned, replied; That which some call the Abbot *Sabas's*.
The Patriarch said to them; And where is the Abbot *Sabas*? They re-
plied; He is not fit to govern a Monastery, he is too rustick; and in short,
he has not received Orders, and will not suffer others to be ordained:
How is it possible for him to govern a Society of one hundred and fifty
Persons? *Quiricius* the Priest, and Keeper of the Cross, being there,

A.D. 491. said to them; Did you receive him into that Place, or he you? They replied, It was he received us; but he is too ignorant to govern us, since our Number is encreased. The Patriarch said to them; Go your Way, consider of this, and return to Morrow. In the mean Time he sent for St. Sabas, as upon some other Business. He likewise summoned his Accusers, and ordained him Priest in their Presence: He afterwards said to them; Behold your Father, and Abbot of your Laura, whom God hath chosen, and not Men. I have gained an Advantage to my self, by confirming the Choice of God. He then took them, together with St. Sabas, and the Priest Quiricius, and went with them to the Laura, and dedicated their Church, which was called *Theotista*, that is, built by God. In the Shell, he erected an Altar, which he consecrated, putting underneath several Relicks of Martyrs. This was on the twelfth of December, in the fourteenth Indiction, the first Year of the Reign of *Anastasius*, and the fifty third of the Age of St. Sabas, and 491 from JESUS CHRIST.

IN the same Year, an *Armenian* named *Jeremy*, was received into the Laura with his two Disciples, *Peter* and *Paul*; and St. Sabas gave them a small Oratory, where he suffered them to perform the Service on *Saturday* and *Sunday*, in their own Language. They by Degrees drew over several *Armenians*, so that ten Years afterwards, St. Sabas transferred them from their small Oratory into the *Theotista*, to perform their Service there; but upon Condition, that after they had read the Gospel in their own Language, they should come into the *Grecian* Church at the Time of the Oblation, to communicate with them in the holy Mysteries. That is, that they should celebrate separately, the first Part of Mass, which is for Instruction, and then join in the Sacrifice: And as some of these *Armenians* sung the *Trisagium*, with *Peter* the Fuller's Addition, (*Crucified for us*) St. Sabas ordered them to sing it in *Greek*, according to the antient Tradition of the Church, without this Addition.

p. 265.

n. 27.

n. 28.

Two Years after, St. Sabas built a Monastery a League distant from the Laura, in a Place named *Castel*, which, it was thought, was haunted by Devils. St. Sabas therein put those who had attained to the greatest Perfection in the Monastical Life. As for the *Noviciates*, there was a small Convent at the Northern Side of the Laura, where he made them continue under the Guidance of some Persons enured to Acts of Mortification and Watching, till such Time as they were acquainted with the *Psalter*, and the regular Discipline. But he did not suffer them to live in Cells dispersed in the Laura, till after a long Probation. He did not receive young People into the Laura, but sent them to the Abbot *Theodosius*, who had built a Monastery about a League and a half from the Laura, and lived with him in a strict Friendship.

XXV.
S. Theodo-
sius, Vita S.
Th. ap. Boli
ii. Janu. c. 1.

THEODOSIUS was likewise of *Cappadocia*. In his Youth he was ordained Reader, and being moved with what he read, he resolved to leave his Country, and go into *Palestine*, at the Time of the holding of the Council of *Chalcedon*. Passing by *Syria*, he went to see St. *Simeon* the *Stylite*, who made him ascend his Pillar, and foretold to him, that he should be Pastor of a great Flock. After having visited the holy Places, he put himself under the Conduct of a Recluse, named *Longinus*, and was

was likewise instructed by *Luke* and *Marinus*, Disciples of *St. Euthymius*. A. D. 491. Apprehending afterwards that they might make him Superior, he retired into a Cavern two Leagues distant from *Jerusalem*, where he lived thirty Years upon Fruit and Herbs, without eating Bread. He had at first six or seven Disciples, afterwards as they encreased, and that his Cavern could no longer contain them, he built a Monastery in the Neighbourhood, where all Arts necessary for Life, were practised; so that it resembled a City. This was the Sanctuary of all the Unhappy: They there met with Hospitality, they there received Alms, and the Sick were there comforted. There were four Infirmaries: Two for the Monks; namely, one for the Sick, and another for those who were worn out with Labour and Age: Two for the Seculars, according to their Rank, making a Distinction, placing those apart who were most considerable. There were likewise four Churches, one for those who spoke Greek, as he did, one for the *Bessi*, a People of *Thrace*, a third for the *Armenians*, to the End that each might perform the Service in their own Language: The fourth was for some Monks, who attempting rashly to live like *Anchorets*, had lost their Understanding, and were since recovered. Every Nation therefore performed its Service apart except the holy Sacrifice: For, after the Reading of the Gospel, they all assembled in the great Church, which was that of the *Greeks*, and communicated there together. Several Abbots and Bishops were taken out of this Monastery. *St. Theodosius* without any Knowledge of profane Authors, was notwithstanding both eloquent and persuasive. He made great use of the *Ascetick* Treatises of *Saint Basil*, A. D. 492. whom he proposed to himself as an Example. Such were the holy Monks of *Palestine*, in the Beginning of the Reign of the Emperor *Anastatius*.

THE Pope *Felix* writ to him upon his coming to the Empire: But died a little Time after; namely, on the fifth of the Calends of *March*, in the Consulship of *Anastatius* and *Rufus*; that is, the five and twentieth of *February* 492, having held the holy See near nine Years. He is reckoned by the Church among the Saints. He made the *Basilica* of *St. Agapetus*, near that of *St. Lawrence*. In two Ordinations in the Month of *December*, he ordained eight and twenty Priests and five Deacons, besides one and thirty Bishops, and was buried in the Church of *St. Paul*. After five Days Vacancy, *Gelasius* an *African*, and Son of *Valerius*, was elected in his Place, who held the holy See four Years and eight Months. *Euphemius*, Patriarch of *Constantinople*, writ to him by a Deacon named *Syncetius*, complaining, that he had not acquainted him with his Ordination according to Custom. It is true, replies the Pope *Gelasius*, it was the antient Rule among our Fathers, who were united in the same Communion; but you have preferred a strange Society to that of *St. Peter*. You say that I ought to use Compliance; it is true, that it is our Duty to stoop down to raise those who are fallen, but not to precipitate our selves with them. We therefore readily grant those whom *Acatius* has baptized or ordained, the Remedy established by the Tradition of the Fathers. You condemn *Eutyches*; but *Acatius*, say you, has advanced nothing contrary to the Faith; as if it was not much worse to know the Truth, and communicate with its Enemies.

V. Boll. proleg. 9. 4. c. 3. c. 4. 6.

c. 9.

c. 10.

XXVI.

The Death of Felix. Gelasius Pope. Gelas. Com. ad Faust. To. 4. Conc. p. 1168. R. V. & Tan. Chr. Lib. Pontif. Martyr. R. 25. Febr.

Gelas. Epist. 1. p. 1157. Co. 4. Conc. p. 1159. R.

A. D. 492. You ask if *Acatius* has been condemned, as if there was a Necessity for a particular Condemnation against a *Catholick* who communicates with *Hereticks*. You say that you receive the Council of *Chalcedon*, and you do not hold those for condemned in General, and in Particular, who have communicated with the Followers of the Persons whom that Council has condemned.

p. 1162.

Do you pretend that *Peter*, with whom *Acatius* has communicated, has been justified? Give Proofs of it; since he is clearly convicted of having been an *Eutychian*; and do not flatter yourself with the Declaration which you make of holding the *Catholick Faith*, and of having rased out the Name of *Eutyches*. It is not sufficient barely to say it, it must likewise appear by Actions; by renouncing the Communion of *Hereticks*, and of those who have communicated with their Successors: But there are some Persons who constrain you. Give me Leave to say, a Bishop ought not to speak in this Manner, when publishing the Truth is in Question: But pardon too my Fear, I tremble at the Prospect of the terrible Judgment of GOD: We ought, as Ministers of JESUS CHRIST, to lay down our Life for the Truth. You say that the People of *Constantinople* should be persuaded, and that I ought to send some Body to satisfy them. Is it not more the Duty of a Pastor to guide his Flock, than follow its Errors? Is your Flock to give an Account of you, or you of it? How will they hear me, who am suspected by them, if they despise the Admonition of their Pastors? We shall come, my Brother *Euphemius*, we shall without Doubt come before the terrible Tribunal of JESUS CHRIST; where Cavils and Evasions will not be of any Service: It will there clearly appear, whether I am severe and obstinate, as you call me, or whether it is you, who refuse the salutary Remedy. Notwithstanding that the Pope in this Letter calls *Euphemius* Brother, he however declares, that it is not as a Mark of Communion, and that he writes to him as to a Stranger.

Epist. 2. p.
1163.

ABOUT the same Time the Pope *Gelasius* received a Letter from *Laurence* Bishop of *Lignida* in *Illyricum*, importing, that a Letter of Pope *Felix* had been read in the Church of *Thessalonica*, and in others of the Country, relating to the Irregularities of *Acatius*; and that all had pronounced Anathema against him, and no Body had entered into his Communion: *Laurence* therefore desired the Pope to send the Bishops of *Illyricum* a Confession of Faith, which might serve as an Antidote against the Heresy. The Pope in his Answer acknowledges, that it is customary for the Bishop newly established in the *Roman Church*, to send to the Churches the Formulary of his Faith. He therefore inserts it in this Letter, chiefly explaining the Mystery of the Incarnation, contrary to the Heresy of *Eutyches*; and says at the End of the Letter, that he hopes the Emperor will effectually labour to put an End to unnecessary Disputes. We had resolved, says he, to send you some on our Part, if the State of Affairs had permitted it. By which he seems to mean the Troubles which divided *Illyricum* and *Italy*, which at that Time changed its Master.

XXVII. THEODORICK King of the *Ostrogoths*, had been given in Hostage to Theodorick the Emperor *Leo*, and from eight Years of Age had been brought up at King of Italy. *Constantinople*. Ten Years after, he was redeemed by his Father *Theode-*
mir,

mir, and afterwards succeeded him in his Kingdom; but the Emperor *Zeno* recalled him near his Person, adopted him for his Son of Arms, raised him to the greatest Dignities, and made him Consul in 484. In the mean Time the *Goths*, his Subjects, inhabited *Illyricum*, where not being settled to their Satisfaction, he desired the Emperor *Zeno* would give him Leave to lead them into *Italy*. It is better, said he, that that Country should pay Obedience to me, who am dependent on you, than to a Tyrant who does not acknowledge you, meaning *Odoacer*. If we are conquered, you will be eased of an Expence which we put you to. *Zeno* consented to it, and recommended him to the Senate and People of *Rome*. The *Goths* likewise gave their Consent, and *Theodorick* leading them through *Pannonia*, brought them into the Territory of *Venice*: He afterwards entered into *Italy*, in the Consulship of *Probin* and *Eusebins*, in 489. And in this Year he gained two Battles against *Odoacer*. In the Year following, 490, he gained a third, in the Consulate of *Fauftus* and *Longinus*, and obliged *Odoacer* to shut himself up in *Ravenna*; where having besieged him three Years, he forced him to submit. Thus *Theodorick*, in the Year 493, in the Consulate of *Olybrius*, entered into *Ravenna*, remained Master of *Italy*, and took upon him the Title of King. He had given *Odoacer* his Life, but afterwards caused him to be put to Death, pretending that he had made an Attempt against his Person.

THEODORICK immediately sent an Embassy to the Emperor *Anastasius* XXVIII. with a very submissive Letter, to desire Peace, which he easily obtained. The Ambassadors were *Fauftus* Master of the Offices, and *Irenæus*, both bearing the Title of Illustrious; and the Pope *Gelasius* being informed by *Fauftus*, of the Complaints of the *Greeks* against the *Roman Church*, sent him an Instruction to make Answer to them. I am very well satisfied, says he, that the *Greeks* will continue obstinate, and that their Design is only to overthrow the Catholick Faith, by Occasion of the King's Embassy. But what does the Emperor mean, when he complains, that we have condemned him? since my Predecessor writ to him upon his coming to the Empire, and I have likewise made my Compliments by Letter, without ever receiving an Answer: And afterwards; they say that we ought to pardon them. Let them produce one Instance from the Beginning of Christianity, that either Bishops, or the Apostles, or our Saviour himself has pardoned, unless in Case the Errors were renounced. We read that *JESUS CHRIST* raised Persons from the Dead; but not that he absolved People dead in Sin. He gave *St. Peter* the Power of unbinding; but only those who are still on Earth.

EUPHEMIUS says, that *Acatius* could not be condemned by a single Person. This is what the *Greeks* said, that the Judgment of the Pope alone was not sufficient, and that there should have been a general Council, to condemn a Patriarch of *Constantinople*. *Gelasius* replies, Does it not appear that *Acatius* has been condemned by virtue of the Council of *Chalcedon*, as has always been the Custom in respect of all Heresies? and that my Predecessor only put an antient Decree in Execution, without pronouncing any Thing new. Not only the Pope, but every other Bishop might do the same: For, *Acatius's* Error was not newly invented, so as to require a new

Jornand. p.
482. Procop.
1. Goth. c. 1.

XXVIII.
Memorial of
Pope Gelasius
against the
Greeks. Cassi-
od. var. 1.
Epist. 4. To.
4. Conc. p.
1168.

p. 1169.

A. D. 493. a new Judgment. They object to us the Canons, and they contradict those very Canons, by refusing to obey the chief See, which requires of them only what is reasonable. These are the Canons, which enjoin that the Appeals of every Church should be brought to this See, and that no Appeal lies from it. So that this See is to judge of every Church without being judged by any, and its Decrees to continue firm without being disputed. In this very Affair, *Timotheus of Alexandria*, *Peter of Antioch*, *Peter*, *Paul*, *John* and others who called themselves Bishops, have been deposed by the sole Authority of the Apostolick See: *Acatius* is a Witness of this, having himself put this Judgment in Execution; and has been therefore likewise condemned in the same Manner, when he fell back into their Communion.

By vertue of what Council did they drive *John of Alexandria* out of his Church, without his being convicted either before or afterwards? By vertue of what Canons was *Calendion* and several other Bishops driven out? What Bishops of the second and third See, and many other innocent Bishops, may be expelled; and the Bishop of *Constantinople*, to whom the Canons have assigned no Rank, and who falls back into the Communion of *Hereticks*, cannot be deposed? Moreover, it is great Impudence to suppose that *Acatius* begged Pardon, and that we were difficult in granting it. Witness your Brother the illustrious *Andromachus*, to whom we gave ample Instructions to exhort *Acatius* to come back into the Communion of the Apostolick See, and who has assured us by Oath, that he very much endeavour'd it. The Pope *Gelasius* attributes here to himself jointly with *Felix*, what *Felix* his Predecessor had done, who survived *Acatius*. *Gelasius* continues; I ask them, Where they pretend the Judgment is exercised which they propose among themselves? So that they may be Parties, Witnesses, and Judges. If the Question is concerning Religion, the sovereign Authority of judging according to the Canons, is lodged only in the Apostolick See. If the Extent of the secular Power is in Dispute, it ought to be judged by the Bishops, and chiefly by the Vicar of *St. Peter*. No Person, let him be ever so great in secular Power, provided he be a Christian, assumes to himself the Right of judging divine Things, unless he persecutes Religion.

THE Pope *Gelasius* about the same Time received a Letter from the Bishops of *Dardania*, wherein they stile him Father of the Fathers; declaring that they would pay Obedience in every Thing to his Orders, and that before they had received them, they had renounced the Communion of *Eutyches*, *Peter*, *Acatius*, and all their Followers: In fine, that they would continue inviolably attached to the holy See. They desire the Pope to send them some Person from him, in whose Presence they might regulate what related to the Catholick Faith. This Letter is subscribed by *John* Bishop of *Scopia*, the Metropolis of the Province, and by five other Bishops. The Pope sent them a Bishop named *Urficin*, with a Letter, wherein he tells them, that he could not acquaint them, according to Custom, with his entering into the Pontificate, so soon as he desired, by Reason of the Disturbances of the Wars; which implies the Revolution of *Italy*, and the Conquest of *Theodorick*. He said, that *Eutyches's* Heresy begun

begun forty five Years ago, which carries us back to the Year 493, reckon-^{A. D. 493.} ing from the Time of *Eutyches*'s Condemnation, at the Council of *Constantinople*, in 448. He explains to them this Heresy, and the Condemnation^{Sup. lib. 27. n. 29.} of *Acatius*, confirming them in their Attachment to the holy See, and directing them to communicate this Letter to the Bishops of the neighbouring Provinces.

ON the other Side the Pope *Gelasius* receiving Advice, that the *Pelagian*^{XXIX.} Heresy began to spread in *Dalmatia*, writ to a Bishop of the Country^{The Pope writes against the Pelagians. Epist. 5.} named *Honorius*, to warn his Brethren to separate themselves from those who were infected with it, and to undeceive them. He takes Notice of six Popes who had condemned this Heresy; *Innocent*, *Zosimus*, *Boniface*, *Celestin*, *Sixtus* and *Leo*. The Bishop *Honorius* sent Deputies to the Pope, acknowledging his Surprize at the Care which he took of the Churches of *Dalmatia*; shewing moreover, that he had always adhered to the sound Doctrine upon this Point. The Pope returned him an Answer, that the^{Epist. 6.} holy See had at all Times taken Care of all Churches of the World, and sent him Answers to some Articles for a more ample Information. The Heresy had passed the Sea, and got Footing in the neighbouring Part of *Italy*, which was *Picenum*. An old Man there named *Seneca*, taught^{Epist. 7.} *Pelagianism*; namely, that there was no Original Sin; that Children dying without Baptism could not be damned, that Man by the good Use of his own free Will might be happy. From thence passing to the practical Part, he suffered Clerks and Monks to live with young Women consecrated to God, as having nothing to fear but their own Inclinations. He spoke disrespectfully of *St. Jerom* and *St. Austin*, and excommunicated a Priest who opposed his Errors.

THIS old Man was brought to Pope *Gelasius*, who found him very ignorant, and of a weak and mean Understanding; so that he had nothing but Obstinacy, without Reason. After having therefore to no Purpose^{Epist. 7.} endeavoured to convince him, he writ a long Letter to the Bishops of this Province; wherein he refutes these Errors, and warmly reprehends the Bishops for neglecting to oppose them. This Letter was sent by a Deacon named *Romulus*, and is dated on the first of *November*, in the Consulship of *Albinus*, that is, in 493. The Pope *Gelasius* likewise writ a Treatise^{Traft. 3. To. 4. Conc. p. 1240.} against the *Pelagians*, wherein he chiefly shews, that Man could not live without Sin; and explains the Mystery of the Resurrection, and this Expression of the Apostle, That *the unbelieving Husband is sanctified by the believing Wife*.^{1. Cor. vii.}

THERE were likewise some Persons in *Gaul* who favoured *Pelagianism*,^{XXX.} or at least did not approve of the Doctrine of *St. Austin* relating to Grace.^{Gennadius of Marseilles.} Such was *Gennadius*, Priest of *Marseilles*, who in his Catalogue of Ecclesiastical Authors, very much commends *Faustus* of *Riez*. On the contrary, he blames *St. Prosper* for having attacked *Cassian*; and in some Measure reflects upon *St. Augustin*. This Work he writ about the Year 493, and the last Author of whom he makes Mention, is *St. Honoratus*, Bishop of *Marseilles*. He is Eloquent, says he, and declaims *extempore* in the Church. He has been brought up from his Infancy in the Fear of God, and is well versed in Ecclesiastical Affairs. His Mouth is a Treasury of the divine

A. D. 493. divine Scriptures: He composes several very useful Homilies for the Explanation of the Faith, and the Conviction of *Hereticks*. They are not Bishops and Priests only of the Neighbourhood, who take Pleasure to hear him, but those who live at a greater Distance, oblige him to speak in their Churches, whenever Necessity requires him to be with them. The holy Pope too, *Gelasius* Bishop of *Rome*, finding by his writings the Integrity of his Faith, shews by his Answers, that he approved him. He writes the Lives of the holy Fathers, for the Edification of Posterity, chiefly of *St. Hilarinus* of *Arles*, whom he brought up; and he makes as many Processions with his People as he is able, to implore the Mercy of *GOD*. It is thus that *Gennadius* speaks of *St. Honoratus* of *Marseilles*. The only Work which is extant of this holy Bishop, is the Life of *St. Hilarinus* of *Arles*. *Gennadius* speaks likewise of *Sidonius*, who died some Time before, under the Emperor *Zeno*. He was, says he, perfectly well versed in divine and human Learning, and his Writings in Prose and Verse, shew the Excellence of his Parts: But he had likewise the Zeal of Christianity, which made him be looked upon as a *Catholic* Pastor, and famous Teacher, even among those barbarous People who at that Time infested *Gaul*.

iv. Epist. 22. *Sidonius* being desired by one of his Friends, to write the History of the Times, excused himself from it chiefly on Account of his Profession, alledging that such a Sort of Work was not at all suitable to an Ecclesiastick. He foretold that *Aprunculus* would be his Successor, who being Bishop of *Lan-*

Greg. Tur. 2. Hist. c. 23. *gres*, had been obliged to quit it, by Reason of his being suspected by the *Burgundians*, as preferring the Government of the *Franks*. The Church of *Clermont* honours the Memory of *Sidonius* on the one of twentieth of *August*. They ascribe to *Gennadius*, a Book of the Doctrines of the Church, which very little agrees with the Doctrine of *St. Augustine*, though it is found among his Works.

To. 3. Op. Aug. Ap. p. 75.

XXXI. WHEN *Fauftus* and *Irenæus*, King *Theodorick's* Embassadors, were returned to *Rome*, they told the Pope *Gelasius*, that the Emperor *Anastasius* asked why he did not write to him? Upon which Occasion the Pope writ to him in these Terms: It is not my own Choice, but as they, whom you sent to *Rome*, reported in the City, that your Orders would not suffer them to see me; so I thought it became me to refrain from writing to you, to avoid my being troublesome. He afterwards has these remarkable Words: There are two Ways by which this World is chiefly governed; the sacred Authority of the Bishops, and the royal Power. The Office of Bishops is so much greater, as they are to give an Account even of Kings, before *GOD*: For you know, that although your Dignity raises you above Mankind, you bow the Head before Prelates, you receive the Sacraments from them, and are subject to them, in the Order of Religion: You follow their Judgments, and they do not submit to your Will. But if Bishops obey your Laws, as to civil Government and temporal Affairs, knowing that you have received the Power from above, with what Affection ought you to be subject to those who are established for the Administration of the Sacraments? And if the Faithful are to be in General subject to all Bishops, who act worthily in their Function, how much more ought they to conform to the Bishop of this See, whom *GOD* has established superior

perior to all the Bishops? And who has always been acknowledged as such, A. D. 493. by the whole Church. He afterwards presses the Emperor by the Piety which he has hitherto shewn in a private Station; and shews the Necessity of raising out the Name of *Acatius*, by the same Reasons which are contained in his other Letters: And as the Opposition of the People of *Constantinople* was objected, he makes Answer; That that People quietly suffered the rejecting of *Macedonius* and *Nestorius*; and that the Emperor knew how to suppress them, when they attempted to raise a Tumult on Account of the publick Shews. In short, says he, if you are afraid of exasperating the People of a single City; how much more ought you to fear, the wounding the Faith of all the People of the World, who would take great Offence at our Prevarication?

P. 1183. E.
P. 1185. D.

KING *Theodorick*, to strengthen his Government, made a Law, by which he left those only who had followed his Interest in full Liberty; declaring them who had taken the Part of *Odoacer* and the *Heruli*, incapable of making a Will, or of disposing of their Estate. This Law put all *Italy* into great Consternation; and the afflicted People applied themselves to *St. Epiphanius* Bishop of *Pavia*, to intercede for them with the King. He had already had Success in many Deputations; but he refused to undertake this alone. They then desired *Laurence* Bishop of *Milan*, to join with him, and they went together to *Ravenna*, the Place of the King's Residence. *St. Epiphanius* addressed himself to him, and obtained Favour for the Guilty, excepting some few, who were the Authors of the Mischief. The King afterwards called him to him in Private, and said, You see the Desolation of *Italy*; the Lands remain uncultivated, by Reason of the Multitude of Inhabitants which the *Burgundians* have carried away Captive: I am desirous of redeeming them, and I see no Body among our Bishops so proper to be employed in this Embassy as yourself. Go therefore to their King *Gondebaud*, who respects you, and has a great Desire to see you; and I will order what Money is necessary to be given you. The holy Bishop accepted the Commission, provided that *Victor*, Bishop of *Turin*, might bear him Company. The Pope *Gelasius* took this Opportunity to write to *Rusticius*, Bishop of *Lions*, and Successor of *St. Patiens*, to thank him for the Assistance which he had sent him to relieve the Calamities of the People of *Italy*, as well as *Eonius* Bishop of *Arles*. He likewise desires *Rusticius* to assist *Epiphanius* in his Negotiation, for *Lions* was the Residence of the King of the *Burgundians*. The Letter bears Date on the twenty fifth of *January*, in the Consulate of *Asterius* and *Presidius*, that is, in 494.

XXXII.
Deputation of
St. Epiphani-
us of Pavia.
Ennod. Vita
Epiph. p 394.
ed. Sirm. id.
p Bull 21.
Jan. p. 372.
c. 10.

c. 11.

To. 4. Conc.
P. 1259. E.

EPIPHANIUS however did not set out till the Month of *March*, and passed the *Alps*, although the Winter was still severe, and the Rivers frozen. All the People came out upon the Road to see him, and brought him Victuals and Presents, which he distributed among the Poor. He arrived in a little Time at *Lions*, where the Bishop *Rusticius* met him, and informed himself of the Occasion of his Journey, and warned him of the artful designing Genius of King *Gondebaud*. *Epiphanius* advised the King not to take any Thing for the Ransom of the Captives. The King told him, that he would examine what was agreeable to the Interest of

c. 12.

A.D. 493. his Soul, and his Kingdom. He afterwards informed the two Prelates, by *Laconius* his Minister, that they should only pay for the Ransom of those who had been taken armed; not to dissatisfie the Soldiers, whose Right they were. This happy News brought so great a Number of Captives together, who were delivered, that it seemed as if that Part of *Gaul* was going to be uninhabited. There went away from *Lions* only, four hundred in one Day; and in all, there were six thousand sent away without Ransom. All the Money which the King *Theodorick* had sent, was nevertheless laid out, and *Syagria*, a Woman illustrious by her Birth and good Works, gave what was necessary to redeem the rest: *St. Avitus*, Bishop of *Vienne*, likewise contributed something.

c. 3. *St. Epiphanius* fearing lest the Captives, who were at a greater Distance, should be retained by the Severity of their Masters, went as far as *Geneva*, which was the Residence of *Gondegisilas*, Brother of King *Gondebaud*, who followed his Example in delivering the Captives. Thus *St. Epiphanius* returned as in Triumph, in the midst of Troops of these freed People, who returned into *Italy*, loading him with Blessings. He came to *Pavia* much sooner than was expected; and writ to King *Theodorick*, to give him an Account of his Embassy, and to desire of him the Restitution of the Estates of those whom he had delivered; which he easily obtained.

XXXIII.
The Life
of St. Epi-
phanus.
Vita ap.
Ennop.
p. 360. ap.
Boll. 21.
Jan. p. 364.
c. 1.

St. Epiphanius was a Native of *Pavia*, Son of *Maurus* and *Focaria*, descended of the Family of *St. Miocles*, Bishop of *Milan*. He was born in 438. At eight Years of Age, he was ordained Reader by *Crispinus*, Bishop of *Pavia*, and learnt to write Short-hand; so that he was able to perform the Office of Exceptor, or Scribe of the Ecclesiastical Acts. His Countenance was handsome, his Person well made, and he had a singular Modesty. His Voice was agreeable, his Discourse insinuating, and he had a great Talent at Persuasion. At eighteen Years of Age he was ordained Subdeacon, and two Years after Deacon; and notwithstanding he was so young, the Bishop entrusted him with the Management of all the Revenues of the Church. If he was disturbed by any unclean Dream, he resisted the Temptation by forbearing to sleep, and adding long Fastings to long Watchings. He was very constant in reading the holy Scripture, retaining it in his Mind, and putting it in Practice. The Bishop often employed him to intercede in his Name for Persons in Distress, of which he acquitted himself with great Success, was beloved by every Body, and was the Comfort of the holy Prelate in his old Age. Not but that among the Clergy of *Pavia*, there were other excellent Persons, especially the Archdeacon *Silvester*, and the Priest *Bonosus*.

THE Bishop *Crispinus* perceiving himself near his End, carried *Epiphanius* to *Milan*, where he recommended him to Persons of the greatest Quality, particularly to *Rusticius*, who it is thought was the same that was Consul in 464. *Crispinus* upon his Return to *Pavia* died, and the Church pays Honour to his Memory on the seventh of *January*. Every Body immediately cast their Eyes upon *Epiphanius* for his Successor: The People of the neighbouring Cities assembled, and notwithstanding his Opposition, conducted him to *Milan*, where he was consecrated Bishop of *Pavia*,
at

Mart. R.
7 Janu.

at twenty eight Years of Age, in the Year 466. As soon as he was Bishop, he resolved not to make use of a Bath, nor to dine; that is, to fast every Day. Afterwards, that he might appear hospitable, and not singular, he changed the Hour of his Repast, and had no Supper. His Custom was to live upon Herbs and Pulse, and to drink very little Wine. In all Weathers, he was the first Person in the Service of the Night, and during the holy Sacrifice, always continued standing before the Altar. His Application and Zeal was very great in interceding for the Distressed; and his leisure Time he employed in Bodily Labour, to relieve his own Necessities.

THE Reputation of his Virtue occasioned his being often employed in publick Affairs. The *Patrician Ricimer*, who had disagreed with the Emperor *Anthemius* in 467, obliged St. *Epiphanius* to go to the Emperor, and he reconciled them for some Time. The Emperor *Nepos* sent him in 474, to *Evarick*, King of the *Visigoths*, residing at *Toulouse*, to make Proposals of Peace to him, which he obtained; but the King giving him an Invitation to dine with him, he refused it, because he was an *Arian*. In his Return, he visited the Monastery of *Lerins*, and others of the neighbouring Isles. During the Journey, he applied himself to singing of Psalms, reading, and often retired under the Trees, where he prayed, prostrating himself, and watering the Grass with his Tears. When *Odoacer* made himself Master of *Italy*, in 476, he besieged the Emperor *Orestes*, at *Pavia*, which was taken and pillaged, the Churches burnt, and all the Inhabitants carried into Captivity. But St. *Epiphanius* obtained the Liberty of a great Number, chiefly Women, of the King, by his Prayers: He afterwards repaired the City, and rebuilt the Churches, having no other Fund than Providence. He was afterwards deputed to *Odoacer*, from whom he obtained a Discharge from Taxes for five Years, and received himself the least Advantage from it.

WHEN *Theodorick* entered into *Italy*, in 489, St. *Epiphanius* came to him to *Milan*, and the King said; Here is a Man, whose Equal all the *East* cannot produce! *Theodorick* came afterwards to *Pavia* with his Army, and the holy Bishop knew so well how to behave himself between him and *Odoacer*, that he had the Confidence of each. He did Good to every Body, even to the supporting those within the City, who had pillaged his Lands without. He obtained of the King *Theodorick*, the Liberty of many Captives; and the War being at an End by the Victory of this King, he applied himself to the re-building, and re-peopling of *Pavia*, by causing the Inhabitants of the neighbouring Cities to go thither. After his Embassy to the King of the *Burgundians*, he thought to pass the rest of his Days in Quiet. But two Years after, that is, in 496, he was obliged to go to *Ravenna*, to ask the King *Theodorick* to remit the Taxes of this Year, for *Liguria*, and he obtained the Remission of two thirds. In his Return, going to *Parma*, he was seized with a Catarrh, and fell very sick the Day on which he came to *Pavia*: On the seventh Day he died, after thirty Years Episcopacy, being fifty eight Years of Age. The Church honours his Memory on the twenty first of January.

The Martyr. R.
21. Janu.

A.D. 493. **XXX.** **Decretals of Pope Gelasius.** JOHN, Bishop of *Ravenna*, often acquainted the Pope *Gelasius* with the miseral Condition of several Parts of *Italy*, so desolate by War and Famine, that Clerks were wanted there for the Service of the Church, and the Administration of the Sacraments. This Necessity obliged the Pope to abate something of the Discipline which had been established concerning the Intervals of Ordinations; and he writ a long Letter of it to the Bishops of *Lucania* and the *Bruttii*, which are the most Southern Parts of *Italy*, and to those of *Sicily*; containing twenty eight Articles or Canons.

Epist 9. To
4. Conc.
p. 1186.

A.D. 494. **c. 2.** FIRST, as to Ordinations, he that is taken from a Monastick Life, may be ordained Priest in a Year. First Reader, Notary, or Defender, which are esteemed in the same Rank; three Months after, Acolyth; at the End of six Months, Subdeacon, if he is of Age; at the ninth Month a Deacon, if he has deserved it by his Behaviour; and at last, at the End of the Year, a Priest. But it is necessary that he should not have been guilty of any Irregularity or Crime, or done publick Penance, or a Bigamist, or of servile Condition, or have any Bodily Defect, or be illiterate; for he that does not know how to read, cannot be more than a Door-keeper. All Laymen that shall be ordained, shall have six Months Probation, and cannot be admitted to be Priests till after eighteen Months. It is not lawful to ordain People of servile Condition, nor admit them into the Monasteries, unless it be with the Consent of their Masters, who have given them their Freedom, or agreed to it by Writing. Complaints of this Abuse came from all Quarters, to the great Scandal of the Church. Some Bishops ordained Energumens, or Criminals, without their having performed Penance, or suffered Clerks in the Ministry, who had been guilty of Crimes since their Ordination. All these Abuses are strictly forbid, as well as receiving, and much more promoting, such Clerks as desert and pass from one Church to another. Ordinations are only to be made on solemn Days; that is, on the Fast of the fourth, seventh and tenth Month, and in the Beginning of *Lent*, which are the *Ember-Week*; and again, in the Middle of *Lent*. The proper Day is *Saturday* in the Evening: Nor can Virgins receive the Veil but at *Epiphany*, *Easter*, and the Feasts of the Apostles; unless in Case they are dangerously ill, and desire not to die without this Consolation. Baptism ought not to be administered but at *Easter* and *Pentecost*, unless in Case of Necessity.

c. 12. 14.
c. 16, 17.
c. 3.

c. 19.
c. 17.

c. 24.
c. 11.

c. 12.

c. 10.

c. 7.
c. 15.
c. 5.
c. 24.
c. 4. 25.
c. 13.
c. 10.

CLERKS are not to exceed their Power. Priests shall not assume to themselves the Benediction of the Chrism, or the Pontifical Unction; that is, Confirmation. They shall not perform in the Presence of the Bishop, either Prayer or Sacrifice, but by his particular Order; nor can they without him make a Subdeacon or Acolyth. Deacons shall not baptize, but in Case of Necessity; in which Case too, Laymen may have the Power. Clerks are forbid to carry on any Commerce, or endeavour after base Gains. *Simony* is strictly forbid, that is, to exact any Thing for Baptism, Confirmation, or Ordination. Women are not permitted to serve at the Altar: Nor can Widows receive the Veil, or Benediction, but only be exhorted to continue steadfast in their good Resolutions. They who have married sacred Virgins, shall perform Penance all their Life. New Churches

Churches cannot be consecrated under any other Names than those of the **A. D. 494.** Saints, nor without Permission from the Holy See; which is to be understood of that Part of *Italy* which was immediately under the Jurisdiction of the Pope. The Revenues of the Church, and Oblations, according to the antient Rule, are to be divided into four Parts; one of which is to be allowed the Bishop, the second the Clerks, the third is to be reserved for the Poor, the fourth for the Buildings. All the Clerks are to inform the Pope of the Abuses they see committed, either by the Bishop, the Priests, or the other Clerks. **c. 27.**

THESE are the Rules which the Pope *Gelasius* gives, in this Letter, to the Bishops of *Italy*, although the Abatement of the Discipline which he grants therein, is very small; for he confines himself to the restraining the Intervals of Ordinations; however, acknowledges in many Places, that he granted it with extream Difficulty, and only in Cases of Necessity, to prevent the Churches wanting necessary Ministers. Being desirous that even in those Cases, all the other Rules may be observed, and excepting those Cases, that they should not in the least dispense with the Rigour of the antient Discipline. The Reason is, because he foresaw the Consequences of the least Concessions. The Letter is dated on the eleventh of *March*, in the Consulship of *Asterius* and *Presidius*, in the Year 494. On the fifteenth of *May* of the same Year, the Pope *Gelasius* writ to the Bishops of *Sicily*, directing very near the same Division of the Ecclesiastical Revenues, and committing to the Care of the Bishop the Support of Strangers and Captives. His Desire is likewise, That the Prescription of thirty Years might take Place in Favour of the Church, according to the Laws of the Emperors. **c. 1, 2, 3, 8, 9, 24.**

THE Letter to the Bishops of *Lucania* seems to be the Result of a Council; and in Truth, the Pope *Gelasius* held one at *Rome* with seventy Bishops, in the same Year 494. The Decree of which is now extant, relating to the Distinction of Authentick and Apocryphal Book. It contains first a Catalogue of the holy Writings, agreeable to those which the *Catholic* Church now receives, excepting that that of *Gelasius* reckons but one Book of the *Macchabees*, according to most of the Copies. He afterwards says, That although all the Churches of the World make but one Spouse of **JESUS CHRIST**, however, the *Roman* Church has been preferred to all the rest, not by any Decree of Council, but by the Word of our **LORD**, when he said, *You are Peter*, and so on. St. Paul has been associated to St. Peter, who suffered Martyrdom as well as he, at *Rome*, in the same Day, and not at another Time, as the *Hereticks* affirm. The second See was established at *Alexandria* in the Name of St. Peter, by St. Mark his Disciple. The third See established at *Antioch* bears likewise the Name of St. Peter; because he lived there before he came to *Rome*, and because the *Christians* were first so called at *Antioch*. **XXXV. The Council censures Books. To. 4. p. 1260.**

It is afterwards said; That after the holy Scriptures, the *Roman* Church likewise receives the four Councils of *Nice*, *Constantinople*, *Ephejus* and *Chalcedon*; and after them, the other Councils authorized by the Fathers, as well as the Works of St. Cyprian, St. Gregory of *Nazianzum*, of St. Basil, St. Athanasius, St. Cyril of *Alexandria*, St. John of *Constantinople*, **Matth. xvi.**

A. D. 494. *Constantinople*, which is *St. Chrysostom*, *Theophilus of Alexandria*, *St. Hilarius*, *St. Ambrose*, *St. Augustine*, *St. Jerome*, *St. Prosper*; and the Letter of *St. Leo to Flavian*. In short, all the Works of the Fathers who died in the Communion of the *Roman Church*, and the Decretals of the Popes. As to the Acts of the Martyrs, it has been the antient Custom of the *Roman Church*, not to read them by Way of Precaution; because the Names of their Authors are entirely unknown to us, and because they have been changed by Unbelievers and ignorant Persons; as those of *St. Cyricus* and *St. Julitta*, and many others composed by *Hereticks*. For which Reason, to prevent the least Occasion of Reflection, the *Roman Church* does not read them, although it honours with the greatest Respect all Martyrs, and their Conflicts, more known to GOD than Man. The Council receives with Honour the Lives of the Fathers; namely, *St. Paul*, *St. Anthony*, *St. Hilarion*, and others, writ by *St. Jerome*. It allows the Acts of *Saint Silvester* the Pope, those of the Invention of the Cross, and the new Relations of the Invention of the Head of *St. John*, but with Caution. It in the same Manner allows the Works of *Rufinus* and *Origen*, inasmuch as they are not censured by *St. Jerome*; and the History of *Eusebius of Cesarea*; at the same Time approving that of *Orosius*, and the Poems of *Sedulius* and *Juvencus*.

AFTER this the Council proceeds to the censuring Apocryphal Books, among which the Council of *Rimini* is placed first, after that, the Itinerary of *St. Peter*, under the Name of *St. Clement*, the Acts of *St. Andrew*, of *St. Thomas*, *St. Peter*, and *St. Philip*; the Gospels of *St. Thaddaeus*, of *St. Matbias*, *St. Peter*, *St. James*, *St. Barnabas*, *St. Thomas*, *St. Bartholomew*, *St. Andrew*; those which *Lucian* and *Hesychius* had counterfeited. The Book of the Infancy of our SAVIOUR, with that of the Nativity of our SAVIOUR, of *Mary*, and of the Midwife, and several others: The most famous of which are the Foundation and Treasure of the *Manichees*, the Cento's of *Virgil* ascribed to *Proba*, *Falconia*, and the Revelation of *St. Paul*; the Acts of *St. Thecla*, the Passage or Assumption of *St. Mary*, the Penance of *Adam*, with that of *Origen*, the Lots of the Apostles, the Letter of JESUS CHRIST to *Abgarus*, and that of *Abgarus* to JESUS CHRIST, at the same Time esteeming the Book of the Pastor, (Reverend by Antiquity) as Apocryphal, together with the Canons of the Apostles: By which it appears that all these Books are not equally condemned. After these follow the Works of some *Hereticks*; as *Tertullian*, *Montanus*, *Faustus the Manichee*, *Tyconius the Donatist*, and of some *Catholicks*, who erred in some Point from the Doctrine of the Church; as *Lactantius the African*, *St. Clement of Alexandria*, *Arnobius*, *Cassian*, *Faustus of Ries*. The Council likewise condemns all Characters, or preservative Scrowls, containing the Names of Angels, and in general all the Writings of *Hereticks*, whose Names are there recited, from *Simon Magus* down to *Acatius of Constantinople*, and pronounces Anathema against them. This is the Censure which the Council passed upon Books, but the Variety of antient Copies may make it doubtful, whether the Names of some Authors have not been inserted which the Council did not condemn.

V. not. Beluz. ad Lup. Fr. ep 28. p. 456.

IN the same Year the Pope *Gelasius* writ to the Bishops of *Dardania*, A. D. 494. as he had writ to those of *Dalmatia*, to congratulate their continuing XXXVI. Letters to the Bishops of Dardania. Ep. 11. P. 1196. stedfast in the Communion with the Holy See, and the *Catholick Church*, and warns them to be upon their Guard against the Bishop of *Thessalonica*; who not consenting to condemn the Name of *Acatius*, after having been several Times admonished, was at length cut off from the Communion of the Holy See.

Do not believe, adds he, what is reported, that *Acatius* was absolved. He died condemned, and we are not any longer permitted to judge of him, who has appeared before the Judgment of GOD: Nor are those Persons to be credited, who affirm, That the Dispute is here only about Customs, and not of Religion; and that the Resentment of the Holy See is occasioned by the Contempt which *Acatius* is supposed to have shewn it. You see that their Intention is to introduce the Heresy with the Names of the *Hereticks*; and the Holy See has so little Resentment, that it is ready to receive with open Arms all those who have depised it, if they sincerely return to the *Catholick* Communion. This Letter is dated on the third of *August*, in the Consulate of *Asterius* and *Presidius*, in 494.

THE Pope *Gelasius* afterwards received Letters from the same Bishops; wherein they appeared concerned at this Objection of the *Schismatics*, that *Acatius* was not legally condemned, it being not done in a Council held for that Purpose; especially since he was Bishop of the Imperial City. The Pope returned them an Answer in a very long Letter, wherein he thoroughly explains *Acatius's* Affair. Run over, says he, what has passed Ep. 133. 1199. since the Time of the Apostles, and you will see that our Fathers, the *Catholick* Bishops, having condemned each Heresy once in a Council, their Design was, that their Decree should continue firm, without suffering it to be called in Question; very wisely foreseeing, that otherwise there would be nothing solid in the Judgments of the Church: For, how manifest soever a Truth might appear, Objections would never be wanting to maintain Error, Obstinacy supplying the Place of Reason. They have therefore P. 1200. thought it sufficient, to condemn the Heresy with its Author, and to declare, that whosoever for the future should embrace the same Error, should be comprehended in the first Condemnation. Thus *Sabellius* has been condemned in a Council: In the same Manner the *Arians*, at the Council of *Nice*; as well as *Eunomius*, *Macedonius* and *Nestorius*. All this being thoroughly considered, we are well assured that no true Christian can be ignorant, that it is chiefly in the Power of the first See, to put in Execution the Decrees of Councils, which are approved by the Consent of the the universal Church; since Councils are confirmed by the Authority of that See, and the Observation of them, kept up by Virtue of its Primacy. We are to remember, that it is the Pope *Gelasius* who is speaking thus.

THE Holy See, continues he, having certain Proofs that *Acatius* was fallen off from the *Catholick* Communion, was a long Time without giving Credit to it; because he had often himself put its Judgment against *Hereticks* in Execution; notwithstanding the See was continually advertised of it by Letters, for near three Years. At last a Deputation of Bishops Sup. xxix. n. 58. was sent to him with Letters, to exhort him not to separate himself from the *Catholick* Unity, and to come in Person, or send, in order to make P. 1201. his

A. D. 495. his Defence against the weighty Accusations of *John*, Bishop of *Alexandria*: For although there was no Necessity of holding a new Council, no Bishop ought to avoid the Judgment of the first See; to whom it was customary for the Bishop of the second See to make Application, having no other Judge. *Acatius*, instead of giving Satisfaction, corrupted the Legates, endeavouring to seduce the Holy See into the Communion of *Hereticks*; and by his Letters declared, That he held Communion with *Peter* of *Alexandria*, commending him, and reproaching *John*; without daring either to come, or send, in order to justify what he had advanced. *Acatius* has been therefore condemned by Vertue of the Council of *Chalcedon*, and the Holy See has cut him off from it's Communion, to prevent falling into that of *Peter* of *Alexandria*, with whom *Acatius* has communicated.

Sup. n. 14.

IN this Manner have *Timotheus Elurus*, and *Peter* of *Alexandria*, who passed for Bishops of the second See, been condemned without a new Council, at the Solicitation even of *Acatius*, by the sole Authority of the Apostolick See. Our Adversaries are obliged to shew, that *Peter* has been justified. The whole Church knows that the Holy See of St. *Peter* has a Right to reverse the Judgments of all Bishops, and to judge every Church, and that no Person hath the Power to judge its Determinations; since the Canons ordain, that Appeals may be made to it from all Parts of the World, and that no Person is allowed to appeal from that See. *Acatius* had therefore no Power to absolve *Peter* of *Alexandria*, without acquainting the Holy See, who condemned him. Let them declare by Authority of what Council he has acted in this Manner, he, who was nothing more than a Bishop dependent on the Metropolis of *Heraclea*.

THE Holy See has often likewise, without a preceding Council, absolved what a Council had unjustly condemned; and condemned those who deserved it. The Pope *Gelasius* instances in St. *Athanasius*, St. *John Chrysostome*, and St. *Flavian*. He insists upon the last, and speaking of the Robbers of *Ephesus*, and the Council of *Chalcedon*, says; An illegal Council, that is, a Council contrary to Scripture, to the Doctrine of the Fathers, and the Canons, which is rejected by the whole Church, and chiefly by the Holy See, may, and ought to be revoked by a legal Council, which is received by the whole Church, and approved by the Holy See; but a legal Council cannot in any wise be revoked. I desire to know, therefore, continues he, what they think of *Eutyches*; if they look upon him as heretical or not? If they do not think him heretical, why do they use these Evasions? Let them declare themselves openly to be *Eutychians*; as it is sufficiently clear, that their Attachment to those who communicate with these *Hereticks*, is nothing more than an Artifice to engage us in the same Error, without naming it. But if they dare not deny that *Eutyches* was a *Heretick*, there is a Necessity for their approving the Council of *Chalcedon*, and for confessing, that whosoever errs from the Truth of that Council, or has communicated with those who have erred, is involved in its Condemnation, without the Necessity of calling a new Council.

p. 1204.

p. 1205.

LET them declare by what Council *Acatius* himself deposed *John*, A.D. 494. Bishop of the second See, who had no Fault against the *Catholic* Faith objected to him; in order to put *Peter*, a manifest *Heretick*, in his Room, whom he himself had condemned? By what Council did *Acatius* drive out *Calendion*, a Bishop of the third See, and throughout the whole *East*, so many unblameable *Catholic* Bishops, to substitute Persons in their Room, who were charged with many Crimes? Would they excuse him by the Emperor's Authority? Wherefore did he resist, when it was his Inclination, the Tyrant *Basiliscus*, and the Emperor *Zeno* himself, in not communicating with *Peter* of *Antioch*? He might as well, if he had pleased, have opposed him in all the rest; but the Emperor *Zeno* declares in his Letters, that he in every Thing followed the Advice of *Acatius*,^{p. 1206.} and *Acatius* acknowledged it himself. If he was not able alone to resist the Emperor, why did not he write to the Holy See, that they might have joined together, to bring the Emperor to Reason? Let us put the Case, that there had been no Council, whose Decrees the Holy See was to put in Execution, what Council could be convened upon *Acatius's* Affair? A Council of those who were visibly his Accomplices, who communicated with *Hereticks*, and who were put in the Places of those *Catholic* Bishops, who were forcibly driven out throughout the whole *East*? There was not therefore a Possibility of holding a Council, nor was there any Occasion for it, after the Council of *Chalcedon*.

WE smile at the Privilege which they would attribute to *Acatius*, for^{p. 1207.} having been Bishop of the Imperial City. Did not the Emperor reside a long Time at *Ravenna*, *Milan*, *Sirmium* and *Treves*? Have the Bishops of these Cities, upon that Account, exceeded the Limits which were anciently prescribed to them? If the Dispute is concerning the Dignity of Cities, the Bishops of the second and third See have greater Dignity than the Bishop of a City, which has not so much as the Right of a Metropolis. The Power of the secular Empire is very different from the Order of Ecclesiastical Dignities. The Smallness of a City does not at all lessen the Grandeur of the Prince, while he resides in it; nor does the Presence of the Emperor make any Alteration in the Order of Religion; and this City ought rather to make use of such an Advantage, to preserve the Liberty of Religion, by continuing peaceably within it's Bounds. Let them consider the Emperor *Marcian*, who not being able to obtain any Thing for the Advancement of the Bishop of *Constantinople*, gave the Pope *Leo*, of holy Memory, very great Commendations, for having stood up in Defence of the Canons. Let them take Notice of the Bishop *Anatolius*, who declared that this Attempt proceeded chiefly from the Clergy and People of *Constantinople*, and not from him, and that the Pope was the Judge of it. St. *Leo* himself, who confirmed the Council of *Chalcedon*, made void all Innovations contrary to the Canons of *Nice*, and exceed-^{Sup. xxviii.} ing the Power which he granted to his Legates. Under the Pope *Simpli-*^{n. 52.} *cus*, *Probus* Bishop of *Canusium*, and Legate of the Holy See, maintained^{Sup. xxviii.} in Presence of the Emperor *Leo*, that this Pretension was not well^{n. 13.} grounded.

A. D. 495.

p. 1210.

Sup. a. 16.

p. 1211.

XXXVII.

Other Wri-

tings against

Acacius.

Epist. 14.

p. 1212.

p. 1220. B.

1223. C.

Tract. 1.

p. 1227.

Sup. xxviii.

a. 30.

p. 1229. D.

p. 1232.

At last, to take away all Scruples, the Pope *Gelasius* declares, That the Sentence pronounced against *Acacius*, passed in a Council of *Italy*, although it does not bear the Pope's Name, because there was a Necessity for its being sent privately, by Reason of the Guards, who were set in all Places, and because the Bishops of the *East*, who were expelled their Sees, or deprived of their Liberty, could not assemble. The Holy See was therefore obliged to hold the Council with whom, and in what Manner it was able. This is the Pope *Gelasius's* Letter to the Bishops of *Dardania*, bearing Date on the first of *February*, in the Consulate of *Victor*, that is, the Year 495.

He therein promises Instructions more at large, concerning *Acacius's* Affair, and we have indeed three Pieces of his upon this Subject. The first is a Fragment, containing Extracts of a Letter from Pope *Simplicius*, another from Pope *Felix*, and a third from *Acacius*, expressed in strong Terms against *Peter Moggos*. The Pope *Gelasius* maintains in this Writing, that in Case *Peter* should be converted, however, being a Bishop of the second See, he could not enter into the Communion of the Church, without the Consent of the Bishop of *Rome*. The second Piece is a Letter to the *Eastern* Bishops; wherein he complains of their suffering at *Antioch*, *Peter* the Fuller, in the Place of *Calendion*, and of their continuing in the same Communion with him. He says the same Thing of the Expulsion of *John Talaia*, to put *Peter Moggos* into *Alexandria*. He takes Notice, that the latter continued in Communion with *Peter* of *Antioch*, till the Time of his Death, with whom *Acacius* boasted that he had never communicated. The *Easterns* said, That they were ignorant of what the Holy See had decreed: But the Pope told them, that they might have been easily informed by so many Bishops who held Communion with the Holy See, and who were driven out of their Churches, only for approving it's Determination. Thus all the *Eastern* Bishops are guilty as well as *Acacius*.

The third Writing is the Treatise of Anathemas, in which he first makes this Objection: If we receive the Council of *Chalcedon*, we ought to admit it entire; and consequently the Privilege of the second Rank granted to the Bishop of *Constantinople*. *Gelasius* answers; All the Church readily receives what the Council has determined, agreeably to the Scripture Tradition, and the Canons, with Regard to the *Catholic* Faith, for which the Holy See ordained it should be held, and confirmed it. But whatever has been advanced without Authority and Order of the Holy See, has been immediately contradicted by it's Legates, and the Holy See has never approved it, however pressing the Emperor *Marcian* was for it. He explains afterwards this Clause of the Sentence against *Acacius*, that he should never be absolved; that is to say, while he continued obstinate, and this Clause adds nothing to the Condemnation.

In this Treatise *Gelasius* speaks also of the Distinction of the two Powers, Ecclesiastical and Secular. I am inclined to believe, that before the coming of *JESUS CHRIST*, some may have been, in a figurative Sense, Kings and Priests at the same Time, as *Melchisedeck*; which the Devil imitated; insomuch that the Heathen Emperors took also the Name of sovereign Pontiffs. But when he came, who is truly King and Priest together,

gether, the Emperor no longer took the Name of Pontif, nor the Pontif A. D. 495. any longer assumed the royal Dignity: For, though all the Members of ^{1 Pet. ii. 9.} JESUS CHRIST are called a royal Priesthood; yet, GOD knowing human Weakness, and being willing to save his People by Humility, hath separated the Functions of these two Powers; so that the Christian Emperors should consult the Priests, in order to eternal Life, and Priests obey the Orders of the Emperors in temporal Matters; that he who ^{2 Tim. ii. 4.} serves GOD should not entangle himself in the Affairs of this Life, nor he who is engaged in them, govern in Things Divine. Thus both Orders are contained within the Bounds of Moderation, and each Profession employed in Affairs agreeable to it. These are the Words of Pope *Gelasius*.

THERE was a Council held at *Rome*, in the same Year 495, under the ^{XXXVIII.} Consulate of *Viator*, on the thirteenth of *May*, at which were present forty ^{Council. Absolution of Me- nus. To. 4. p. 1269.} five Bishops; among whom were *St. Epiphanius* of *Pavia*, and *St. Laurence* of *Milan*. There were also fifty eight Priests, and two secular Magistrates, *Amandian* and *Diogenian*. *Misenus*, one of the *Legantine* Bishops, who had prevaricated at *Constantinople*, presented a Petition to this Council, which was read by the Deacon *Anastasius*: The same, probably, who was Pope the Year following. The Design of it was only to sue for Mercy, in Consideration of the Age and Weakness of the Petitioner, who was afraid of dying out of the Communion of the Church. The Pope ordered him to be called in. He prostrated himself, and in that Posture presented another Petition, which contained an Anathema against the Heresy and Person of *Eutyches* and his Followers; particularly *Dioscorus* and *Acacius* of *Constantinople*.

GELASIUS having asked the Advice of the Council, all the Bishops and Priests rose up, and cried out; JESUS CHRIST hear us; long Life to *Gelasius*, twenty Times. Use the Power which GOD has given you, twelve Times. Do as *St. Peter* did, ten Times. We entreat you to pardon, nine Times. They sat down again, and *Gelasius* said, The holy See, in condemning *Misenus* and *Vital*, did not deprive them of the Hope of Pardon. *Vital* has suffered the Judgment of GOD, without our being able to succour him: But we ought not to defer receiving *Misenus*, whilst he is yet alive: And accordingly he shall be received again into our Communion, and the Sacerdotal Dignity. All the Bishops and Priests rose up, and testified their Consent by many Acclamations, acknowledging the Pope for the Vicar of JESUS CHRIST, and wishing him the Years of *St. Peter*. *Sixtus*, Notary of the *Roman* Church, drew up the Act, by Order of the Pope, who spoke very much in this Council against the Obstinacy of the *Greeks*.

BUT the Conduct of the Emperor *Anastasius*, tended only to confirm them in it: For, in this same Year 495, under the Consulate of *Viator*, he ^{XXXIX.} deposed *Euphemius*, Patriarch of *Constantinople*, under Pretence of his hav- ^{Euphemius driven from Constantinople. Marcell. Chr. Theod. Lib. 2. p. 519 Theoph. p. 120. an. 5. Anast.} ing favoured the Revolt of the *Isauri*, who, grown insolent, by the Favour of the Emperor *Zeno* their Countryman, rose up in Arms against *Anastasius*, at the Beginning of his Reign. He then assembled the Bishops who were at *Constantinople*, who, in Complaisance to the Emperor, deposed and excommunicated *Euphemius*. The Emperor caused to be ordained in his Place, *Macedonius*, Priest and Treasurer of the Church, Nephew of the Patri-

A. D. 495. arch *Gennadius*, who had brought him up in a pious and monastick Life. However, the Emperor made him subscribe to the *Henoticon* of *Zeno*. The People of *Constantinople* stirred in Favour of *Euphemius*, and ran to the *Hipodrome*, singing Litanies. But the Emperor continued firm, and banished *Euphemius* to *Eucaita* in *Paphlagonia*. But before he set out, he desired that *Macedonius* should promise, that he should be conducted thither in Safety; who came for this Purpose to meet him in the Baptistry; but before he went in, he had his *Pallium* taken off by a Deacon, not presuming yet to wear it before *Euphemius*. He even borrowed Money, which he gave him to bear the Charges of those who accompanied him.

XL. THE Deposing of *Euphemius* was approved by *Athanasius*, Patriarch of *Alexandria*, and by *Palladius*, Patriarch of *Antioch*; but not by *Elias*, Patriarch of *Jerusalem*. He was the Disciple of St. *Enthymius*, and two Years before had succeeded *Sallust*, who held this See eight Years and three Months. *Elias* was ordained in the third Year of the Emperor *Anastasius*, viz. 493. He built a Monastery near the Cathedral, and there assembled the most virtuous of the Church of the holy Sepulchre, who had been dispersed to the Places about the Tower of *David*. In the Schism which at that Time divided the Church, *Elias* communicated with none of the Patriarchs but him of *Constantinople*, rejecting with him the Communion of the *Alexandrians*, who anathematized the Council of *Chalcedon*, and consequently also the Communion of *Palladius*, Patriarch of *Antioch*, who in Compliment to the Emperor, sided with the *Alexandrians*, and with them rejected the Council. But moreover, *Elias* did not approve the resolute Demand of the Pope, that the Name of *Acacius* should be struck out of the *Diptychs*. Now, though *Elias* did not approve the Deposing of *Euphemius*, he nevertheless admitted to his Communion *Macedonius*, ordained in his Place, finding him *Catholic* by his synodical Letters. *Palladius* of *Antioch* died soon after, and *Flavian* his Successor observed the Conduct of *Elias*, communicating only with him and *Macedonius*; which extremely exasperated the Emperor against these two Patriarchs of *Antioch* and *Jerusalem*. In the Year following, 496, the sixth of the Emperor *Anastasius*, died *Athanasius* Patriarch of *Alexandria*, and was succeeded by *John*, Priest and Steward, surnamed *Hemoula* or *Mela*, who followed the *Schismatical* Party, as his Predecessor did.

XLI. THE Pope *Gelasius* died in the same Year 496, after having held the holy See four Years and eight Months. Besides the Writings already mentioned, he composed a Treatise against the Senator *Andromachus*, and other Romans, who had a Mind to re-establish the antient Superstition of the Games called *Lupercalia*, abolished in his Time. Professing Christianity, they publicly maintained, however, that the Cause of Sicknes was, that the God *Februarius* was not appeased. Tell me, answers the Pope *Gelasius*, when Rome was so often afflicted with the Plague, as we read in *Titus Livius*, did not they sacrifice to this God, and celebrate the *Lupercalia*? They were not even instituted as a Remedy for Sicknes, but Barrenness in Women. When the Emperor *Anthemius* came to Rome, doubtless the *Lupercalia* were solemnized, and yet there was a dreadful Plague. If this be the Occasion of our Misfortunes, take it upon your selves,

Elias Patriarch of Jerusalem. Vita S. Saba, Co. tel. Mon. To 3. p. 262. p. 296.

Theoph. p. 121. Liber. c. 18.

The Death of Pope Gelasius. His other Writings.

Traet. 21. p. 235. F. To. 4. Conc.

selves, who observed this Ceremony so negligently in Comparison of your A. D. 496. Ancestors, having left it to vile and contemptible Persons. Why did not *Castor* and *Pollux*, whose Worship you are unwilling to quit, render the Sea favourable, that *Rome* might have had Corn in Plenty? Tell me, you who are neither *Christians* nor *Pagans*, Patrons of the *Lupercalia* and infamous Songs, becoming a Religion whose Worship is so shameful, What Good can you hope from it, whilst it occasions such a Corruption of Manners? Sacrifice then also in the Temples of Devils, and in the Capitol. p. 1239. A. For what Reason do you desire to preserve a Part of the Superstition, when you abandon the Principal? But you say, the *Lupercalia* have been permitted from the Beginning of Christianity: Sacrifices also have for some Time been allowed. Does it follow, that they ought not to have been abolished since? Each Bishop has at different Times destroyed many contemptible and criminal Superstitions. They did not apply a Remedy at once to all the Diseases: They began with the most dangerous, for Fear the Body should not be able to bear the Violence of the Remedies. In short, for my own Part, I forbid any baptized Person, any Christian, to do it; let the Heathens only practise it. I think it my Duty to declare to Christians, that these Superstitions are pernicious and fatal. I will acquit my Conscience, it is the Business of those who will not obey my just Advice to look to themselves. I doubt not but my Predecessors have done as much, and solicited the Emperors to abolish this Abuse: They were not heard, and this ruined the Empire. I do not presume to accuse them of Negligence, but every one of us shall give an Account of his Conduct.

THE Pope *Gelasius* writ also a Treatise against *Eutyches* and *Nestorius*, which is extant, and which some have ascribed to *Gelasius* of *Cyzicus*. We have also the Fragments of ten Letters, which are Commissions to several Bishops for particular Affairs. We find in them the Name of Cardinal Bishop, to distinguish him that had the Title, or the proper Bishop, from the Visitor, who governed only by Commission. It appears, that besides the canonical Penalties, the Ecclesiasticks could also apply to secular Judges, for the Punishment of grievous Injuries committed against them or theirs. In the Time of *Gelasius*, *Manichees* appeared at *Rome*, whom he banished, and ordered their Books to be burnt before the Gate of the *Basilica* of *St. Mary*. In two Ordinations at *Rome*, in the Months of *February* and *December*, he ordained thirty two Priests, two Deacons, and sixty seven Bishops.

THE Manners of this Pope were agreeable to his Doctrine. He looked upon his Dignity not as a Dominion, but a Condition of Service. His whole Employment was Prayer or Reading, when he was not obliged to write. He delighted in the Company of the Servants of GOD, and to converse with them of Spiritual Things. He avoided Feasts and Idleness, fasted and lived in Poverty, maintaining all the Poor. He looked upon the least Negligence of a Bishop, as a great Danger to Souls. He governed with a great deal of Prudence and Patience, in the difficult Times he met with in his Pontificate. This is the Description *Dionysius Exiguus* has given of him, from the Relation of Priest *Julian*, who had been his Disciple. *Dionysius* reckons the Pope *Gelasius* in the Number of Saints,

To. 4. Bibl.
P. P. p. 515.
Lab. Script.
To. 1. p. 342.
Dupin. To. 5.
p. 647. To. 4.
Conc. p.
1224. Ep. 1.
Ep. 6, 7.

Dyonis. Præf.
in Coll. de-
cret.

A.D. 496 and the Church honours his Memory on the twenty first of November, which was the Day of his Death.

Martyr. A. 21.
Nov.

XLII.

Sacramentary
of St. Gelasi-
us. Lib. Pon-
tif. Thomas
Præf. in Cod.
Sacr.

HE had composed Hymns in Imitation of St. Ambrose; Prefaces and Prayers for the holy Sacrifice, and for the Administration of the Sacraments. It is for this Reason they ascribe to him, with a great deal of Probability, an antient Sacramentary of the Roman Church, which contains the Masses of the whole Year, and the Forms of all the Sacraments. It is divided into three Books; the first of which contains chiefly the usual Office, the second the Office of the Saints, and the third the Offices which are not fixed to certain Days. Each Mass has two Collects at the Beginning, one private, one post-communion, and a Prayer for the People: Most of them have proper Prefaces. The first Book begins at Christmas, and sets down the three Masses, besides that of the Vigil; on the first of January there are Prayers against Pagan Superstitions, which were practised at that Time. After the Mass of the Sexagesima, are many Prayers for Penitents, to denote that they prepared them from that Time for the Imposition of publick Penance, according to this Rubrick: You receive him on Wednesday Morning at the Beginning of Lent; you cover him with Hair-cloth; you pray for him, and shut him up till Maundy-Thursdæy. Besides, he appoints for the Imposition of Penance, the sixth Psalm, the hundred and second, and the fiftieth, with three Prayers.

Lib. I. n. 15.

n. 16.

Lib. III inf.

Lib. I. n. 18.

n. 20.

n. 96.

n. 95.

DURING Lent, there are Masses for every Day, except Thursdæy. On Saturday of the first Week, are set down the Prayers of the Ember-Weeks for the first Month: For March was called so at that Time. On these Days they read twelve Lessons, and made Ordinations; for which Reason the Sacramentary treats of them in this Place. We see here the Prayers for the Ordination of a Priest, and for that of a Deacon, very near the same which are used at present; but there is no Mention made of giving them the sacred Habits, the Gospel, or the Chalice. The Consecration of Hands is related in another Place on Account of that of a Subdeacon, and we find there the Benedictions for the lesser Orders, viz. the Door-keeper, the Reader, and the Exorcist. We see there Rules for Ordinations, such as we find in the Decretals of Gelasius, in this Manner. If from his Infancy he has given his Name to the Minister of the Church, he shall continue to the Age of twenty Years among the Readers. If he devotes himself to the Church in a more advanced Age, but immediately after his Baptism, he shall be five Years among the Readers or Exorcists, then four Years Acolyte or Subdeacon, then Deacon, if he is worthy of it, five Years; then Priest, and afterwards Bishop. Persons twice married, or Penitents, shall not be admitted into Orders. The Defenders of the Church, who are Laymen, shall be subject to the same Rules, if they are admitted to be of the Clergy. At the Ordination of a Bishop, two Bishops shall hold upon his Head the Book of the Evangelists; one of them shall pronounce the Benediction, all the other Bishops present shall touch his Head with their Hands. All the Priests present shall do the same at the Ordination of a Priest; but at the Ordination of a Deacon, the Bishop only shall lay his Hand upon his Head; because he is consecrated for the Ministry, and not for the Priesthood. As to the Subdeacon, because he does not receive the

the Imposition of Hands, he receives from the Hand of the Bishop the **A. D. 496.** empty Patten and Chalice, and from the Hand of the Archdeacon, the Bottle with the Water and Towel. The Acolyte receives from the Archdeacon the Candlestick with the Taper; and the rest, as it is practised at present. The like for the Exorcist, the Reader and Door-keeper. Afterwards there are proper Masses for the Consecration of a Deacon, Priest and Bishop, and for the Anniversary of their Ordination.

ON the third *Sunday* in *Lent*, they begin to mention the Scrutinies or Examinations of the Elected; viz. the *Catechumens* designed for Baptism at *Easter*. In the Canon there are Prayers for them and their Godfathers and Godmothers. The Gospel of the Dumb and Deaf possessed, was very proper for this Occasion. They began these Scrutinies on the *Monday* following, and continued them on different Days, which they gave Notice of to the People, that they might assist at them. They began about Noon before the Mass, which in *Lent* was not celebrated till the Evening. When the elected were come into the Church, an Acolyte writ their Names, and ranged them, the Boys on the Right, and the Girls on the Left; then they made Prayers and Exorcisms over them. The second Scrutiny is set down for the fourth *Sunday*, and another on the fifth; but there is no Mention made of the Passion. After this Week, is related in Order, what is necessary for the Preparation and Instruction of *Catechumens*; the first Benediction, that wherein they give the Salt, the Exorcisms performed by the Acolytes, which were different for the Boys and the Girls. XLIII. Ceremonies of Baptism. n. 256.

THEY afterwards explained the Gospels to them, which was called opening their Ears. Four Deacons came out of the Vestry, carrying the four Evangelists, preceded by two Candlesticks, with the Censers. They placed the Books at the four Corners of the Altar, and a Priest began to instruct the *Catechumens*, explaining to them what the Word Gospel signifies, who the Evangelists are, and for what Reason they apply the Figures of four mysterious Animals to them. He then appointed the Deacons to read the Beginning of each Gospel. On some other Day the Priest explained the Creed to them. He told them first in general what it is; then an Acolyte took one of the Children designed for Baptism in his Left-arm, holding his Right-hand over his Head; the Priest asked, In what Language do they confess our LORD JESUS CHRIST? They answered, in *Greek*, or in *Latin*: For, there was always at *Rome* a great Number of *Greeks*. Then the Acolyte pronounced the *Nicene Creed*, singing first in *Greek*, then in *Latin*; and what shews the Antiquity of this Sacramentary, is, that it is there only said that the HOLY GHOST proceeds from the Father. In the same Manner the Priest explained the LORD'S Prayer. n. 29. n. 30, 31, 33.

PALM-SUNDAY is also called *Passion-Sunday*. It is observed, That on *Holy-Thursd'ay* they do not sing, nor bless the People. On the same Day two great Ceremonies are performed, the Reconciliation of Penitents, and the Consecration of the holy Oils. The Penitent came out of the Place where he had been shut up, and presented himself in the Church, prostrate on the Earth. Then the Deacon interceded for him to the Bishop, who having exhorted him not to relapse, made many Prayers over him. Afterwards is mentioned the Manner of reconciling a Penitent at his Death. n. 34. n. 35. n. 40.

A. D. 496. Death. The Benediction of the holy Oils was such as it is at present, except the Salutation and Kneeling. On *Maundy-Thursd*ay there were two Masses, one in the Morning, the other in the Evening, as *St. Augustine* observes, was practised in some Churches. The Sacramentary sets down for *Good-Friday*, the same Prayers which we use; the Adoration of the Cross, and the general Communion of the Eucharist appointed for the Day before.

Epist. 54.
ad Janu.
c. 7. Sac.
am. n. 41.

ON *Holy-Saturday*, the *Catechumens* elect came in the Morning to rehearse the Creed. First, The Bishop, or the Priest, performed the last Exorcism over them; then he touched their Nose and Ears with his Spittle, saying, *Ephphatba*, and the rest; then he anointed them with the Oil of the *Catechumens*; caused them to make the Renunciations, and pronounced the Creed over them; and after having required them to pray, the Deacon sent them back till the Time of Baptism. In the Middle of the eighth Hour, viz. at half an Hour after one, the Office was begun by a Litany, followed by the Benediction of the paschal Taper, and twelve Lessons, with the Prayers after each. Afterwards they went to the Fonts to bless them, and to baptize all the Elect one after another, by dipping them three Times. When they came out of the Fonts, the Priests anointed their Head with the Chrism; then the Bishop confirmed them. First, He laid his Hands upon them, praying that they might receive the seven Gifts of the HOLY GHOST; then he anointed their Forehead. They returned to the Sanctuary, and began the Mass upon the Appearance of the first Star. After the *Octave of Easter*, is the Mass of the *Annotine-Easter*, called likewise the Anniversary of Baptism; whether it was that each celebrated the Day of his Baptism, or the *Saturday* of the *Octave of Easter* observed for all of them together. At the Mass of the Ascension is placed the Benediction of First-fruits. On *Saturday of Pentecost*, upon the Occasion of solemn Baptism, the Manner of Baptizing a sick Person, an *Energumens* or a *Pagan*, is mentioned: For there remained few of them, and most of those they baptized, were Children of *Christians*. After having baptized the Sick, they gave him the Communion, and the Bishop confirmed him.

4. 54.
Cang. Gloss.
Pasch. ann.
n. 63.

n. 66, 67.
n. 71.

n. 75.

XLIV.
Other Offices.
n. 82.

n. 84,
n. 88.

n. 103.

AFTER the Office of *Pentecost*, is the Denunciation of the Fast of the *Ember Weeks*, for the fourth, the seventh, and the tenth Month, very near the same as in the Sermons of *St. Leo*, viz. the Fast of *Wednesday, Friday* and *Saturday*, the *Vigils* in the Church of *St. Peter*. They afterwards set down Prayers for the Reconciliation of *Arians* and other *Heretics*: Then the Dedication of a Church, much more plain and simple than in later Times; and the Consecration of the Altar, the sacred Vessels, and the Linnen together. The Dedication of the Baptistry is placed by it self. Afterwards we find the Ordinations, (which I have already given an Account of) then the Consecration of Virgins, performed at the *Epiphany*, on *Easter-Monday*, and the Feasts of the Apostles.

Sup. lib. xviii.
n. 47. Amb.
ep. 22. n. 19.
n. 30. 41.
v. Thom.
prat.

THE second Book of the Sacramentary of *Gelasius*, contains the Masses of the Saints; and first, the Form of declaring the Day and Place, when and where it was to be celebrated, and whither the Relicks were to be removed: An Instance of which we have seen in *St. Ambrose*. We here see only the Feasts of the Martyrs, and those of *St. Peter* and *St. Paul* by them-

themselves, which shews the Antiquity of this Sacramentary. The third Book contains first, sixteen Masses for *Sundays*, without assigning them in particular to any; which seems to shew that they served indifferently for all the common Sundays throughout the Year. Then follows the Canon of the Mass, such as we still use; and many Benedictions of the People, after the Communion; then six Masses for ordinary Days. Afterwards many votive Masses for Travellers, for Persons in Affliction, for Barrenness, and the like. There are some of them more remarkable than the rest; for those who make an Agape, or Feast of Charity: A Mass to be said in a Monastery, probably when the Bishop went to visit it. The Mass for Marriage is there also, with the Nuptial Benediction; and the Mass for the Birth-day. The Mass for the Sick, and lastly, Prayers for the Dead before and after Burial, and many Masses for them: Among others, for a Person dying soon after Baptism; and for those who desired Penance, and were not able to receive it. We find in this same Book the Benediction and Sprinkling of Holy Water, and many other Benedictions. And this is what I thought most remarkable in the Sacramentary ascribed to Pope St. *Gelasius*.

IN his Time, and by his Authority, the Body of Saint *Severinus*, Sup. Lib. Apostle of *Noricum*, was removed to the Castle of *Luculland* near *Naples*, xxxix. n. 35. and they built a Monastery for it. The Saint died in the Year 482, and Vita ap. Boll. 8. six Years after, all the *Romans* who were in the Country, being obliged Janu. c. 11, to pass into *Italy*, as he had foretold, carried his Relicks with them. There were many Miracles performed at these two Translations; the History of which, as well as the Life of the Saint, was written in the Year 511, by Epist. ad Pasch. Ap. Boll. To. 1. the Priest *Eugipius* his Disciple, an Eye-witness of what he relates. The Church honours the Memory of St. *Severinus* on the eighth of January. Martyr. R. 8. Jan.

THE Successor of Pope St. *Gelasius* was *Anastasius*, the second of the Name, a *Roman* By Birth, who held the Holy See near two Years. Soon after his Ordination, he writ to *Clovis*, King of the *Franks*, upon his Conversion to the Christian Religion, testifying his Joy for it, and exhorting him to Perseverance. The *Franks*, or *French*, were a German Nation, known two hundred and forty Years before; they dwelt about the Lower-Rhine, and having passed this River, they entered into *Gaul*, and began to settle there about the Year 420, under the Conduct of *Pharamond*, whom they account their first King. *Clodio* succeeded him in 428. Then in 448, *Meroveus*, who helped to drive out *Attila* from *Gaul*, and came as far as the *Sein*. His Son *Childerick* succeeded him in 458, and advanced as far as the *Loire*; and *Clovis* succeeded *Childeric* his Father in 481. He still extended his Conquests, and having vanquished *Syagrius*, who commanded for the *Romans*, he entirely ruined their Power in this Part of *Gaul*. The rest was subject to the *Burgundians* and *Visigoths*. In the Year 493, *Clovis* married *Clotilda*, Daughter of *Chilperic*, and Niece of *Gondebaud*, King of the *Burgundians*: She was a Christian and a Catholic, though the King her Uncle, and the whole Nation professed *Arianism*. King *Clovis* used the Christians well, spared the Churches, and honoured holy Men, particularly St. *Remi*, Bishop of *Reims*, to whom he restored one of the Vessels of his Church, which had been taken away.

A.D. 496.
c. 29.

THE first Fruit of the Marriage of *Clovis* and *Clotilda* was a Son, whom she would have baptized, and said to the King her Husband, The Gods whom you worship are nothing; they cannot help themselves, or any one; since they are made of Wood, Stone, or Metal. The Persons whose Names they bear were but Men, and sinful Men. We must rather adore the Creator of the Universe, who made the Light of the Sun, adorned the Heaven with Stars, filled the Earth with Animals, and formed Man with his Hand, to whom he hath put all his Creatures in Subjection. This Discourse did not persuade *Clovis*; but *Clotilda* nevertheless made Preparations for the Baptism of her Son; and ordered the Church to be adorned with Tapestry, to gain over at least the King by this fine Appearance. The Child was baptized and named *Ingomer*, and died during the Time of his wearing the white Habit, viz. in the Week of his Baptism. *Clovis* severely reproached *Clotilda* for it, and said; If he had been consecrated in the Name of my Gods, he had not died; but being baptized in the Name of yours, he could not live. The Queen answered; I thank God, who has thought me worthy of bearing a Child, whom he has called into his Kingdom. She had afterwards another Son, whom she had baptized, and named *Clodomer*. He also fell sick, and the King said; It could not be otherwise; he will die presently in the same Manner as his Brother, having been baptized in the Name of your CHRIST. However, he recovered by the Prayers of the Mother.

c. 30.

SHE never ceased to exhort the King to leave his Idols, and acknowledge the true God; but she could not persuade him, till he found himself in Danger, in a War which he made with the People properly called *Allemani*. He gave them Battle, in which the *French* were beaten, and upon the Point of being entirely defeated. Then *Clovis* lifting up his Eyes to Heaven, said with Tears; JESUS CHRIST, whom *Clotilda* affirms to be the Son of the Living God, I implore thy Assistance. If thou givest me the Victory, I will believe in thee, and be baptized in thy Name. I have called upon my Gods, but find they have no Power. I now call upon thee, and will believe in thee; deliver me only from mine Enemies. While he was speaking, the *Allemani* turned their Backs, and began to flee, and seeing their King dead, submitted, and desired Quarter. This was the fifteenth Year of the Reign of *Clovis*; of JESUS CHRIST, 496.

Vit. 1. Vid.
ap. Boll. 6.
Febr.

XLVI.
The Baptism
of Clovis.
Greg. c. 31.

AT his Return from this Expedition, *Clovis* passing by *Toul*, took with him an holy Priest named *Vedastus*, or *Vast*, who had lived some Time in Retirement, and who instructed him during the Journey, to prepare him for the Baptism which he desired. Then the Queen sent privately for Saint *Remi*, who continued to instruct him. Holy Father, said the King, I hear you with great Willingness, but there remains a Difficulty: The People who obey me will not leave their Gods. I am going to speak to them according to your Instructions. He then assembled the *French*, but they prevented his speaking, and inspired with a Sense of God, cried out with one Voice; My LORD, we abandon mortal Gods, and are ready to follow the immortal God whom *Remi* teaches. The necessary Preparations were made for the Baptism of the King and the *French*.

French. St. Remi and St. Vast continued to instruct them, and according A D. 496. to the Canons, made them observe some Days of Fasting and Penance. In the mean Time, many Bishops repaired to *Reims* for this Solemnity, and without deferring it till *Easter*, they thought proper to perform it on *Christmas-Day*.

THE Streets were lined with Tapestry from the King's Palace to the Church, which was illuminated with perfumed Tapers, and the Baptistry filled with exquisite Odours. They marched in Procession, carrying the Crosses and the Evangelists, and singing Litanies. St. Remi conducted Clovis by the Hand, followed by the Queen and People. In the Procession the King said to him; Father, is this the Kingdom of Heaven, which you promise me? No, answered the Bishop, It is only the Beginning of the Way towards it. In the Instant of Baptism, he said to him; Bow thy Head, proud *Sicambrian*, adore what thou hast burnt, and burn what thou hast adored. He afterwards baptized *Albofleda*, the King's Sister, and three thousand Persons of his Army; viz. of *French*, who were yet only a Body of Troops dispersed among the *Gauls*. *Albofleda* died soon after; and the King being extremely afflicted for it, St. Remi writ him a Letter of Consolation, wherein he represents to him, that having continued in the Grace of her Baptism, he ought to believe she had received the Crown of Virgins. *Lantilda*, another Sister of *Clovis*, who had fallen into the *Arian* Heresy, having professed the *Catholick* Faith, received the Unction of the holy Chrism, viz. the Confirmation. The King after his Baptism gave many Lands in several Provinces to St. Remi, as did also the most powerful of the *French* in Proportion; but St. Remi distributed them to several Churches, lest the *French* should believe that he had attempted their Conversion out of Interest. He gave a considerable Part of them to St. Mary's Church in the City of *Laon*, where he had been brought up, and established *Genebaud*, a noble Man, and skilled in human and divine Learning, the Bishop of it. He had married St. Remi's Niece, and was separated from her, to devote himself to a pious Life. Such was the Original of the Bishoprick of *Laon*, which before was Part of the Diocese of *Reims*. *Clovis* built many other Churches, bestowed great Riches upon many, and solicited by an Edict all his Subjects to embrace Christianity. He was at that Time the only *Catholick* Prince. The Emperor *Anastasius* favoured the *Eutychians*; *Tbrasamond*, King of the *Vandals* in *Africk*; *Theodrick*, King of the *Ostrogoths* in *Italy*; *Alarick*, King of the *Visigoths* in *Spain*; *Gondebaud*, King of the *Burgundians*, were *Arians*.

ST. Avitus, Bishop of *Vienne*, writ also a Letter to *Clovis*, wherein he congratulates him particularly upon the Circumstance of the Day of his Baptism, which was that of the Nativity of our LORD. He hopes that GOD will make use of this King, for the bringing the more remote Nations, who are yet in their natural Ignorance, to the Knowledge of him, and exhorts him to send Embassadors to them for this Purpose. He speaks of the *German* Nations beyond the *Rhine*.

A.D. 496.

XLVII.
The Pope
Anastasius
writes to the
Emperor.
Epist. 1. To.
4. Conc.
p. 1278.
n. 7.
n. 5.

THE Pope *Anastasius*, at the Beginning of his Pontificate, writ to the Emperor *Anastasius*, extolling the Piety he had shewed in his private Life, and desiring him to procure the Peace of the Church in suppressing the Name of *Acacius*: But as some pretended that since *Acacius* had been condemned by the Pope *Felix*, he could not exercise any Function, the Pope *Anastasius* declares, That he accounts the Baptisms and Ordinations conferred by *Acacius* to be valid; because the Unworthiness of the Minister does not hinder the Virtue of the Sacraments. He desires also the Emperor to bring back the *Alexandrians* to the Unity of the Church. This Letter was sent by two Bishops, *Cresconius* and *Germannus*, who accompanied the *Patrician Festus*, sent from Rome to *Constantinople* upon some publick Affairs. They found there two *Apocrysiarii* of the Church of *Alexandria*, *Dioscorus* Priest, and *Cberemond* Reader, who charged them with a Memorial, to request Admission into the Communion of the Pope. They pretended that the Division of the two Churches was occasioned only by the corrupt Translation of the Letter of St. *Leo* to *Flavian*; and to shew that they were *Catholicks*, they inserted a Confession of Faith, in which they acknowledged the three first Councils, and condemned *Eutyches* as well as *Nestorius*; but without making any Mention of the Council of *Chalcedon*. They affirmed that *Dioscorus*, *Timotheus* and *Peter*, had never had any other Faith than themselves: But this subtle Declaration was ineffectual.

A.D. 498.

Theoph.
p. 122.

ABOUT the same Time, viz. in the Year 498, the eighth of the Emperor *Anastasius*, the Patriarch *Macedonius*, in Concert with him, had a Mind to reunite the Monasteries of *Constantinople* who had withdrawn from the Communion of the Patriarch, upon the Account of the *Henoticon* of *Zeno*, which he had subscribed. *Macedonius* not being able to succeed in it, advised the Emperor to assemble the Bishops who were present, and to confirm by a Writing what had been ordained at the Council of *Chalcedon*; which was executed, and the Acts were drawn up. But the *Catholic* Monks were not satisfied with them, and *Macedonius* finding them resolved to reject the *Henoticon*, and to undergo Banishment, rather than communicate with those who received it; thought it proper to leave them at Liberty, without raising a Persecution against them. The Monasteries which signalized themselves the most upon this Occasion, were those of *Dius*, *Basian*, the *Acemetes*, and St. *Matrona*.

Vita S. Matr.
ap. Sur. 8.
Nov.

SHE suffered a great deal herself from a Deacon named *Chrysaorus*, who would oblige her to communicate with those who received the *Henoticon*; and another very learned Nun named *Sophia*, shewed also great Constancy. St. *Matrona* was of *Perga* in *Pamphilia*: Having left her Husband, she entered first into a Monastery of Men; but she was discovered there, and went to *Emesa* in *Phenicia*, where she governed a Community of Women. At *Berytus* she converted a great many idolatrous Women, and coming afterwards to *Constantinople*, she there gained over some Strangers, whom she governed. The Empress *Verina*, Wife of *Leo*, conceived an Affection for her, admiring particularly her Disinterestedness. A very rich Lady gave her afterwards what was sufficient to build a great Monastery.

Monastery. Saint *Matrona* lived an hundred Years ; of which she passed A.D. 498. but five and twenty in the World.

THE Patrician *Festus* being at *Constantinople*, demanded, that the Feasts of *St. Peter* and *St. Paul* might be celebrated with more Solemnity than before, and obtained it. *Macedonius*, Patriarch of *Constantinople*, Theod. Lect. Lib. 2. p. 360. had a Mind to send by *Festus* his Synodal Letters to Pope *Anastasius*, but the Emperor prevented him. It is even said, That *Festus* agreed privately with the Emperor, to perswade the Pope to subscribe to the *Henoticon* of *Zeno*. But when he returned to *Rome*, he found that the Pope *Anastasius* died on the sixteenth of *November* 498, having held the Holy See two Years, within a few Days : At an Ordination in *December*, he had Lib. Pontif. ordained twelve Priests, and sixteen Bishops. He had adorned with eighty Pounds of Silver the Confession of *St. Laurence*.

THE Deacon *Symmachus* was elected in his Room, the Son of *Fortunatus*, and a Native of *Sardinia* ; but the Patrician *Festus* being willing to gain his Ends in getting the *Henoticon* subscribed, bribed many Persons to his Interest, and got at the same Time the Arch-Priest *Laurence* elected. XLVIII. *Symmachus* Pope. Schism of *Laurence*. Theod. ibid. They were both ordained the same Day. *Symmachus* in the *Basilica* of *Constantine*, having the greater Number for him : *Laurence* in the *Basilica* of *St. Mary*. The most eminent on his Side was the Deacon *Paschasius*, a Man of great Virtue, to be commended for his Care of the Poor, and the Contempt of himself. He continued firm to the Party of *Laurence* to his Death, and left two Books upon the Divinity of the HOLY GHOST, which are still extant. Greg. iv. dial. c. 40.

To put an End to the Schism, they agreed that the two contending Parties should go to *Ravenna* to submit to the Judgment of King *Theodoric*, though he was entirely an *Arian*. He decided that he should continue in the Holy See, who had been first ordained, or who had the greater Number for him. This was *Symmachus* ; accordingly he was acknowledged the lawful Pope, and held the Holy See above fifteen Years. At the Beginning of his Pontificate, on the first Day of *March*, after the Consulate of *Paulinus*, viz. in the Year 499, he assembled at *Rome* a Council of seventy two Bishops, in the *Basilica* of *St. Peter*, and presided in it. Bibl. PP. Parif. To. 8. p. 118. To. 4. Conc. p. 1312. A.D. 499.

THE Archdeacon *Fulgentius* opened the Session, and said ; Your Holiness by your Order sent into the Provinces, has assembled this numerous Council of *Italian* Bishops ; regulate now whatever concerns the Security and Peace of the Church. All the Bishops and Priests cried out ; JESUS CHRIST hear us ; long live *Symmachus*, we entreat you to do it, which they repeated ten Times. The Pope said ; I have assembled you, notwithstanding the Rigour of the Winter, to consult of the most effectual Means of preventing the Cabals of Bishops, and such popular Tumults as were raised at my Ordination. Let us see then what ought to be observed with Regard to the Ordination of the Bishop of *Rome*. All the Bishops and Priests said ; We desire it may be done, that Scandals may be prevented, and Factions broken. After many Times repeating these Acclamations, the Pope ordered the Notary *Emilian* to read the Decrees of the Council.

THE

A. D. 499. THE first imports; If any Priest, Deacon or Clerk, while the Pope is alive, and unknown to him, presumes to subscribe, promises his Vote by Note, or by Oath, or deliberates upon this Subject in any particular Assembly, he shall be deposed or excommunicated. The second imports, That if the Pope dies suddenly without being able to provide for the Election of his Successor, he shall be consecrated Bishop, who shall have all, or a Majority of the Voices of the Clergy. The third imports; If any Person discovers the Cabals which we have just now condemned, and proves them, he shall not only be pardoned, if he be an Accomplice, but even rewarded. The Council testified their Consent by many Acclamations: It was subscribed by seventy three Bishops, reckoning the Pope, who subscribed it, in these Terms: *Celius Symmachus*, Bishop of the holy Catholic Church of the City of Rome; I have subscribed these Synodal Decrees, which I have approved: Then *Rusticus*, Bishop of *Minturna*, *Boniface* of *Velitra*, *Misenus* of *Cumæ*, and probably the others, according to the Rank of their Ordination. Afterwards sixty seven Priests, the first of whom was *Celius Laurentius*, Arch-Priest, by the Title of Saint *Praxeda*, the same who had been elected Anti-Pope, and who was afterwards made Bishop of *Nocera*; there were likewise the Subscriptions of five Deacons.

Theod. Lect.
Lib. Pontif.

XLIX.
Symmachus
accused before
Theodorick.

Ennod.
Apolog.
p. 342. ed.
Sirm.

P. 343.

L.
The Council
of Palma.

A. D. 501.
Calliod. chr.
Lib. Pontif.
Ennod. 1.
Epist. 5.

SOON after some of the Clergy of Rome, and some of the Senators, chiefly *Festus* and *Probinus*, accused the Pope *Symmachus* of horrible Crimes; and suborned false Witnesses, whom they sent to *Ravenna* to King *Theodoric*. At the same Time they recalled privately *Laurentius*, and renewed the Schism. For one Part of the Clergy communicated with *Symmachus*, another with *Laurentius*. *Festus* and *Probinus* desired the King to send a Bishop to Rome with a visitatorial Power, as was customary to vacant Churches. King *Theodoric* sent thither *Peter*, Bishop of *Altino*, with an express Order, that as soon as he came to Rome, he should go to the *Basilica* of St. *Peter*, to greet the Pope *Symmachus*, and to demand of him the Slaves, whom they pretended to produce as Witnesses against him; that they might be examined by the Bishops, but without putting them to the Torture. The Bishop of *Altino* did not observe this Order, and without going to St. *Peter's*, joined with the *Schismatics*. The Catholics on their Part were very much offended at the sending a visitatorial Bishop, pretending it was contrary to Custom and the Canons.

IT was perhaps this which determined the King *Theodoric* to come to Rome at that Time, where he was very much desired; for his Presence was of great Weight to preserve the Tranquillity of the Council, which was to try Pope *Symmachus*. Whatever was the Reason, thither he came, under the Consulate of *Patricius* and *Hypatius*, viz. in the Year 500.

BUT the Council was not held till the Year following, 501, under the Consulate of *Pompeius* and *Faustus Avienus*, who adhered to the Party of Pope *Symmachus* and the good Cause. He had been before Consul in the Year 490, and was descended from the illustrious Family of the *Scipio's*. The Bishops of *Liguria*, *Emilia* and *Venetia*, coming to the Council, in their Way went through *Ravenna*, and saw the King who was returned thither. They desired to know upon what Occasion he had assembled them; and he

he answered, that it was to examine the Crimes which Pope *Symmachus* was A. D. 501. accused of. The Bishops said, that the Pope himself ought to call the Council; that the holy See had this Right, both by vertue of its Primacy derived from St. *Peter*, and by the Authority of Councils; and that there never had been an Instance of his having been subjected to the Judgment of his Inferiors. The King said, that the Pope had consented to the calling of the Council, and shewed them the Letters which he had written. The Bishops of *Italy* being arrived at *Rome*, forbore to see the Pope *Symmachus*, to avoid Suspicion; but they always mentioned him at the holy Sacrifice, to shew that they were of his Communion. It is observed in particular, that *Laurentius* of *Milan*, and *Peter* of *Ravenna* did so; because the Dignity of their Sees placed them at the Head of all the others.

THE Council assembled first in the *Basilica* of *Julius*, in the Month of *July*. There the Bishops who had passed through *Ravenna*, reported what they had said to the King. Afterwards, as they were entring upon the principal Affair, the Pope *Symmachus* came into the Church, testified his Thankfulness to the King for calling the Council, and declared that he had desired it himself: So that the Bishops had no more Difficulty upon this Point. But the Pope demanded first of all, that the Visitor should withdraw, who had been desired against Rule, by a Party of the Clergy, and some Laymen; and that what he had lost might be restored to him. After which p. 1314. he would answer the Accusations, if they thought proper. Most of the Bishops thought the Demand just: However, the Council did not presume to ordain any Thing, without consulting the King, who gave no favourable Answer. For he ordered that the Pope *Symmachus* should answer his Accusers, before the Restitution of his Patrimony, and the Churches which had been taken from him; and the Pope did not contend for it any longer.

AFTERWARDS the Council met on the first of *September*, at the Church of the holy Cross of *Jerusalem*, otherwise, the *Basilica* of the Palace of *Sessorius*. Some Bishops were of Opinion, that the Bill of the Accusers should be received: But they found two Errors in it; one, that they affirmed, the Crimes of *Symmachus* had been proved before the King, which appeared to be false; since he had sent back the Cause to the Bishops entire and unheard: The other, That the Accusers pretended to convict *Symmachus* by his Slaves, and demanded that he should deliver them for this Purpose; which was contrary to the Civil Laws, and consequently to the Canons, who do not admit those Persons in Judgment who are excluded by the Laws.

HOWEVER, the Pope came to the Council followed by a great Number of People of both Sexes, who testified their Affection by their Tears. But he was attacked in the Way by a Party of his Enemies, who threw a Shower of Stones at him, wounded many of the Priests who accompanied Eanod. Apol. him, and would have killed them, if three Officers of the King had not hindered them, and conducted the Pope back to St. *Peter's*, from whence To. 4. Conc. he came. These Officers were the Count *Aligernus*, *Gudila*, and *Bedulfus*, p. 1316. Stewards of the King's House, who had brought an Order to the Council, to finish this Affair. The Bishops sent the King an Account of what had passed, in which they said; We have sent Bishops four Times to the Pope, p. 1330.

A. D. 501. to know if he would yet appear before the Judgment of the Council. He answered by other Bishops, that the Desire of justifying himself, had made him forego his Right, and descend from his Dignity: But that after such Danger, in which he had like to have been killed, the King might do what he thought proper, but for his Part, they could not constrain him by the Canons. As to our selves, added the Bishops, we cannot pronounce against a Person absent, nor accuse him of Contumacy who has offered to appear; and concluded with desiring the King, to deliver them from the Danger to which they were exposed at Rome, and to permit them to return to their Churches.

Lib. Pontif.
in Sym.

THERE were indeed upon this Occasion great Outrages and Murders committed. Virgins were forced from their Monasteries and Houses, shamefully stript, beaten, and wounded: Many Priests were killed; amongst others *Dignissimus* and *Gordian*.

p. 1323.

THE King *Theodoric* gave this Answer to the Council: If I had undertaken to judge this Affair, I believe I should have been able to decide it to the general Satisfaction: But I thought it was not my Business to determine Ecclesiastical Affairs. It belongs to you to judge as you think proper, either by examining, or not examining the Cause; provided you re-establish the Peace in Rome. This Answer was dated on the first of *October*. The Council having received it, sent Deputies to the Senate, to declare to them, that the Causes of GOD ought to be left to the Judgment of GOD, principally concerning the Successor of *St. Peter*; that almost all the People were of the Communion of *Symmachus*, and that it was necessary to apply an immediate Remedy to an Evil which might cause a Division. They often made the like Remonstrances to the Senate: In short, the last Session, the Acts of which are extant, was on the twenty third of *October*. They here report the Proceedings of the three former: The first, held at *Ravenna*, by the Bishops who passed through it; the second, at Rome in the *Basilica* of *Julius*; and the third likewise at Rome, at the holy Cross of *Jerusalem*. At length, they pronounced Judgment in these Terms: We declare Pope *Symmachus*, as to Men, acquitted of the Accusations entered against him, leaving the Whole to the Judgment of GOD. We ordain, that he shall administer the holy Mysteries, in all the Churches under his See. We restore to him, by Virtue of the Orders of the Prince who authorizes us, whatever belongs to the Church, within or without Rome, by which are meant the Temporalities, which had been usurped. We exhort all the Faithful to receive the holy Communion from him, upon Pain of answering for it, at the Judgment of GOD. As to the Clerks who raised the Schism, they shall be pardoned, and re-established in their Function, upon giving Satisfaction to the Pope. But whoever, after this Judgment, shall presume to celebrate the Mass in any of the Places consecrated to GOD in the Roman Church, without the Consent of Pope *Symmachus*, he shall be punished as a *Schismatick*, according to the Canons. This Judgment is subscribed by seventy six Bishops, the first of whom are *Laurence* of *Milan*, and *Peter* of *Ravenna*. It is this fourth Session, which is called in a Council, according to the fourth Synod, or the Synod of *Palma*, *Palmaris*, perhaps from the Place where it had been held.

p. 1364. D.

THIS

THIS Decree of the Council of Rome having been carried into Gaul, A. D. 501. all the Bishops were alarmed at it, and charged St. Avitus, Bishop of Vienne, to write about it in the Name of them all. He addressed his Letter to the two principal Men of the Senate, *Fauftus* and *Symmachus*, both Patri-^{L1.}
cians, and who had been Consuls, *Fauftus* in the Year 483, *Symmachus* in the Year 485. Saint Avitus first observes, that the Misfortune^{Letter of St. Avitus.}
of the Times, and the Divisions of the Kingdoms, will not suffer the Bishops of Gaul any longer to go freely to Rome, or even to assemble among themselves: Entering upon the Subject, he complains, that the Pope being accused before the Prince, the Bishops, instead of defending, take upon them to judge him. For, says he, as God commands us to be subject to the Powers of the World; so it is not easy to apprehend how the Superior can be judged by his Inferiors, especially the Head of the Church: However, he praises the Council, for having referred this Cause to the Judgment of God, which they had a little unwarily taken in Hand; and for having declared, that neither they, nor King *Theodoric* had seen Proofs of those Crimes, which the Pope was reproached with. He earnestly intreats the Senate, to maintain the Honour of the Church, not to suffer the whole Episcopacy to be attacked in the Person of the Pope, and not to give the Flocks the bad Example of rising against their Pastors.^{p. 1336. D.}

ST. Avitus, in this Letter, joins the Quality of a Roman Senator to that of a Bishop; and he was indeed of the first Rank of Nobility in Rome, Grandson of the Emperor Avitus, and Son of the Senator *Hejychius*, who had been Bishop of *Vienne* before him. King *Gondebaud*, though an Arian, had a particular Esteem for St. Avitus, and consulted him often, as appears by his Letters, upon several Questions of Scripture. In the first, he informs us of the Original of the Word Mass, in observing that it was used in this Form: *Ite missa est*, not only in the Church, but in the Prince's Palace, and in the Courts of the Judges, to dismiss the People when the Assembly broke up. About the Year 500, he assisted at a Conference with the Arians, at which he was the principal Person; which was held in this Manner.

THE Example of St. Remi, who after the Conversion of *Clovis*, every where destroyed the idolatrous Altars, and extended the Faith by the great Number of his Miracles, excited many Bishops to assemble, in order to attempt the Re-union of the Arians. But that it might not carry the Appearance of Affectation, *Stephen* Bishop of *Lions*, invited them to the Feast of St. *Justus*, which was near; viz. on the second Day of September. Many came to it, among others St. Avitus of *Vienne*, his Brother *Apollinaris* of *Valence*, and *Eonius* of *Arles*. They all went to greet the King *Gondebaud*, who was at *Savigny*; and had Audience, notwithstanding the Opposition of some of the most powerful Arians. St. Avitus, whom the others had the most Respect for, though he was neither the Chief in Age nor Dignity, was the Speaker, and desired of the King a Conference to procure the Peace.^{LII. Conference of Lions with the Arians. Coll. Episc. To. 4. Conc. p. 1318. To. v. Spicil. p. 110. Martyr. Usuar. 2. Sept.}

THE King answered: If your Faith be true, why do not your Bishops prevent the King of the *Franks* from making War upon me, and joining with my Enemies to destroy me? The Faith does not permit us to covet another's

A. D. 501. Wealth, or to thirst after the Blood of People: How does he shew his Faith by his Works? We do not know, my Lord, answered St. *Avitus*, the Reasons of the *French* King: But the Scripture teaches us, that Kingdoms shall often be subverted for despising Religion. Return with your People to the Law of GOD; be in Peace with him, and you will be so with all the World. The King said; Because I do not acknowledge three GODS, you say that I do not profess the Law of GOD. I have not read in Scripture that there are many Gods, but one. Saint *Avitus* answered; GOD forbid, my Lord, that we should worship many Gods: But this one GOD, in Essence, is in three Persons: The SON and the HOLY GHOST are not other Gods, but the same GOD. He began to explain the Catholick Faith to him, and finding that he heard him patiently, he added: Oh! that you would use your Understanding to judge what a good Foundation our Faith is built upon; what Benefit would arise from it to us, and to your People! But they being the Enemies of JESUS CHRIST, draw down the Wrath of GOD upon you. That would never come upon you, if you would hear us, and command your Bishops to hold a publick Conference with us. Having spoken thus, he cast himself at the King's Feet, and embracing them, wept grievously: All the Bishops prostrated themselves with him. The King sensibly affected raised them up, and kindly promised to give them an Answer.

To. 4. Conc.
P. 1319.

V. Mabill. de
Curs. Gall. 2.
n. 25. p.
1320.

Exod. vii. 3.
Isa. vi. 9.
Math. xi. 21.
Rom. ii. 4.

THE next Day, being returned to *Lions*, he sent for *Stephen* and *Avitus*, and said; You have your Desire, my Bishops are ready to shew, that no Person can be co-eternal, and consubstantial with GOD. But I will not have it before all the People, lest there should be a Tumult: It shall be only in the Presence of my Senators, and others whom I shall appoint, as you shall choose what Persons you think proper on your Part, but not in great Numbers; and it shall be to morrow in this Place. The Bishops retired to inform the others of it: It was the Eve of St. *Justus*. They could have wished the Conference had been put off till the Day after the Feast, but they would not defer so great a Good; only they resolved to pass the Night about the Sepulchre of the Saint, to obtain of GOD by his Prayers, what they desired from GOD. During the Night, they read at the Service, four Lessons out of the Scripture, according to the Custom of the Times; two out of the old Testament, the Law and the Prophets; two out of the New, the Gospels and the Epistles; and in all the four, there were Passages which described Hearts hardened. The Bishops thought that GOD shewed them the King's Hardness of Heart, and passed the Night in Sadness and Tears. At the Hour the King had appointed, all the Bishops went together to the Palace, attended by many Priests and Deacons, and some Catholick Laymen: Among others, *Placidus* and *Lucanus*, two of the King's principal Officers. The *Arians* came also, and after they were seated, the King being present, St. *Avitus* spoke for the *Catholicks*, and *Boniface* for the *Arians*. He heard St. *Avitus* calmly enough; but when he came to speak in his Turn, he proposed difficult Questions, as if he designed to tire the Prince. St. *Avitus* did in vain press upon *Boniface*; he never answered any of his Reasons; but ran out into injurious Language, treating the *Catholicks* as Sorcerers, and Worshippers of many Gods. The King seeing him perplexed, rose from his Seat, and said, that he would

would give them an Answer the next Day. All the Bishops withdrew, and A. D. 501. as it was not yet late, they went with the other *Catholicks* to the Church of St. *Iustus*, to return Thanks to God for the Advantage they had gained.

THE next Day the Bishops returned to the Palace. At their Entrance p. 1321. they met *Aredius*, an illustrious and understanding Man, who though a profest *Catholic*, favoured the *Arians*, to make his Court to the King, who had great Confidence in him. He would have perswaded them to return; saying, that these Disputes did but incense the Multitude, and that no Good could arise from them. *Stephen* Bishop of *Lions* answered; Nothing conduces more to re-unite the Minds of Men, than to know on which Side the Truth lies, which is always amiable, and fitted to engage the Love of those who follow it. At last he added, that they were all come by the King's Order; after which *Aredius* did not presume to oppose them. They then were admitted, the King rose up to meet them, and standing between *Stephen* and *Avitus*, he spoke still against the King of the *Franks*, saying, that he solicited his Brother against him. It was true, that *Clovis* had a Correspondence with *Godegisilus*, who reigned over one Part of *Burgundy*, and kept his Residence at *Geneva*. But it was *Godegisilus*, who had Greg. Tur. solicited *Clovis* to make War against *Gondebaud*, who did not know it. 11. Hist. c. The Bishops answered, that the best Way of procuring Peace, was to agree 32. upon the Faith; and offered their Mediation to treat, if he approved of it. After which each took his Seat.

ST. *Avitus* being willing to answer the Reproaches of *Boniface*, shewed that the *Catholicks* did not adore many Gods; which he proved so clearly, as even to raise the Admiration of the *Arians*. *Boniface* answered only with abusive Language, as the Day before, and by his loud Clamours grew so hoarse, that he was not able to talk any longer. The King having sat a long Time, rose up with Marks of Indignation in his Countenance against *Boniface*: Then St. *Avitus* said to the King; If your Bishops cannot answer us, what hinders, but that we all agree in the same Faith? And when they murmured, he added, with an extraordinary Confidence; If our Reasons cannot convince them, I do not doubt but God will confirm our Faith by a Miracle. Order us all to go to the Tomb of St. *Iustus*, and to enquire of him concerning our Faith, and *Boniface* concerning his; and God will declare which of them he approves, by the Mouth of his Servant. The King astonished, seemed to consent to it, but the *Arians* cried out against it, and said, that in order to prove their Faith, they would not follow the Example of *Saul*, who drew a Curse upon himself, for having Recourse to Enchantments and unlawful Ways: That they were satisfied p. 1322. with having the Scripture, which was superior to all Imposture. They 12. often repeated it with loud Exclamations; and the King, who had already risen from his Seat, taking *Stephen* and *Avitus* by the Hand, brought them to his Chamber, embraced them, and desired them to pray for him, appearing very much perplexed. Many *Arians* were converted, and baptized some Days after.

GONDEBAUD himself, after having finished the War against *Clovis*, Greg. 11. Hist. observing how weak the Reasons of the *Hereticks* were, confessed before c. 34.

A. D. 501. St. *Avitus*, that the SON of GOD and the HOLY GHOST are equal to the FATHER, and desired him to give him privately the Unction of the holy Chrism. St. *Avitus* said to him; If you truly believe, follow the Precept of the LORD, who says; *Whosoever shall confess me before Men, him will I confess before my Father, &c.* You are a King, and have no Persecution to fear, as the Apostles had. You are apprehensive of a Sedition among the People; but it is their Duty to follow you, and not yours to cherish their Weakness. GOD is not mocked, he does not love him, who for an earthly Kingdom dares not confess him in this World. The King knew not what to answer; but he never had the Courage to make a publick Profession of the Catholick Faith, and continued in this Condition to his Death.

LIII. *Difference between Vienne and Arles.* St. *Avitus* had obtained of Pope *Anastasius*, an Order for settling the Difference between him and the Bishop of *Arles*, which extended his Jurisdiction over the Neighbouring Bishops. *Eonius*, Bishop of *Arles*, complained of it to Pope *Symmachus*, affirming that this Order had been obtained by Surprise, against the Canons. The Pope, not being willing to decide it before he had heard the Cause, commanded the two Bishops of *Arles* and *Vienne*, to send Persons to him, by a Day appointed, to maintain their Pretensions. The Letter is dated on the third of the Calends of *November*, after the Consulate of *Paulinus*, viz. on the thirtieth of *October*, 499. *Eonius* sent a Priest named *Crescentius* to *Rome*; who having explained the Matter to *Symmachus*, he saw that Pope *Anastasius* had caused Confusion in the Province, by changing the antient Order. He blames this Conduct, and says, that the Priesthood being not to be divided, the Successors cannot annul the Ordinances of their Predecessors; for otherwise, this Inconstancy would destroy all Respect for the holy See. He therefore ordered *Eonius* to keep strictly to venerable Antiquity, without regarding new Constitutions; which serve only to disturb the Peace, and to favour Ambition; which is to say, that he determined the Cause in his Favour. The Letter is dated on the twenty ninth of *September*, in the Year 500. St. *Avitus* understanding it, complained of having been condemned without being heard: For it does not appear that he had sent to *Rome*; but the Pope gave him this Answer: If you can shew that *Anastasius* my Predecessor had Reason for doing what he did, we shall be very glad that he has not violated the Canons: For, it is necessary sometimes to moderate the Rigour of the Law, for an Advantage which the Law itself would have provided for, if it had foreseen it. This Letter is dated on the third of the Ides of *October*, under the Consulate of *Avienus* and *Pompey*, viz. on the thirtieth of *October*, 501.

LIV. *Decrees against alienating the Revenues of the Church.* In the Year following, 502, under the Consulate of *Avienus* the Younger, on the sixth of *November*, the Pope *Symmachus* held a Council at *Rome*, the Decrees of which were principally intended to prevent the Alienations of Ecclesiastical Revenues. This Council was held in the *Basilica* of St. *Peter*: There were present at it, with the Pope, eighty Bishops, the Chief of whom were *Laurence* of *Milan*, and *Peter* of *Ravenna*: We find also among them *Eulalius* of *Syracuse*, a Man of great Reputation

tion for Virtue. There were thirty seven Priests, and four Deacons, the second of whom was *Hormisdas*, afterwards Pope. *Symmachus* first thanked the Fathers for having offered Pardon to the Schismatical Clerks: He then added, that they had a Mind to take Advantage of a Writing of the Patri-
A.D. 502. Vit. S. Felg. c. 12. ap. Boll. 1. Jan. p. 36.
cian Basil, under Pretence of preserving the Ecclesiastical Revenues, and ordered it to be read by the Deacon *Hormisdas*. It was the Decree made under King *Odoacer*, in the Year 483.

AFTER the Reading of this, *Laurence of Milan* said; This Writing could not oblige any Bishop of *Rome*, because a Layman has not a Power of ordaining any Thing in the Church; especially considering that neither the Pope, nor any Metropolitan, has subscribed it. *Peter of Ravenna* spoke to the same Purpose. *Eulalius of Syracuse* added; that the Bishops who had consented to this Decree, could not do any Thing to the Prejudice of the Pope, when the holy See was vacant. All the Council were of the same Opinion, that no Regard ought to be had to this Writing. Afterwards, the Pope being willing to provide for the Future, pronounced the following Decree. No Pope shall be permitted to alienate for ever any Estate in the Country, or to give away the Profits of it, unless to Clerks, Captives, or Strangers. The Houses in Cities, which cannot be kept up, but at a great Expence, may be let by Lease. The Priests of the Churches of the City of *Rome* shall be obliged by the same Law, upon Pain of being deposed: He who shall receive any Alienation, shall be anathematized, and the Contract shall be void. All Ecclesiasticks may demand what has been alienated, with the Fruits. This Ordinance relates only to the holy See: Each Bishop in the Provinces shall, according to his Conscience, follow the Custom of his Church.
Sup. lib. xxix. n. 59. p. 1336. p. 1337. n. 4.

IN the Year following, 503, after the Consulate of *Avienus*, there was another Council held at *Rome*, which is reckoned the fifth under Pope *Symmachus*. The Bishops being seated before the Confessional of St. *Peter*, the Pope ordered the Writing composed by *Ennodius*, against those who presumed to attack his fourth Council, held at *Rome* at the *Palma*, to be produced, and read before them all. *Ennodius* was a Deacon of great Reputation for Eloquence; and this Treatise is extant, composed in Defence of Pope *Symmachus*, in Answer to a Writing published by the Schismaticks, under this Title: *Against the Synod of irregular Absolution*. Their principal Objection was, That saying the Pope was not liable to be judged, seemed to imply, that St. *Peter* and his Successors, had with the Privileges of their See received a Licence to sin from God. *Ennodius* denies this Consequence, and, speaking of St. *Peter*, says; He has transmitted to his Successors, a perpetual Advantage of Merits with the Inheritance of Innocence. What was granted to him for the Glory of his Actions, extends to those whose Lives are not less conspicuous: For, who can doubt but he is a Saint, who is raised to so high a Dignity? If he wants the Advantages acquired by his Merit, those of his Predecessor will be sufficient for him. *JESUS CHRIST* raises illustrious Men to this eminent Station, or makes them illustrious whom he raises to it: He by whom the Church is supported, foresees what is proper for its Foundation. In a Word, *Ennodius* affirms, that the holy See makes those who are advanced to it incapable of sinning;
LV. Apologies for Symmachus. To. 4. p. 1364. Edit. Sirm. p. 317. To. 4. Conc p. 1340. lb. p. 1343. D.

A. D. 503. sinning ; or rather, that God permits only those to enter upon it, whom he has predestinated to be Saints. And indeed most of the Popes till that Time, had lived so holily, that there might be some Room to think so.

p. 1244. D. THE *Schismaticks* added ; If it be true that the Pope has never undergone the Judgment of his Inferiors, why was he cited, and brought to

p. 1346. F. Judgment ? To which *Ennodius* answers ; That he submitted to it out of Humility, and without being obliged to it, and that it was their Violences which forced him to withdraw himself. They maintained that the Pope ought to receive a visitatorial Bishop, as he sends them to other Churches. *Ennodius* denies it, and adds ; It is likely that God would have the Causes of other Men determined by Men ; but he has reserved the Bishop of this See to his own Judgment ; and if you say, that every Soul is subject to this Judgment, I answer, That he said only to one, *Thou art Peter, &c.*

Mat. xvi.

p. 1364.

p. 1365.

p. 1366. D.

p. 1342. C.

p. 1347. B.

T. 2. 4. Conc.

p. 1266.

p. 1297. D.

AFTER this Writing had been read in the Council of Rome, the Bishops unanimously approved of it, and said ; That this Writing should be received by all the World, and preserved to Posterity among the Acts of our Council, as having been composed by its Authority. The Pope ordered that it should be laid up among the Apostolical Decrees. The Bishops afterwards demanded, that they who had accused the Pope, and attacked the Council, should be condemned. But the Pope desired that his Persecutors might be more gently dealt with, declaring that he pardoned them. However, to prevent the like Mischiefs, he requires the antient Canons to be observed, according to which the Sheep could not accuse the Shepherd ; if he did not err against the Faith, or injure them in particular. The first of these Exceptions is remarkable ; since the Pope acknowledges in it, that any Bishop, and even he himself, is liable to be accused of an Error against the Faith. He adds, That a Bishop deprived of his Revenues, or driven from his See, shall be restored, and all Things entirely re-established, before he shall be cited to Judgment. The Council confirmed all these Decrees, upon Pain of being deposed, for Clerks ; and for Monks and Laymen, upon Pain of being deprived of the Communion, and unless they reformed, of being anathematized. It appears by this, that Excommunication was a less Punishment.

It appears by some Passages in the Apology of *Ennodius*, that the Crime charged upon Pope *Symmachus*, was Adultery, or some such Crime. It is thought this was the Occasion of an Ordinance made by the Pope at the same Time, but it is not known in what Council, to oblige the Bishops, Priests, and Deacons, to have always about them a Person of known Probity, who might be a Witness of their Actions ; and they whose Revenues could not maintain such a Companion, should serve for Companions to others, that the Life of Ecclesiasticks might not only be secure from Evil, but from Suspicion. We have an Ordinance drawn up in the Name of a Bishop by *Ennodius*, in Execution of this Decree ; and they were these inseparable Companions whom they called *Syncelli*.

THE Pope *Symmachus* writ an Apology for himself, as an Answer to a Libel published against him by the Emperor *Anastasius*. He accused him of being a *Manichee*, to whom the Pope answers ; Am I an *Eutychian*,
or

or a Defender of the *Eutychians*, whose Error favours chiefly that of the *Manichees*? Rome is Witness, and it's *Archives* make it appear, whether I have deserted the Faith which I received from the Holy See, in forsaking *Paganism*: For, it is said that this same Pope, having discovered *Manichees* at Rome, burnt their Books before the Gate of the *Basilica* of *Constantine*, and banished them. He goes on with his Defence in this Manner: You say, That I have conspired with the Senate to excommunicate you: It is true; but in that I have only followed what my Predecessors had Reason for doing. How am I concerned, you say, in what *Acatius* has done? Desert him then, to shew that you are not interested in his Cause: We desire nothing more. It is not you, my Lord, whom we excommunicate, it is *Acatius*; separate your self from him, and you are free from his Excommunication; otherwise, your Excommunication is owing not to us, but to your self. It is probable from these Words, that the Excommunication which the Emperor complains of, was not a Judgment pronounced against him by Name; but an Intermission of Correspondence, according to the Usage of that Time. Besides, the Pope takes Notice that he had writ to him, though he had not, as had been customary, received any Letter from him upon his Ordination. He afterwards complains of the Persecutions which the Emperor raised against the *Catholicks*; excluding only them from the free Exercise of their Religion, while he allowed it to all Sorts of *Hereticks*. If it was an Error, saith he, it ought to be tolerated as others. If you attack it, you should attack all.

THE Emperor *Anastasius* was not properly an *Eutychian*; but of the Sect of the *Acephali*, whom they also called *Hesitants*, because they were not entirely of any Party. At the Beginning of his Reign, under Pretence of maintaining the Peace, he forbade all kind of Innovations; that is, he ordained, that each Church should continue as it was, with Regard to receiving or rejecting the Council of *Chalcedon*; and drove out the Bishops who received or rejected it anew, having a Mind that all of them should adhere to the *Henoticon* of *Zeno*.

THE Wars which he was engaged in against the *Isauri*, and afterwards against other barbarous Nations, and against the *Persians*, hindered him for many Years from persecuting the *Catholicks*; but having finished these Wars in the sixteenth Year of his Reign, 506, of JESUS CHRIST, he renewed the Persecution against them, and particularly against *Macedonius*, Patriarch of *Constantinople*. Many Bishops, to make their Court, declared against the Council of *Chalcedon*; and the first was *Eusebius* of *Sasima*, in the second *Cappadocia*. The Emperor sent to *Cyzicus* for a Syrian half *Persian*, by his Habit a Priest, though a *Manichean* in Religion, and a Painter by Profession, who painted extravagant Representations in *Helena's* Palace, very different from the holy Images approved by the Church; and this by the Order of the Emperor, who loved the Visions of the *Manichees*. This Novelty caused a great Sedition at *Constantinople*, and the Emperor fearing the *Catholicks*, zealous for the Council of *Chalcedon*, bethought himself of making the Prefect of the City march in the Processions after the People, which grew into a Custom. He also sent for

Xenaias

LVI.
Anastasius
persecutes the
Catholicks.
Act. 3.
Leonc. de
Sect. To. 4.
Bibl. PP.
p. 97.
Sup. n. 21.
Evagr. iii.
c. 30.
Lib. brev.
c. 18.
Theod. lect. 2.
p. 561.
Theophan.
p. 128.

A. D. 503.
Sup. n. 18.

Epist. ad
Alcist.
Evag. iii. c. 31.
V. Vales.
hic.

Theoph.
an. 506.
p. 128.

Sup. n. 21.

LVII.
Persecution in
Africk.
Sup. n. 12.
Ibid. Hist.
Vand. arā.
314. Vict.
Tun. C. 12.

Procop. 1.
Vand. c. 8.

Vit. S. Fulg.
c. 16. Boll. 1.
Jan.

Xenaias or *Pbiloxerus* to *Constantinople*, that wicked *Persian* whom *Peter* the Fuller had made Bishop of *Hierapolis*. *Xenaias* having conceived an Hatred against *Flavian*, Patriarch of *Antioch*, accused him of being a *Nestorian*; and *Flavian* having anathematized *Nestorius* and his Doctrine, *Xenaias* would have had him to condemn likewise all those who had been suspected of *Nestorianism*; viz. *Diodorus* of *Tarsus*, *Theodorus* of *Mopsuestia*, *Theodoret*, *Ibas*, *Eutherius* of *Tyana*, and many others; some of whom had been really *Nestorians*; the others having been suspected of it, had justified themselves, and died in the Communion of the Church. *Xenaias* writ to the *Eutychians*, to excite them against *Flavian*. *Eleusinius* of *Sasima*, *Nicias* of *Laodicea* in *Syria*, and some others who were Enemies to *Flavian* upon diverse Accounts, sided with *Xenaias*, and coming to *Constantinople*, they incensed the Emperor against *Flavian*, as a Favourer of the Party of *Macedonius*.

HOWEVER, the Emperor was obliged to send *Xenaias* away privately from *Constantinople*, for his Arrival had given Disturbance to all the *Catholicks*, Clergy, Monks and People; and the Patriarch *Macedonius* did not communicate with him, and disdained even to speak to him. The Emperor *Anastasius* had from that Time resolved upon the Ruin of *Macedonius*, and made use of Religion for a Cloak to effect it. The Patriarch *Euphemius*, before the Coronation of the Emperor, obtained a Promise from him in Writing, to make no Innovation in Religion; and this Promise was committed to the Charge of *Macedonius*, at that Time Treasurer of the Church of *Constantinople*. When he came to be Patriarch, the Emperor absolutely insisted upon his giving up this Writing, as derogating from his Dignity. *Macedonius* resolutely refused it, and said, That he would not betray the Faith, which drew the Persecution upon him. His Enemies corrupted one named *Acbolius*, to assassinate him; but the Patriarch, to return Good for Evil, gave him a Pension, and dealt in the same Manner with some Poor who had robbed the Church.

THE Persecution had also been renewed in *Africk*. The King *Gontamond* having succeeded *Huneric* in 484, restored the Peace of the Church, and recalled the banished *Catholicks*. But there had been at first a kind of Persecution. In the third Year of his Reign, he restored the Cemetery of *St. Agilleus* to those of *Carthage*, having already recalled the Bishop *Eugenius* from Banishment. In the tenth Year, 494, he opened all the Churches, after they had been shut up ten Years, six Months, and five Days, from the seventh of *February*, of the eighth Year of *Huneric*, to the last Day of *August* of this Year. *Gontamond* likewise recalled all the other Bishops, at the Desire of *St. Eugenius*; but he died two Years after, and his Brother *Tbrasamond* succeeded him on the twenty fourth of *September*, 496. He persecuted the *Catholicks*, not with Violence, as his Predecessors did, but with Promises of Employments, Dignities, Riches, and Impunity for Crimes. He forbade the Ordination of Bishops in the vacant Churches; but they who remained, unanimously resolved not to obey this Order. They thought that the King's Wrath might be appeased, or that if a Persecution arose, the new Bishops might comfort the People, and gain the Crown of Martyrdom. 'Tis thought this Resolution was taken

taken in the Year 507, and two Years before *Eugenius* of *Carthage* died A. D. 503. at *Albi* in *Gaul*, where his Memory is still celebrated and honoured, as by the whole Church, on the thirteenth of *July*. He had probably been ^{Martyr.} sent thither by *Thrasamond*, Friend of *Alaric*, King of the *Visigoths*, and ^{R. 13. Jul.} an *Arian*, as he was. *St. Eugenius* died under the Consulate of *Theodorus*, in the Year 505.

ACCORDING to the Resolution taken by the Bishops, there were ^{Vi& Tun.} quickly many Priests and Deacons elected, who were immediately removed, and consecrated Bishops: Each City was eager not to be the last which should fill up it's See. The Province of *Byzacena* was soon full of Bishops, and the King enraged, had already resolved to send them all into Exile, and first the Primate *Victor*, who had ordained them. He was taken and brought to *Carthage*; so that the Joy of the new Ordinations was followed by a very great Sadness. At that Time *St. Fulgencius* was ordained Bishop of *Ruspæ*, a famous City of the same Province; but he became so illustrious himself, that it is proper to look further back into his History.

HE was of the prime Nobility of *Carthage*. The Senator *Gordian* his ^{LVIII.} Grandfather, driven out with the others by *Genferic*, went over into *Italy*, ^{The Original of St. Fulgencius.} and died there. Two of his Sons returned into *Africk*, in Hopes of recovering their Inheritance. But they could not stay at *Carthage*, where ^{Vit. c. 1.} their House had been given to *Arian* Priests, and they settled at *Telepta* in *Byzacena*, where the King restored some Lands to them. One of them named *Claudius*, married *Mariana* a Christian, by whom in the Year 468, he had this Son, whom he called *Fulgencius*, and died soon after. His Mother had him immediately instructed in the *Greek* Tongue, that he might pronounce it the better; so that he spoke it all his Life as a Native of *Greece*. He was obliged early to take upon him the Management of his Affairs; but he soon grew weary of a worldly Life, and taking Delight in ^{c. 2.} frequent Visits to the Monks, he was inflamed with an earnest Desire of imitating them. He concealed his Design for some Time, accustoming ^{c. 3.} himself in his Mother's House to Retirement, Fasting and Prayer; but at Length affected by a Sermon of *St. Augustine* upon the thirty sixth *Psalms*, he resolved to declare himself.

A BISHOP named *Faustus*, banished by *Huneric's* Order near his Diocess, had built a Monastery in the Place of his Exile, and lived in it so holily, that he gained the Respect and Esteem of all the *Christians*. *St. Fulgencius*, who was very well known to him, opened his Heart to him; but the holy Saint seeing a young Man, noble, rich, and brought up in Pleasures, rejected him at first, and did not receive him till he had undergone a sufficient Trial. His Mother, though a pious Woman, was very much troubled at his Retirement; she came to the Monastery, crying and lamenting her self, as if her Son had been dead; and loading the Bishop with Reproaches, earnestly solicited him to deliver him up. *St. Fulgencius*, who tenderly loved his Mother, was sensibly moved by her Cries, but continued constant; and after such a Proof, the holy Bishop made no Scruple of admitting him into his Society. Many of his Friends quitted

A. D. 503. the World after his Example, and entered into Monasteries. He left all his Estate to his Mother, though he had a younger Brother named *Claudius*; but he chose rather, that if he behaved himself well, he should receive it from his Mother's Bounty.

c. 7.

c. 8.

c. 10.

THE Persecution being renewed, the Bishop *Faustus* was often obliged to change his Abode to conceal himself, which forced St. *Fulgencius*, with the Advice of *Faustus* himself, to go into a neighbouring Monastery, the Abbot of which, named *Felix*, had been his Friend from their Childhood. He would have resigned the Government of the Monastery to *Fulgencius*, thinking him better qualified for it than himself; and at Length, with the Consent of the Society, they agreed to govern together. *Fulgencius* had the Charge of instructing the Brethren and Lodgers; *Felix* of the Temporal Provision and Hospitality. The Incurfion of the *Barbarians* obliged them to leave their Monastery to seek a secure and more distant Retreat. They departed with all their Society, and after a long Journey, invited by the Fruitfulness of the Place, and the Charity of some of the Faithful, they stopped in the Territory of *Sicca*. An *Arian* Priest named *Felix*, governed a Parish in the Neighbourhood: He was rich, a *Barbarian* by Birth, cruel, and highly incensed against the *Catholicks*. He took Saint *Fulgencius* for a Bishop disguised in the Habit of a Monk, and was afraid that he would privately reconcile many of those whom he had seduced; and indeed St. *Fulgencius* laboured all he could to convert them. The *Arian* Priest then placed Sentinels in the Way, to apprehend the two Friends; and accordingly they were taken. The Abbot *Felix* carried some Pieces of Gold for the Subsistence of the Brethren, which he threw away as he could, without the Guards perceiving it. They brought them both bound to the *Arian* Priest, who demanded with a terrible Voice; Why are you come secretly from your own Country, against the Service of the Christian Kings? And without waiting for an Answer, commanded them to be beaten. The Abbot *Felix* then said; Spare my Brother *Fulgencius*; he is not able to undergo Torture, and perhaps will die under your Hands. Turn all your Rage against me, I know what Answer to make, I am the Cause of all. The *Arian* Priest astonished at this Charity, removed St. *Fulgencius* a while, and commanded his People to beat the Abbot *Felix* severely, who was pleased with suffering to deliver him. But the *Arian* however, afterwards commanded St. *Fulgencius* to be beat, who being much more tender, could not long endure the Blows. To obtain a little Intermiffion, he cried out; I have something to say, if they will answer me. He then began to relate the History of his Journey in so agreeable a Manner, that the *Arian* Priest admired him. However, lest he should seem to be subdued, he said; Beat him still, I believe he has a Mind to seduce me also. At Length he ordered their Heads to be shaved, and their Cloaths taken away, and sent them back thus stripped of every Thing; but returning by the Plain where they had been apprehended, they found all the Gold which the Abbot *Felix* had thrown away, and praising God, went back to their Homes. The Noise of this Cruelty came to *Carthage* (for the City of *Sicca* was in the Proconsular Province)

and the Bishop of the *Arians*, who knew *St. Fulgencius* and his Family, A.D. 503, was willing to chastize his Priest; but *St. Fulgencius* would never complain to him, and answered those who would have persuaded him: Christians are not permitted to seek for Vengeance in this World. God knows in what Manner to defend his Servants; and many would take Offence to see a *Catholic* and a Monk demand Justice of an *Arian* Bishop. They however left this Province, choosing rather to expose themselves to the *Moors* than the *Arians*. They returned into the Neighbourhood of their own Country, and founded a new Monastery.

SOON after, *St. Fulgencius* admiring the Life of the *Egyptian Monks*, which he had read of in the Institutions and Conferences of *Cassian*, resolved to go into their Country; as well to renounce the Charge of *Abbot*, and live under Obedience, as to practise a more rigorous Abstinence. He went then to *Carthage* with a Monk named *Redemptus*, and embarked for *Alexandria*. Being arrived at *Syracuse*, he was received by the Bishop *Eulalius*, who among his other Virtues cherished the Monastick Profession, and had a particular Monastery, where he spent all the Time his Functions allowed him. He received *St. Fulgencius* with great Charity, as a common Stranger; but at Dinner Time, when they began to discourse of divine Things, according to the Custom of the Bishops, *Eulalius* immediately perceived by the Conversation of *St. Fulgencius*, that he was a great Doctor under the Appearance of an ordinary Monk.

AFTER Dinner, he took him aside, and having learnt his Design, he said; You are in the Right to endeavour at Perfection. But it is impossible to please God without Faith; the Country whither you are going is separated from the Communion of *St. Peter*, and none of these Monks, whose Abstinence you admire, will communicate with you. Return my Son, lest you should hazard your Faith. In my Youth, before I was Bishop, I had the same Design my self; but this Reason diverted me from it. *St. Fulgencius* submitted, and consented to continue some Months at *Syracuse*; but in the little Lodging which *St. Eulalius* had given him, and with the small Supplies he was allowed, he began himself to use Hospitality towards other Strangers; which filled *Eulalius* with Joy and Admiration.

WHEN the Winter was over, *St. Fulgencius* crossed over *Sicily*, to make a Visit to an *African* Bishop named *Rufinian*; who flying the Persecution, was retired into a little Isle, where he practised the Monastick Life. Having found him, he consulted him likewise upon his Design, and received the same Advice, not to go into *Egypt*. But before he returned, he had a Mind to make use of the Opportunity of going to *Rome*, and visiting the Sepulchres of the Apostles. He arrived there at the same Time with King *Theodoric*, viz. in the Year 500, and found the whole City in Joy. He was present at the Speech which the King made before the Senate and People, with all the Pomp which *Rome* was then capable of. At this Sight Saint *Fulgencius* said to the Brethren who accompanied him; How great must be the Beauty of the heavenly *Jerusalem*, when such is the Splendor of earthly *Rome*! and if so much Honour be given in this World to those who delight in Vanity, how great must be the Glory of Saints who contemplate Truth!

A. D. 503. At his Return to *Africk*, he founded a new Monastery in the Province of *Byzascna*, by the Bounty of one named *Sylvester*, where he was the Father of a great Society; but his Love of closer Retirement, inclined him to seek it in another Monastery, in an Isle, where the antient Discipline was kept up with greater Strictness. He lived there as an ordinary Monk; employing himself in Writing, and making Fans of Palm Leaves, which are necessary in these hot Countries. But the Abbot *Felix* and his Monks having learnt where *Fulgencius* was, obliged Bishop *Fauftus* to demand him as his Monk; and at his Return he immediately ordained him Priest, that it might not be in his Power to quit the Monastery, or be ordained in any other Church: For his Reputation was spread through all *Africk*, and they would have demanded him for a Bishop, if they could have ordained any. But this was the Time when King *Tbrasamond* put a Stop to Ordinations; and this Prohibition removed the Apprehensions of *St. Fulgencius*, who was not ignorant of the Peoples Desire. Afterwards finding that the Bishops had resolved to make Ordinations, notwithstanding the Prohibition, he concealed himself so well, that they could not find him, and that, after having elected him in several Places, they were obliged to elect others; but when he saw most of the Churches filled, and the new Bishops condemned to Banishment, he thought the Danger past, and returned to his Monastery.

LX.
His Episcopacy.
c. 37.

THE City of *Ruspe* continued without a Bishop, by Reason of the Ambition of a Deacon named *Felix*, who had Credit enough to hinder the Election of another, but too little Merit to obtain it for himself. The best People of the City, knowing that *St. Fulgencius* was still only a Priest, applied to the Primate *Victor*, as they brought him to *Carthage*; and obtained a Permission to have *St. Fulgencius* ordained by the neighbouring Bishops. Then a great Multitude got together, and went to surprize *St. Fulgencius* in his Cell, having a Distemper in his Eyes; they took him, carried him away, and forced him to be Bishop, conducting him to the Person who was prepared to ordain him. Though *St. Fulgencius* was unknown in this Place, he gained however immediately the Hearts of all by the Modesty of his Countenance and Gate, and the Meanness of his Habit. The ambitious Deacon got together a great Number of People, and lay in Ambush in the Way through which they were to bring *St. Fulgencius* to *Ruspe* after his Consecration: But the People without Design brought him another Way; he was placed in his Chair, celebrated the holy Mysteries, and gave the Communion to all the People. The Deacon submitted to the Will of God, and was obedient: *St. Fulgencius* received him kindly, and afterwards ordained him Priest; but he died within the Year, and the Proctor who had supported his Party, fell into Poverty. *St. Fulgencius* was ordained in the Year 508, in the fortieth Year of his Age, &c. He continued the Practices of the Monastick Life, in the Episcopal Function. He never wore any rich Vestments, nor dispensed with Fasting: He wore only a coarse Tunick, both for his Summer and Winter Suit, never making use of the *Orarium*, as all the rest of the Bishops: This was a linnen Scarf put round the Neck, whence our Stole is borrowed. He never covered

V. Noris.
Hist. Pelag.
11. c. ult.
V. Fulg. c. 18.

covered the Leg and Foot, after the Manner of Clerks, but that of Monks, A. D. 503, and frequently went bare-footed. The Chasuble was in these Days a common Garment that covered the whole Body; but he himself never wore a rich, or a gay coloured one, nor ever suffered his Monks to wear any such. Under it he wore a little black or white Cloak; and in moderate Weather, used sometimes to wear only a Cloak in the Monastery. He never ungirded himself when he went to rest; and offered the Sacrifice with the same Tunick he lay in, saying; that to perform so holy an Action, the Heart ought to be changed rather than the Dress. In his younger Years, he never touched any Flesh, but fed only on Herbs, Grain or Corn, and Eggs, but without Oil: He was afterwards perswaded to it, for Fear of Weakning his Eye-sight. He never drank Wine, but as a Medicine, and then always put so much Water to it, that the Taste of it was quite lost. Before his Brethren were called up for the Night Service, it was usual for him to sit up in order to pray, to read, to dictate, or meditate, being diverted from these Things in the Day-time, by the Business in which he was employed for his Flock. He sometimes used to come down to celebrate the Vigils with the rest. As it was impossible for him to live any where without having Monks under his Care; the first Favour he desired of the Citizens of *Ruspæ* was, to give him a Piece of Ground, on which he might build a Monastery. A Man of Quality, *Posthumianus* by Name, gave him a small Piece of Ground that lay near the Church; and immediately St. *Fulgencius* caused *Felix* the Abbot, and the greatest Part of his Community, to go thither; the rest were left under the Direction of one *Vitalis*: But then these two Monasteries were so united, that they seemed to make but one.

IN the mean Time, King *Tbrasamond* caused St. *Fulgencius* to be seized, in order to send him into *Sardinia* with the other Bishops, before he had Time sufficient to inform his Flock. He went out from thence, accompanied with divers Monks and Clerks, and came to *Carthage*, where several Presents were made him, which he sent to the Monastery he was erecting, and went on Board without carrying any Thing along with him. Upwards of threescore Bishops went into Banishment together; and although St. *Fulgencius* was the last of all with respect to Ordination, nevertheless, his Learning and Virtue distinguished him above all the rest. Whenever they met together to debate upon any Point, the Primate and all the rest would have his Opinion, and ordered him to explain their common Resolutions. He was likewise ordered to answer in the Name of all, to the Questions of the Bishops beyond Sea, i. e. to draw up the Letters, to which all the rest subscribed their Names: And besides these publick Letters, every Bishop intreated him also to write for him, whenever he had any Advice to give his People, or any Person to correct; and those whom their absent Bishops had punished with any Censure, used to address themselves to him, in order that he might appease them.

IN the Beginning of his Banishment, he had not any Opportunity of instituting any Monasteries, having brought too small a Number of Monks along with him; however, as it was impossible for him not to live in a Community, he perswaded two Bishops (*viz. Illustris* and *Januarius*)

LXI.
St. *Fulgencius*
is banished.

A. D. 503. to reside with him, and getting together a great many Monks and Clerks, he formed an Image or Resemblance of a great Monastery. They all eat at the same Table; they all prayed and read together; but with this Difference only, that the Monks distinguished themselves by greater Austerities than the Clerks, and had no Property. This House was a kind of Oracle to the City of *Cagliari*, for here the afflicted resorted for Consolation; here Disputes were made up; here the Scriptures were explained and illustrated, and Alms were bestowed; and St. *Fulgencius*, by his Exhortations, frequently prevailed on those to embrace a Monastick Life, whose Necessities he had supplied. This good News was daily carried to *Carthage*, to the great Satisfaction of the Faithful.

Chr. br. ad
ap. Canial.

To. 4.

hist. misc.

Epist. Oldr.

ap. Bar. an.

725. n. 2.

hist. misc.

lib. vi. c. 48.

Lib. Pontif.

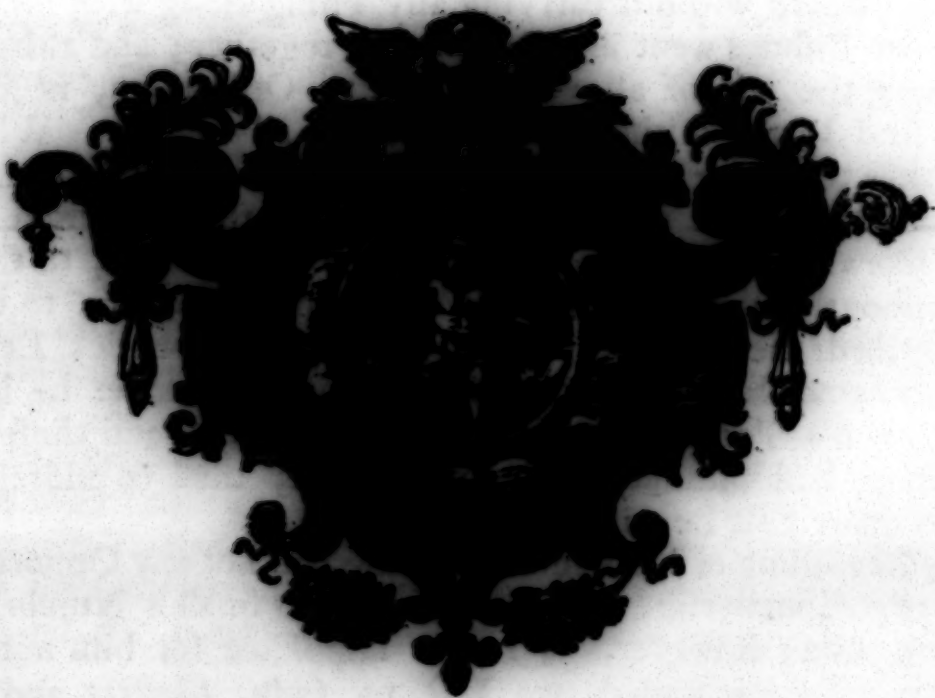
Epist. 7. ap.

Enn. lib. 11.

Ep. 14.

BESIDES the threescore Bishops of the *Provincia Byzacena*, King *Tbrasamond* sent a great many others into Banishment, from the other Parts of *Africa*; so that there are computed in all two hundred and twenty. They brought with them from *Africa* into *Sardinia*, a great Number of Relicks; and among the rest, the Body of St. *Augustine*, which remained there two hundred Years. Pope *Symmachus* sent annually to these exiled Bishops, both Cloaths and Money, and there is still extant a Letter which he writ to them, probably by *Ennodius*, since it is found in his Works. The Pope accompanied this Letter with some Relicks of St. *Nazarius* and St. *Romanus*.

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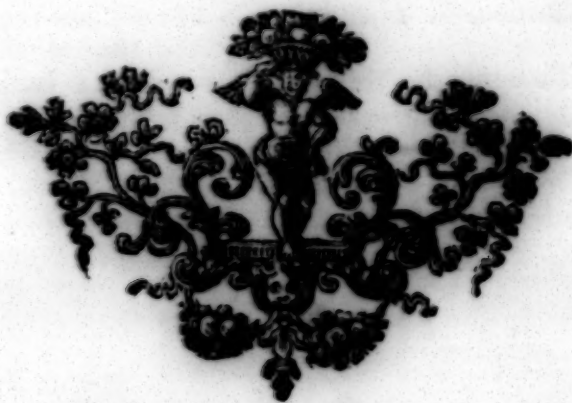
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